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An exposition of the several
offices

DEDICATION OF THE AMERICAN EDITION.

TO THE RIGHT REV. ALFRED LEE, D. D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF DELAWARE.

Rt. Rev. Sir,

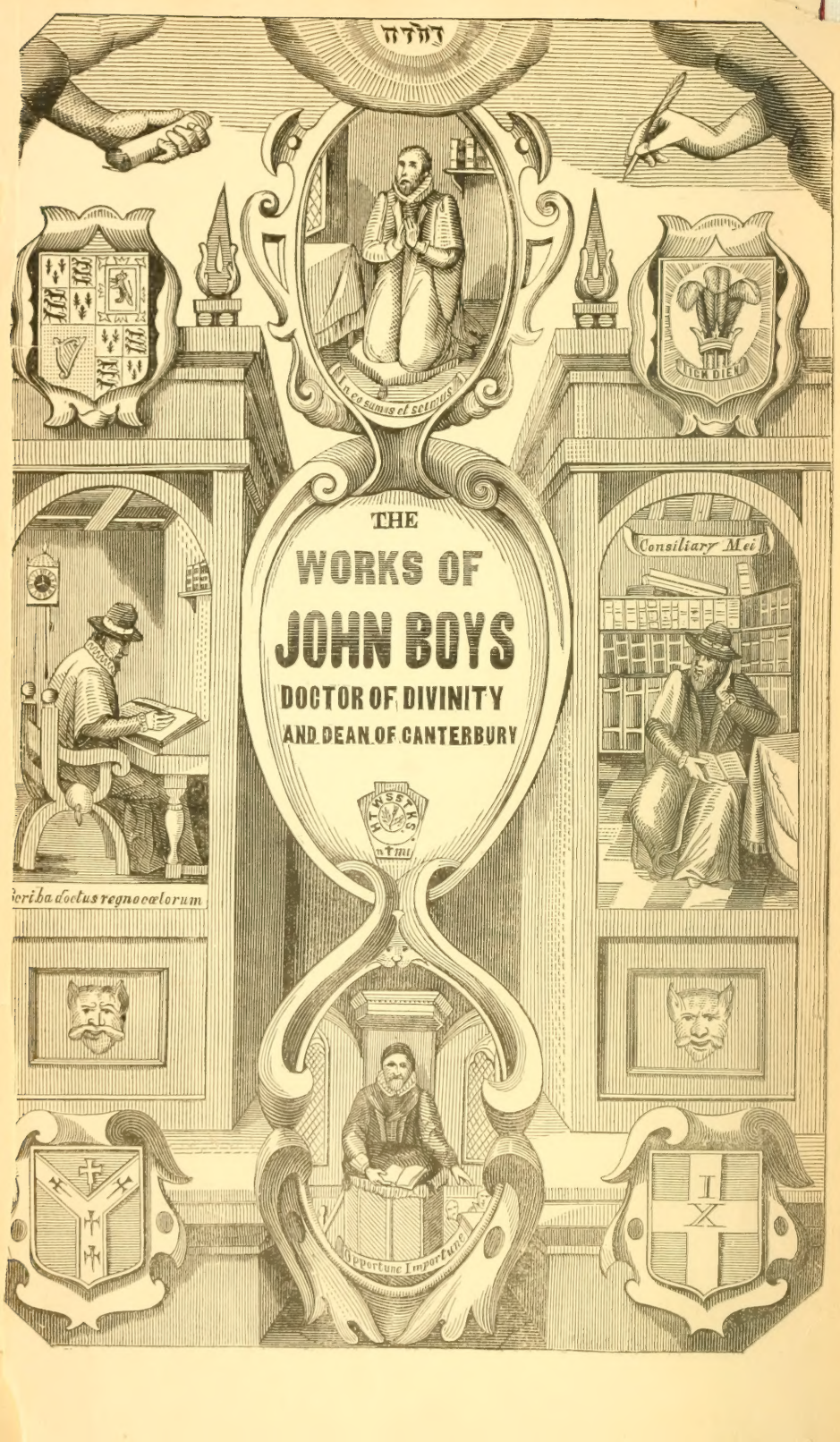
Allow me to dedicate to you, this reproduction of an old, valuable, and learned exposition of our offices for public worship. It treats of those rare and excellent virtues and graces, with which you are wont to adorn and characterize your own public and private life.

I remain,

affectionately yours, &c.,

K. J. Stewart.

New York, Jan. 1, 1851.



THE WORKS OF JOHN BOYS

DOCTOR OF DIVINITY AND DEAN OF CANTERBURY

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AN

EXPOSITION OF THE SEVERAL OFFICES

ADAPTED FOR VARIOUS OCCASIONS OF

PUBLIC WORSHIP,

TOGETHER WITH THE

EPISTLES AND GOSPELS FOR EACH SUNDAY AND FESTIVAL OF THE ECCLESIASTICAL YEAR;

COMPILED FROM THE WORKS OF

REV. JOHN BOYS, D. D., DEAN OF CANTERBURY, A. D. 1629.

WITH AN

ANALYSIS OF THE LESSONS:

BY THE

REV. KENSEY JOHNS STEWART, A. M.

"The King's daughter is all glorious within,
Her clothing is of wrought gold."—PSALM xlv. 13.

NEW-YORK:
STANFORD AND SWORDS, 137, BROADWAY.
1851.

LEGE ET AGE; VIVE ET VALE.

Hobart Press:
JOHN R. M'GOWN, PRINTER,
57 ANN-STREET.

A WORD TO THE READER.

Good books, like good wine, increase in value as they increase in years.

The Bible is at once the oldest and the best of books; and the Prayer Book, which, in its present form, has stood the test of several centuries, commands the admiration of christendom.

As the Church is the pillar and ground of the truth, so the Prayer Book, being the mouth and voice of the Church, is the means of manifesting the truth, and of fostering pure devotion. Its offices are appropriate, simple, and sublime. Its platform is an open Bible, an apostolic ministry, and a form of public worship, which is at once scriptural, catholic, and uniform. Scriptural in its language and teachings; catholic in its objects, embracing all possible subjects of prayer and praise; and uniform in regulating the devotions of the Church the world over, protecting the people from the caprice of the eccentric and the neglect of the slothful, which might introduce folly, or omit matters of importance, in conducting public worship.

The influence of our Liturgy is becoming so considerable upon the popular mind, that our accessions from the ranks of the clergy and laity of other denominations professing Christianity around us are daily increasing, and render extremely useful and valuable all publications tending to illustrate the doctrines and discipline of the Church.

The work, from which the following expositions are compiled, is possessed of sufficient merit to render recommendations unnecessary.

In its teachings concerning the sinner's justification, it is clear and explicit; in its exhibition of the value and authority of the ministry and means of grace it occupies high ground, and maintains it with "the two edged sword;" in its exposition of the ridiculous ceremonies and heretical dogmas of Papal Rome, it is bold and decided.

In order to retain something of that inexpressible worth which is lost by changing the dress of these old authors, we shall give the preface and a few other passages without alteration.

TO THE VIRTUOUS AND WORTHY KNIGHT,

SIR JOHN BOYS, OF CANTERBURY,

MY VERY GOOD UNCLE,

GRACE AND PEACE.

SIR:

You did first plant my studies, Archbishop Whitegift, that president of piety, watered them, and God gave the increase. To God, as the fountain of all goodness, I consecrate all that I have; to your happy memories, as to the conduites of much good, I dedicate this ensuing Postill, especially to your selfe surviving, as to my best patron in Cambridge, where the foundation of this worke was laid; unto yourselfe, as to the chiefe procurer of that small benefice, where the frame was raised; unto yourselfe, as to the lively patterne of that doctrine which is here delivered;

Accept it as your owne, for it bears your name, and resembling you much, endeavours to honour you long; so you shall encourage me daily to lessen my debt to the Church, and increase my obligations to your owne selfe.

That living and dying I may continue your most bounden nephew,

JOHN BOYS.

THE SENTENCES.

When the sentences are read by the officiating minister, the people rise, in token of their reverence for the word of God, and they remain standing during the following exhortation, out of respect for the sacred office of him, who addresses them in God's name. There is no part of the service which has more influence in promoting that decent behaviour, which distinguishes the congregations of the Episcopal Church from all others, than these sentences. It may be well to observe that it is the usage of the people of this Church to rise, and continue standing on three other occasions, viz.:

1st. The reading of the Gospel.

2nd. Whenever the minister addresses them.

3rd. Whenever they participate in certain parts of the service, as the Psalter, the Creed, and the Psalms and Hymns in metre.

> "*The Lord is in his holy temple:*
> *Let all the earth keep silence before him.*"
> "*At what time soever a sinner doth repent,*" *&c.*

All these texts of holy writ, premised, are (as it were the bells of Aaron) to stir up devotion, and to toll all into God's house.

The whole ring consists of two notes: { Man's misery. / God's mercy.

The which are two chief motives unto prayer, as we find,

Precept: Matt. vi. 9. "Pray ye after this manner, Our Father which art in heaven," admonishing us of our divine adoption "our father;" and of our being strangers or wanderers on earth, "who art in heaven;" that we may feel our need of aid, because pilgrims; and at the same time have faith in seeking it, because we are sons of God.

And Pattern, Luke xv. Want and woe in the lewd son, pity and plenty in the good father, occasioned repentance, never repented of. *Of the one*, it is commonly said, "Oratio sine malis, est quasi avis sine alis:" (A prayer without ills, is like a bird without wings.) *Of the other*, "I will come into thine house even upon the multitude of thy mercy." Ps. v. 7. "To thee will I sing, because thou art my refuge, and merciful God;" in the vulgar Latin, "Deus meus, misericordia mea." Whereupon Augustine "O nomen! sub quo nemini desperandum est." (Oh name! under which no one should despair.)

Wherefore the minister, under a due consideration of both, exhorteth the people in an Apostolical style, to confess their sins humbly to the Lord, who is *able* to hear, because "almighty," and willing to hear, because "most merciful."

THE CONFESSION OF SINS.

"*Almighty and most merciful Father! we have erred*," *&c.*

The matter and manner of which confession all other liturgies approve, both *ancient* (as the liturgies of St. James, of St. Basil, of the Syrians, of the Ethiopians,) and *modern*, (as the Scottish, Genevan, English Admonitioner's set form of Common Prayer, Italian, Spanish and Dutch,) all which allot confession of sin a place and a principal place. The reason thereof is taken out of God's own book, Prov. xviii. 17, "Justus in exordio sermonis accusator est sui." (The just man in the beginning of his speech is an accuser of himself.) So read St. Ambrose, Sermon 4, on the 118th Psalm, and St. Hierom, lib. 1, contra Pelagian, and Melancthon in loc., and from the practice of God's own people, the Jews, as that noble gentleman, Philip Mornai, notes, lib. 1, de missa, caput 3.

THE DECLARATION OF REMISSION OF SINS.

"*Almighty God, the Father of our Lord Jesus Christ, who*," *&c.*

In the conference at Hampton Court, January 14th, 1603, so much was gained as to have it in a more mild term, called "Remission of sins," which was afore termed "absolution of sins."

Concerning absolution, see Gospel for 19th Sunday after Trinity.

THE LORD'S PRAYER.

"*Our Father! who art in heaven, hallowed be,*" *&c.*

This prayer excels all others in many respects, as being the Gospel's Epitome, compiled by wisdom itself; so large for matter, so short for phrase, so sweet for order, as that it deserveth worthily to have both the best and the most place in our Liturgy: the *first* as guide to the rest; the *most*, as a necessary compliment to supply whatever is wanting in other parts. Therefore it is used at the head of the litany, at the end of the communion, at the end of baptism, and at the end of other sacred actions, (as one fitly says,) as if it were the salt of all the divine offices.

It hath three parts:
- A proeme, "Our Father," &c.
- A petition, "Hallowed be thy name," &c.
- A conclusion, "For thine is the kingdom," &c.

In the first note these three things required in an absolute agent:
- *The will*, — Because he is *ours:* for every one wisheth well to his own.
- *Skill*, — Because a *Father:* "your father knoweth whereof you stand in need." Matt. vi. 8.
- *Power*, — Because *in heaven:* "strength cometh from heaven." Matt. iii. 13.

So, if we ask, we shall have; if we seek, we shall find; if we knock, it shall be opened to us, because God is a *Father*, *our* father, and our father *in heaven.*

"Our," admonisheth us of mutual love, for without love, there is no true faith, no true prayer. Rom. xiv. 23. As the serpent doth cast up all his poison, before he drinks, so we must disgorge our malice before we pray.

"Father;" used here rather essentially than personally.

God is our Father in creation. Deut. xxxii. 6.

in education. Is. i. 2.

in instruction,
- inwardly, by his spirit. Rom. viii. 26.
- outwardly, by his preachers. Matt. x. 20.

in compassion. Ps. ciii. 13.

in correction. Heb. xii. 6. "Whosoever is excepted from the number of the scourged, is excepted from the number of the sons."

in years. Dan. vii. 9.

But principally, a father in respect of his adoption. Rom. xv. 16.

"In heaven,"
- *Mystically,* — As Ambrose and Augustine construe it in holy men of heavenly conversation, who are his proper temples, and houses in which he will dwell. John xiv. 23.
- *Material,* — As others generally construe it, for although He be present every where, yet he doth manifest himself to the blessed angels in heaven, and to us in glory from heaven. Ps. xix. 1; Gen. xix. 24; 1 Thes. iv. 16.

THE PETITION.

The Petition hath six branches, whereof three concern our love, wherewith we love God in himself, and three, wherewith we love ourselves in God: In sign thereof, the pronoun "thy" is affixed to the three first, "*thy* name, *thy* kingdom, and *thy* will;" but the pronouns "us and ours" to the rest; "*our* bread, *our* trespasses, and lead *us* not."

Or as others divide it,
- Precatio bonorum (prayer for good things.)
- Deprecatio malorum (deprecation of ills.)

A request for good things.
- 1st. God's glory
  - "Hallowed be thy name,"
  - "Thy kingdom come."
- 2d. Our good
  - Spiritual, "Thy will be done."
  - Natural, "Give us this day our daily bread."

A deprecation of evil of two sorts.
- Malum culpæ, an evil which is sin.
  - *Past,* "Forgive us our trespasses."
  - *Future,* "Lead us not into temptation."
- Malum culpæ, punishment for sin, "deliver us from evil."
  - *Internal,* A hellish conscience.
  - *External,* Bodily dangers.
  - *Eternal,* Everlasting death.

In one word, from all that thou seest evil for us, be it prosperity or adversity; so we pray in the Litany, "good Lord! deliver us in all time of our tribulation, in all time of our wealth," &c: for we are not as yet in that good place where we shall suffer no evil.

Ramus hath observed that this prayer answereth to the Decalogue.

God is "our *Father*," therefore we must have no other gods.

"In *heaven*," therefore, no graven image.

"*Hallowed* be thy name," therefore take not that name in vain.

"*Thy* kingdom come," "*Thy* will be done." — Therefore we must sanctify the Sabbath and worship him according to his word.

"Give us this day our *daily bread.*" — Therefore having enough, we may rather be helpful and honour our parents, than hurtful by wronging our neighbour,
- In *deed,* — "thou shalt not kill, thou shalt not steal, thou shalt not commit adultery."
- In *word,* — "thou shalt not bear false witness."

"Lead us not into temptation," { That we covet not our neighbour's goods.

"Forgive us our trespasses," therefore are we bound to keep the whole law: which occasioned Luther to say, "the Lord's prayer teaches that we are sinners every day, and all of our life is sorrow." All our life is nothing else but a lent, to prepare ourselves against the Sabbath of our death, and Easter of our resurrection.

THE CONCLUSION.

It contains { A reason for our prayer, "For thine is the kingdom."
A testimony of our assurance that God will hear our prayer, "Amen."

"Thine is:" Earthly Princes have kingdom, power and glory from God, Dan. ii. 37; but God hath all these from, and in himself, 1 Chron. ii. 9, 11. Seeing he hath interest in all things, it is our duty to come to him for everything: and as he hath right to all, so power to dispose of all; and therefore we cannot do anything we desire, but by power received from him. And, if his be the power and kingdom, then it followeth necessarily, that his is all the glory. Therefore we must invocate his holy name, that hereby we may give him his due. This one duty is the Alpha and Omega; first we must *beg* "hallowed be thy name," then, we must *perform* "thine is the glory." "Forever:" As the wicked, if he could live forever, would sin forever, so the good man, if God should suffer him to breathe on earth for ever, would not cease to serve him for ever and ever.

"Amen:" *Let it be so;* "the ipse dixit" of faith; the word, in which all the promises concentrate; Prayer knocks at the door, but faith seizes the door by this handle and forces an entrance. As the bright sceptre of King Ahasuerus, raised and gave hope to his suppliant queen, so do the promises of the gospel, glittering in this word, as if here collected in a focus, give hope and assurance to the believer. While to the unbeliever, this little word comes forth as the concentrated expression of all the curses of the Bible; it is, as it were, the voice of God uttered by his own lips, and it says to him, "not one word of this prayer hast thou heard," for his thoughts, being engrossed with the world's business, his ear is closed, lest the preacher's voice disturb his carnal dreams; or if perchance he listens; then this voice says to him, "not one peti-

tion hast thou understood, not one promise dost thou believe;" the unbeliever's "amen," is an imprecation of the spirit of God uttered by the victim himself, calling down heaven's indignation upon an impudent, insolent, besotted fellow, who, like Satan in the book of Job, thrusts himself forward among better folk, and with his clotted hair, and unwashed face, and ragged garments, and foul breath, makes discord and jargon in the melodious harmony of the faithful by his coarse, rough "Amen."

This word is the seal of all our petitions, to make them authentic, importing both assent and assurance that our requests shall be granted, and therefore this "Amen" is of more value than all the rest, by as much as our faith is more excellent than our desire: for it is a testification of our faith, whereas all the petitions are only testifications of our desire.

LUDOLPHUS' PARAPHRASE.

"Pater Noster!" Excelsus in creatione, suavis in amore, dives in hæreditate: "qui in cœlis;" speculum æternitatis, corona jucunditatis, thesauris fœlicitatis: "Sanctificetur nomen tuum;" ut nobis sit mel in ore, melos in aure, jubilum in corde. "Adveniat regnum tuum;" non illud modo potentiæ, quod nunquam evertitur, sed istud gratiæ, quod sæpius avertitur; adveniat ergo jucundum sine permixtione, tranquillum sine perturbatione, securum sine amissione. "Fiat voluntas;" non *nostra*, sed *tua;* "sicut in cœlis;" ab Angelis, sic etiam in terra ab hominibus; ut omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus: "Panem;" doctrinalem, sacramentalem, victualem. "Nostrum;" sed ne putetur a nobis, dicimus "da nobis:" "quotidianum" qui sufficiat nobis. "Et dimitte nobis debita nostra;" quæcunque contra te commissimus, aut contra proximos; aut contra nosmetipsos. "Sicut et nos dimittimus debitoribus nostris;" qui nos offenderunt, vel in verbis, vel in personis, vel in rebus. "Et ne nos inducas in tentationem," mundi, carnis, Diaboli. "Sed libera nos a malo," præsenti, præterito, futuro. Hæc potes, quia "tuum est regnum, et potentia:" hæc vis, quia "tua gloria, nunc, et in secula." Amen.

The pith and beauty of this paraphrase cannot be translated into English. There is something inexpressibly significant in the

sentence. "Sanctificetur nomen tuum;" ut nobis sit mel in ore, melos in aure, jubilum in corde.

The best translation is, "Let thy name be hallowed," that it may be honey in our mouth, melody in our ear, joy in our heart.

PSALM LI. 15.

"*Lord, open thou my lips, and my mouth shall show forth thy praise.*"

As man is a little world in the great, so the tongue is a great world in the little. It has no mean, it is very good, or very bad. If good (as Eunapius said of that famous Rhetoritician) "a walking Library, a whole University of edifying knowledge:" but if bad, (as St. James doth tell us,) "a world of wickedness." No better dish for God's public service, when it is well seasoned: again, none worse, when ill handled.

So that if we desire to be doorkeepers in God's house, let us entreat God first to be a doorkeeper in our house, that he would shut the wicket of our mouth against unsavory speeches, and open the door of our lips, that our mouth may "show forth his praise." This was David's prayer, and ought to be thy practice, wherein observe three points especially:

Who? "the Lord."
What? "open my lips."
Why? "that my mouth may show thy praise."

For the first: man of himself, cannot untie the strings of his own stammering tongue; but it is God only which openeth a "door of utterance. When we have a good thought, it is (as the School doth speak) "gratia infusa;" when a good word, "gratia effusa;" when a good work "gratia diffusa." Man is as a lock, the Spirit of God as a key, "which openeth, and no man shutteth," again, "shutteth, and no man openeth." He did open the heart of Lydia to conceive well, Acts xvi.; the ears of the prophet to hear well, Is. l.: the eyes of Elisha's servant to see well, 2 Kings vi.; and here, the lips of David to speak well. And therefore, whereas in the former verse he might seem too peremptory, saying, "my tongue shall sing of thy righteousness;" he doth, as it were, correct himself by this later edition, and second speech: O Lord! I find myself, of myself, most unable to

sing or say, but "open thou my lips, and touch thou my tongue, and then my mouth shall show thy praise."

This doctrine showeth in general our dependence on God, "in whom we live and move, and have our being;" from whom only cometh "every good and perfect gift."

Man is God's image, Gen. i. 26, (some translators use the word which signifieth a shadow.) Now, as an image, or a shadow, doth only move, as the body whereof it is a likeness,—when the body doth stretch forth an arm, the shadow presently hath an arm; when the body doth put forth a leg, the shadow hath a leg; so man in all his actions as a shadow, depends on God, as the sole foundation of all his being.

In more particular, this overthroweth all work-mongers, and (if I may so speak) babbling word-mongers. If a man cannot open his own lips to praise God, much less direct his own heart to please God; if not able to tune his tongue, let him not presume to turn his soul.

And if a man cannot open his mouth aright, let him pray with David in the cxli. Psalm; "Set a watch, O Lord, before my mouth, and keep the doors of my lips." A foul fault, when our words are either too many, or too mighty; Eccl. v. 1.

2d. What? "open my lips."

David elsewhere thinks our mouth too much open. St. James says that our tongue is too glib and unruly.

(Saith Bernard) "in old age, when all other members are dull and stiff, the tongue, notwithstanding, is quick and nimble." "What need any of them pray for opening their lips?" I answer, with the prophet Jeremy, chap. i., verse 22. "They are wise to do evil, but to do well they have no knowledge." Men have tongue enough to speak ill, an open mouth to blaspheme God, and slander their neighbour; but like Pliniss Astomi, no mouth, no lips, no tongue; possessed with a dumb devil when they should speak well.

Jerome, Basil, Euthymius, and other ancient doctors observe that natural corruptions and actual sins are the very ramparts which stop this free passage. So David himself doth expound himself, v. 14. "Deliver me from blood guiltiness, Oh God! and my tongue shall sing of thy righteousness." His unthankfulness did cry, his adultery did cry, his murder did cry unto the Lord for revenge; but alas! he himself was mute, till God, in exceeding

great mercy, did stop the mouths of his clamorous adversaries, and gave him leave to speak.

Here we note the great wisdom of the church in assigning this place to this versicle, namely, before the Psalms, Lessons and Collects; and yet after the confession and absolution of our sins; insinuating that our mouths are silenced only by transgression, and opened only by God; and therefore, when we meet together in the temple, to be thankful unto him, and to speak good of his name, we must crave first, that according to the multitude of his rich mercies, he would pardon all our old sins, and then put into our mouths a new song; that as the service is holy, the time holy, the place holy; so we, likewise, the persons, may be holy, who sing, "Holy, Holy, Holy, Lord God of Hosts!" "Praise does not become the mouth of a sinner."

The Hebrew doctors enjoined that this versicle should be said at the beginning of every prayer, in the Talmud.

"My lips." A part for the whole; sufficient ability to praise God; "From the abundance of the heart the mouth speaketh."

He doth entreat God then, as before, for a clean heart and a right spirit, that his old joys of conscience may be renewed, and all the whole man thoroughly repaired, a good desire to begin, a ready will to continue, a constant resolution to end God's holy service. The key of the mouth ought not to stand in the door of the lips, but to be kept in the cabinet of the mind. "For the heart of fools is in their mouth, but the mouth of the wise is in their heart."

David therefore doth desire, first a new soul, then a new song.

The tongue is ambassador of the mind; as often as we speak without meditation, so often the messenger runneth without his errand. Idle words are not *little* sins; for of them we must hereafter give *great* account.

The mind, then, and the mouth must go together; in civil communication: he that will not speak idly, must *think* when he speaks; and he that will not speak falsely, must speak what he thinks.

In holy devotion, God must be praised upon *well-tuned* cymbals, and *loud* cymbals; "in his choir there must be first *tune well*, i. e. a prepared heart, then *sound well*, i. e. a cheerful tongue, like the pen of a ready writer."

Although *mental* prayer, at certain times and places be suffi-

cient; yet, in God's public worship, *vocal* is necessary to stir up, and blow the coals of zeal both in ourselves and others. Open lips, in open service.

Why?

"That my mouth may show forth thy praise."

That as of thee and through thee, and for thee are all things; so to thee may be praise for evermore. God is of himself and in himself, so great and so good that we cannot in any way add to, or detract from his glory.

Not bettered by our praise, nor injured by our vituperation.

I answer, though we cannot make God's praise greater in itself, yet we may make it seem greater unto others; it is our duty to "show forth his praise" in all our words and actions; for although we cannot make a new God, and a new Christ, (as the Papists do,) yet our good example and gracious speech may make men esteem him great, whom they now esteem, little; and occasion all those with whom we converse to magnify the Lord, who little regarded him heretofore.

This annunciation of praise consists of frequent repetition and particular enumeration of God's especial goodness towards us.

Hugo comprehends all which concerns us in four words, God is to be praised, "qui Creator ad esse, Conservator in esse, Recreator in bene esse, Glorificator in optimo esse; qui non reddit Deo faciendo quod debet, reddet ei, patiendo quod debet."

The whole text doth teach all men the language of Canaan, i. e. what and how to speak; that their mouth may glorify God and edify their brethren. Especially Pastors, to minister a word in time to the weary; so to tune their notes, as that they may be "like apples of gold, with pictures of silver." In all their sermons to preach Jesus, *for* Jesus; hunting not after their own, but his glory. "Lord! open my lips, that my mouth may show forth (not my praise) but thy praise," saith David.

GLORIA PATRI.

"Glory be to the Father, and to the Son, and to the Holy Ghost," &c. This hymn is of good credit and great antiquity. It is an exposition of that excellent speech, Rom. ii. 36. "Of him, and through him, and for him are all things, to him be glory

for ever, Amen:" used in the church to manifest our sound judgment in matter of doctrine concerning the sacred Trinity.

We must, saith Basil, as we have received, even so must we baptize, even so believe; and as we believe even so give glory. Baptizing, we use the name of the Father, of the Son, and of the Holy Ghost; confessing the christian faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost; ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost.

For antiquity, such as look lowest affirm that it was ordained first by Damasus, A. D. 376. Others that it was created in that famous Council of Nice, consisting of 318 Bishops, under Constantine the Great, A. D. 320. Fabadius, in Lib. adversus Arian, insinuates that it was used long before. The curious, upon this point, may examine Bellarmine, and that Oxenford of learning Master Richard Hooker.

"VENITE EXULTEMUS DOMINO."

It is evident, not only by church history but also by scripture, that Psalms have always taken up great room in Divine Service. Matt. xxvi. 30; 1 Cor. xiv. 26. "When ye come together, every one hath a Psalm."

Let not any wonder, then, at our frequent Psalmody both after and before the word expounded and read; and sometimes interlaced between both. A custom continued in all other reformed churches; as those of Scotland, Flanders, France, &c.

Above all other Psalms, our church hath fitly chosen this as a whetstone to set an edge on our devotions at the very beginning of the public prayers in the temple: teaching plainly, for what matter and after what manner, it behoveth us to serve God in his sanctuary. It consists of two parts:

1. An exhortation to praise God, 1, 2, and 6 verses.

2. Causes for praise.
   - Mercies.
     - In general, for creating and ruling the whole world, 3, 4, and 5 verses.
     - In particular, towards his church, verse 7.
   - Judgments.
     - v. 8, to end, setting before their eyes a fearful example, that of their own fathers, in omitting this excellent duty.

In the first part, observe two things.
- Who must praise "let *us* sing," "let *us* come," "let *us* worship."
- How
  - Where, "Before his presence."
  - Whereto, "Sing to the Lord."
  - Wherewith, "With our voice."

"Let us sing;" with our heart, "heartily;" with our hands and knees. "Oh come, let us worship and fall down, and kneel before the Lord our Maker." David is not content to praise God, alone; but exciteth all others about him to do the same: "Oh come let *us* sing."

Now David may be considered as a
- Private man,
- Public person,
  - Prince,
  - Prophet.

Here then is a threefold pattern in one; an example for masters to stir up their family; an example for preachers to exhort their people; an example for princes to provoke their subjects unto the public worship of the Lord. It becometh great men to be good men; as being unprinted statutes, and speaking laws unto others. This affection was in Abraham, Paul, Joshua, and ought to be in all, "exhorting one another while it is called to-day."

You hold it a good rule in worldly business, not to say to your servants, come ye, go ye, arise ye: but, let us come, let us go, let us arise. Now shall the children of this world be wiser in their generation, than the children of light? Do we commend this course in mundane affairs, and neglect it in religious offices? Assuredly, if our zeal were so great to religion, as our love is towards the world; Masters would not come to Church (as many do) without their servants, and servants without their masters; parents without their children, and children without their parents; husbands without their wives, and wives without their husbands: but, all of us would call one to another, as Isaiah prophecied; "O come let us go up to the mountain of the Lord, to the house of the God of Jacob: he will teach us his ways, and we will walk in his paths." And as David here practised, "O come let us sing to the Lord, let us heartily rejoice in the strength of our salvation."

How] First where; before the Lord, "before his presence," verse 2, 6. God is every where; "whither shall I go from thy spirit? or whither shall I go from thy presence?"

God is a circle, whose circumference every where: he is said in holy Scripture to dwell in heaven, and to be present in his sanctuary more specially; manifesting his glory from heaven, his grace in the church principally. For he said in the law, "In all places

where I shall put the remembrance of my name, I will come unto thee:" and in the gospel, "where two or three are gathered together in my name, there am I in the midst of them." Albeit every day be a Sabbath, and every place a Sanctuary for our private devotions, according to the particular exigence of our occasions; yet God hath allotted certain times, and certain places for his public service, Levit. xix. 30. "Ye shall sanctify my Sabbaths, and reverence my Sanctuary."

God is to be worshipped ever, and every where. Yet the seventh of our time, and the tenth of our living, must more specially be consecrated to that honour which he requires in the temple. And therefore Calvin is of opinion that David uttered this speech upon the Sabbath: as if he should say, come let us sing to the Lord, not in private only, but let us come before his presence with thanksgiving. As in the c. psalm: "Go your way into his gates, and into his courts with praise."

The consideration of this one point, that God is in every place by his general presence, in this holy place by his especial prescience, may teach all men to pray not hypocritically for fashion, but heartily for conscience; not only formally to satisfy the law, but also sincerely to certify our love to the Lord our Maker, giving unto "Cæsar the things which appertain to Cæsar, and unto God the things which belong to God." If Cæsar sought his image in the money, may not God seek his image in man? That we may not only praise where we should, but, as it followeth in the division "whereto": "Let us sing to the Lord, let us rejoice in the strength of our salvation, let us show ourselves glad in him."

Every one in his merry mood will say; come let us sing, let us heartily rejoice: Silence is a sweeter note than a loud, if a lewd sonnet. If we will needs rejoice, let us (saith Paul) "rejoice in the Lord:" if sing, said David, "let us sing to the Lord."

Vain toys are songs sung to the world, lascivious ballads are songs sung to the flesh, satirical libels are songs sung to the devil; only psalms and hymns, and spiritual songs are melody for the Lord.

VENITE EXULTEMUS DOMINO.

Let us worship and fall down, and kneel before the Lord our Maker: not before a crucifix, not before a rotten image, not

before a fair picture of a foul saint: these are not our makers, we made them, they made not us. Our God, unto whom we must sing, in whom we must rejoice, before whom we must worship, is a great King above all gods; he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall down and worship our lady, but our Lord: not any martyr, but our Maker; not any saint, but our Saviour: "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation."

Wherewith: with voice, "let us sing;" with soul, "let us heartily rejoice:" with hands and knees, "let us fall down and kneel," with all that is within us, with all that is without us; he that made all must be worshipped with all, especially when we come before his presence.

Here let us make a stand, and behold the wise choice of the Church, assigning this place to this Psalm, which exciteth us to come to the temple quietly and jointly, "come let us sing;" and when we are come, to demean ourselves in this holy place cheerfully, heartily, reverently. I would fain know of those who despise our Canons, as not agreeable to the Canon of Holy Bible, whether their unmannerly sitting in the time of divine service be this "*kneeling*:" whether their standing be this "*falling down*;" whether they give God their heart, when as they will not afford him so much as their hat; whether their louring upon their brethren, be "singing to the Lord;" whether their duty required here, be to come in, to go out, to stay in the temple, without any respect of persons, or reverence to place.

Think of this ye that forget God, he will not be mocked, his truth is eternal, heaven and earth shall pass, but not one jot of his word shall pass: if an angel from heaven, or devil on earth, if any private spirit shall deliver unto you rules of behaviour in the church, contrary to this Canon of God's own Spirit, let him be accursed, Anathema. "Let us sing, let us worship, let us," who fear God and honour the King, "fall down and kneel before the Lord our Maker."

Thus much for David's exhortation to praise God. The reasons why we should praise, follow.

First briefly, God is our Creator, therefore "let us worship and fall down and kneel before the Lord our Maker." Ver. 6. He is our Redeemer, therefore "let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." Ver. 1.

Secondly, more at large from his { Mercies in general. / Judgments. } Ver. 3, 4, 5.

"For the Lord is a great God." Most mighty, almighty, able to do whatsoever he will, and more than he will too. *See the Creed.*

In himself so great, that the Heaven of heavens cannot contain him, much less any barren brain inwomb him: and therefore David here being not able to set down the least piece of his greatness in the *positive* degree, comes to the *comparative*, showing what he is in comparison of others: "A great King above all gods." As being more excellent and mighty than any thing, or all things that have the name of God.

Whether they be gods in { Title, or Opinion. } { Angels in heaven. / Princes on earth. / As gold is the covetous man's god; belly-cheer the epicure's god; an idol the superstitious man's god. }

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can destroy them. Angels are his messengers, and princes his ministers; all power is of the Lord. The manner of getting kingdoms is not always of God, because it is sometimes by wicked means; yet the power itself is ever from God, and therefore styled in Scripture the "God of gods," as the wise man saith, "higher than the highest:" for religion and reason tell us, that of all creatures in heaven, an angel is the greatest; of all things on earth, an emperor is the greatest; but the Lord (as you see) is greater than the greatest, as being absolute Creator of the one, and maker of the other. How great a God is he that makes gods, yea, and mars them too at his pleasure, surely this is a great God, and a great King above all gods. And therefore in what estate soever thou be, possess thy soul with patience, rejoice in God, be strong in the Lord, and in the power of his might, fear no man, no devil, no other God, he that is greater than all these shall be thy defence; he will perform whatsoever in his word he did promise concerning this life and the next.

"In his hand are all the corners of the earth." The most mighty Monarch on earth is king as it were but of a mole-hill, a lord of some one angle: but in God's "hand are all the corners of

the earth, and the strength of the hills," i. e. of most puissant potentates, in comparison of whom all others are low valleys; the strength and height of the hills are his.

Antichrist doth extol himself "above all that is called God," and the Pope doth make himself "Lord of lords," usurping "the whole world for his diocese:" yea he hath a triple kingdom, according to his triple crown; *Supernal* extended to heaven, in canonizing saints; *Infernal*, extended to hell, in freeing souls out of purgatory; *Terrestrial*, extended over the whole earth, as being universal Bishop of the Catholic Church. But alas, vain man, he is but a fox in a hole, many corners of the earth are not his; England (God be praised) is not his, Scotland, Holland, Denmark not his, a great part of France, the greatest part of Germany, none of his, many thousands in Portugal, Italy, Spain, none of his; the great Cham, the Persian, the Turk, the least whereof is greater than himself, none of his. And albeit all the kings of the earth should be drunken with his abomination, yet should he be Pastor universal of the Church, but as the devil is prince of the world; not by his own might, but by others' weakness, as St. Paul said, "he is our master to whom we give ourselves as servants to obey."

So likewise the gods of the superstitious heathen have not all the corners of the world: for, as themselves ingenuously confess, some were gods of the water only, some of the wind, some of corn, some of fruit.

As heretics have so many creeds as heads; so the gentiles (as Prudentius observed) had so many things for their god, as there were things that were good.

So that "their gods are not as our God, even our enemies being judges." Others hold some parcels of the earth under him, and some lay claim to the whole by usurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

"The sea is his, for he made it." An argument demonstrative, to show that all the world is subject to his power: and therefore in the creed, after "Almighty," followeth instantly, "maker of heaven and earth."

If any shall demand why David nameth here first and principally the sea, before all other creatures: answer may be given out of Pliny; "God, who is wonderful in all things, is most wonderfully wonderful in the sea."

Whether we consider (as David elsewhere) the
1. Situation of it.
2. Motions.
3. Innumerable creatures in it.
4. Wonderful art of sailing on it.

Yet God in the beginning made this unruly foaming fuming beast, and ever since ruled it at his beck: for he "stilleth the raging of the sea, and the noise of his waves;" he shutteth up his barking cur in the channel, as in a kennel; "he layeth up the deep, as in a treasure house," saying to the waters, "hitherto shalt thou come, but no further, and here shall thy proud waves stay."

Hitherto we have treated concerning the greatness, and goodness of God in general. Now David in the seventh verse proceeds, intimating that the Lord of all in common, is our God in special. "He is the Lord *our* God," as being "the people of his pasture, and the sheep of his hands:" that is, himself doth feed and favour the Church in a more particular sort, committing this charge to none other. See Preface of the Decalogue.

The last reason is from judgment; for God useth all means to win men unto him. The sum whereof is, that we must not harden our hearts, and obstinately settle ourselves in sin, as our forefathers in the wilderness: but rather hear the voice of the Lord speaking unto us out of his word all the day long, the whole time of our life generally, but on the Sabbath day more especially, "lest in his anger he swear that we shall not enter into his rest." Read this History, Num. xiv.; Exod. xvii.; for, as Paul doth teach, "these things are written for our ensample, upon whom the ends of the world are come." Learn from examples in history lest thou be made an example. The judgments of God are like thunder-claps. Punishment to one, terror to all. As in a common-weal, places of execution are public, because (as Plato said) No wise man punishes because it has been sinned, but, lest it should be sinned. And another ancient philosopher to the same purpose: Malefactors do not perish, that *they* may perish, but that they may deter others from perishing. That the state which had no benefit by their life, should make use of their death. In like manner, Almighty God in this huge theatre of the world, doth make some spectacles unto others, all of us being either actors, or spectators: and so by consequence must take example by others, or else make example to others. See Epist. Dom. 9, Post. Trinit.

TE DEUM.

That hymns, accurately framed by devout men according to the word, may be sung in the church with the psalms of David, and other spiritual songs taken out of the word, we can allege precept, and example: Precept, Coloss. iii. 16. "Admonish yourselves in psalms and hymns," &c. Marlorat doth construe this of singing in the church: and Haymo, that hymns were godly songs, invented by the Christians of that age. For God's holy church hath used this custom from the primitive times, even unto this present day.

Concerning Te Deum in particular: it is approved by Luther, and held by our martyrs a good creed, (as it is thought, generally,) composed by those two great lights of the church, Ambrose who was the most resolute bishop, and Augustine who was the most judicious Doctor of all the Fathers.

It is reported by Dacius, a Reverend Bishop of Milan, that in his time, who lived under Justinian, Anno 538, this hymn was received and used in the church: which arguetb it of greater antiquity, than upstart popery.

BENEDICITE OMNIA OPERA.

This canticle is a rhapsody gathered here and there from divers psalms of David: cited often by the learned and ancient Fathers, and not censured by the Lutheran Historiographers. Cent. v. colum. 219.

Imprinted at Middleburgh with the Davidical psalms in English metre: an honour denied unto the church-psalter in prose. In a word, I find this hymn less martyred than the rest, and therefore dismiss it, as Christ did the woman, John viii. "Where be thine accusers? Hath no man condemned thee? no more do I, go thy way."

BENEDICTUS. LUKE I. 68.

The Benedictus, Magnificat, and Nunc dimittis, are said in the church daily, whereas other psalms of David, Asaph, and Moses, are read but monthly. The reasons hereof are manifest, and manifold, I will only name two.

First, these most excellent hymns (as gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world) concern us so much more than the psalms of David, as the gospel more than the law, and the New Testament more than the Old. For the one are but prophecies of Christ to come, whereas the others are plain discoveries of Christ already present.

Secondly, these songs are proper only to Christianity, whereas other psalms are common to the Jews, as well as to the Christians, wherewith they praise God in their synagogue, so well as we praise God in our church. A Jew will sing with Asaph and David, that the Messiah of the world shall come, but he cannot, he will not acknowledge with Zacharias and Simeon that he is come. So that the novelist, herein misliking the Church's custom, doth seem to play the Jew; which I rather ascribe to the lightness of his folly, than to the weight of his malice. He does not understand the way of the church; but he loves his own way, not because it is true, but because it is his own.

It is fitly placed after the second lesson, as an hymn of praise to magnify God for the comfort we receive by the sweet tidings of the gospel; "Blessed be the Lord God of Israel, for visiting and redeeming his people."

It hath two principal parts:
1. Concerning Christ and his kingdom.
2. Touching John the Baptist and his office, ver. 76, &c.

It is very remarkable, that Zacharias who was dumb, vers. 20, doth now not only speak, but also prophesy. He was made speechless because he was faithless: but now believing, his lips are opened, and his mouth doth show forth God's praise, saying "Blessed be the Lord."

Let no man in his affliction despair: for (as Ambrose notes) if we change our manners, Almighty God will alter his mind. He will not only restore that which was taken away, but also give more than we can expect. So he blessed the last days of Job more than the first. In the second of Joel: "If you will turn to me (saith the Lord) with all your heart, with fasting, weeping, and mourning, I will render unto you the years which the grasshopper hath eaten, the canker-worm, and the caterpillar. And moreover, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophsy," &c. In the 9th of Matthew, when Christ saw the faith of the palsy-man, he did not only cure the

sores of his body, but also the sins of his soul; "Son be of good cheer, thy sins are forgiven thee."

In the first part two points are to be considered especially: { 1. Who to be blessed; "The Lord God of Israel." 2. Why; first for promising, then for performing redemption unto the world.

"Blessed," That is, praised, as Psal. xviii. 47; Matt. xxii. 39. So that Zacharias here remembering a great benefit, begins his hymn with thanks, Benedictus, Dominus; hereby signifying, that it is our first and chief duty to be thankful, to bless God, who doth so wonderfully bless us in all the changes and chances of this mortal life, to say with Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord." God be praised, and the Lord be blessed, is the language of Canaan: whereas, unthankfulness is the devil's text, and the blasphemies of wicked men are commentaries upon it.

"The Lord," For as Aristotle said; "Praise is only virtue's due:" but none is good, except God. Others are to be praised in him, so far forth as they have received any gift or good from him, only the Lord is worthy to be praised in and for himself.

"God of Israel," So called in two respects: First, In regard of his love towards them, as being "his peculiar inclosure out of the commons of the whole world," Deut. vii. 6; Psal. lxxvi.; Isa. v.

Secondly, In regard of their service to him, he is God of others, will they, nill they, Psal. xcix. 1. "The Lord is King, be the people never so impatient; he sitteth between the Cherubims, be the people never so unquiet:" but Israel willingly submitted herself to serve him cheerfully with all her heart. The devil is prince of the world, because the wicked of the world be ready to give place to his suggestions: but the Lord is God of Israel; that is, of all good men, because they resist Satan, and yield to God's government, desiring daily that his kingdom may come, and his will be done on earth as it is in heaven.

He doth use this title, rather than another in general, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but idols; that is, devils (as Euthymius observes). In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised unto the Jews, "Abraham and his seed for ever:" and therefore, "blessed be the Lord God of Israel."

Why? First for promising: then for performing.

The promises of God touching the Messiah are twofold.

1. Made by himself, to Adam, Abraham, Isaac, ver. 72, 73.

2. Made by his servants: "As he spake by the mouth of his holy Prophets, which have been since the world began," ver. 70.

"He spake," The Prophet is but the voice: God himself is the speaker, as John Baptist said; "I am the voice of him that crieth in the wilderness."

"By the mouth," In the singular number; for albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

"Which have been since the world began," For all the Prophets have foretold of these days. In the transfiguration, Moses and Elias are said to talk with Christ: signifying hereby, (saith Origen,) that the law and the Prophets, and the gospel agree all in one. And therefore Peter was unwise to make three tabernacles for one.

Holy prophets: holy by
- Place, separated from the profane vulgar, and consecrated to this high calling.
- Grace for being hallowed and elec'ed to this office, they spake by the Holy Ghost: indued also with gifts of sanctification; in so much that prophets, and holy men, heretofore were voces convertibiles, as it is observed out of the old Testament, Gen. xx. 7; and new, Luke vii. 16, John ix. 17.

This may teach the prophets in our time to be walking sermons, epistles and holy gospels in all their carriage toward the people. He preaches viva voce, who preaches vita, et voce. He doth preach most, that doth live best.

As it is said of John the Baptist, while he did no miracle, he was a perpetual miracle himself. So a good man doth always preach, though he never comes in pulpit. Whereas such a minister, as is no where a minister but in the Church, is like Achitophel, who set his house in order, and then hanged himself. The word preached is as Aaron's rod; in the preacher's hand, it is comely: but if he cast it from him, it will haply prove a serpent. That which God hath joined together, let no man put asunder, Holiness and Prophecy. "O Lord, indue thy ministers with righteousness, that thy chosen people may be joyful."

As God is merciful in making, so faithful in keeping his promise: "for he visited and redeemed his people."

"Visited," In the better part, for visitation in mercy, not in judgment, as Psal. viii. 4; Gen. xxi. 1.

If Christ did visit us in our person, let us visit him in his members. All of us are his stewards, and the good things he hath lent us are not our own, but his; either the goods of the Church, and so we may not make them impropriations: or else the goods of the commonwealth, and we may not inclose them. He is the best subject that is highest in the subsidy-book; so the best Christian that is most forward in subsidies, in helping his brethren with such gifts as God hath bestowed upon him.

"The whole world (saith St. John) lieth in wickedness," sick, very sick unto death. All wickedness is weakness, every sin is a sore; Christ therefore the great physician of the world, came to visit us in this extremity; we did not send for him, he came of his own love to seek and save that which was lost. It is a great kindness for one neighbour to wife another in sickness, but a greater kindness to watch and pray with the comfortless: yet the greatest kindness of all is to help and heal him. Even so, and much more than so, Christ loved the world; he came not only to see it, but to save it; not only to live among men, but also to die for men: as to visit, so to redeem. The Lord did endure the cross, that the servant might enjoy the crown: the Captain descended into hell, that the soldier might ascend into heaven: the Physician did die, that the patient might live. Bernard pithily: He labored under a threefold disease, i. e. human nature in its inception, continuance and end; in his nativity, life, and death. Christ came, and against this triple disease, brought a triple remedy. He was born, he lived, he died: his nativity purged ours, his death destroyed ours, his life built up ours. As St. Paul in two words; He died for our sins, and rose again for our justification: that is, (saith Aquinas,) he died to remove from us all that which was evil, and rose again to give us all that which was good. All is enfolded in the word REDEEM, the which (as interpreters observe generally) doth imply that we are delivered from the hands of all our enemies, and they be principally four:

The World. Flesh. Devil. Death.

Christ overcame the World on Earth, the Flesh on the Cross, the Devil in Hell, Death in the Grave: now being the Church's head, and husband, he took her dowry, which was sin, (for she had nothing else of her own,) and endowed her with all his goods. "I am my well beloved's, and my well beloved is mine." So that Christ was born for us, and lived for us, and died for us, and rose

again for us: and therefore though the Devil cry, ego decipiam; the World cry, ego deficium; the Flesh cry, ego inficium; Death cry, ego interficium; it makes no matter in that Christ crieth, ego reficium, I will ease you, I will comfort you, I will visit and redeem you. See Gospel on Whitsunday.

"His people," The Jews, as sent to them first, and principally, whom he did visit in his own person, whereas all other dioceses of the world were visited by commissaries: I say *first*, for afterward all people were his people: In him we are all one, there is neither Jew nor Grecian, neither bond nor free, neither male nor female, Gal. iii. 28.

Augustine sweetly; "The believing Gentiles are more Israel, than Israel itself;" for the Jews are the children of Abraham according to the flesh only, but we are the children of Abraham after the spirit: they be the sons of Abraham, who do the works of Abraham. But what was Abraham's chief work? The Scripture tells us, Abraham believed, and it was imputed unto him for righteousness. So that as Paul concludes, all believers are true Israelites, Abraham's seed and heirs by promise.

But shall we now sin because grace doth abound? God forbid. "He hath delivered us from the hands of all our enemies, that we might serve him without fear, in holiness and righteousness all the days of our life." Behaving ourselves in this present world religiously towards God, righteously towards our neighbour, soberly towards ourselves.

Examine these five circumstances exactly:

1. Who did redeem; the Lord God of Israel, factor terræ, factus in terra, yea, fractus in terra.
2. Whom: "Such as sat in darkness, and in the shadow of death." His enemies, "aliens from the commonwealth," and open traitors to his kingdom.
3. From what: "From the hands of all our enemies."
4. With what: with his own precious blood, the least drop whereof had been meriti infiniti, yet his death only, was meriti definiti.
5. For what: "That being delivered from sin, we should live in righteousness."

Consider these points, and think not this hymn too much used in our Liturgy: but sing with Zacharias daily, Benedictus Dominus: and say with David, What shall I return to the Lord for all that he hath done unto me? When I was not, he made me; when lost, he sought me; seeking, he found me a captive,

and redeemed me; having bought me, he liberated me; being a servant, he made me a brother. We owe our souls, ourselves to God for creating us, more than ourselves for redeeming us.

JUBILATE DEO. PSALM C.

The Church doth adjoin this Psalm to the Benedictus, as a parallel: and that not unfitly, for as the one, so the other, is a thanksgiving unto God, enforced with the same reasons and arguments: in so much as Zacharias is nothing else but an expounder of David, or Moses. As Augustine wittily, "The New Testament lieth hidden in the old, and the old is unclasped in the new."

"O be joyful in the Lord," (saith the Prophet.) "Blessed be the Lord God of Israel," (saith our Evangelist). Why? "because the Lord hath made us, and not we ourselves, we are his people and the sheep of his pasture." That is, he hath visited and redeemed his people. For Augustine, Hierome, Calvin, Turrecrematensis, other old and new writers interpret this of our Regeneration, rather than of our Creation. According to that of St. Paul, "We are his workmanship created in Christ Jesus unto good works," &c.

"The Lord is gracious, his mercy is everlasting." That is, he promised evermore by the mouth of all his holy Prophets since the world began, that we should be saved from our enemies, and from the hands of all that hate us.

"His truth endureth from generation to generation." That is, he did in due time perform the mercy promised to our forefathers, he remembered his holy covenant, and kept that oath which he swore to our father Abraham, and his seed forever.

To what end? "That we might serve God with gladness," as David in his text: that is, serve him all the days of our life without fear, as Zacharias in his gloss.

God insinuated himself to the Jews, as a Lord, Exod. xx. 2; but to the Christians as a father, Matt. vi. 9. And therefore seeing we are translated from the bondage of servants, unto the liberty of sons; having instead of the Law, which was exceeding grievous, a burden which is light, and a yoke which is easy,

"Let us serve the Lord with gladness, and come before his presence with a song."

The whole psalm doth afford many profitable doctrines and uses: in that the prophet doth double and treble his exhortation: "O be joyful in the Lord, serve him with gladness, sing with a song, go into his gates with thanksgiving, into his courts with praise, be thankful, speak good of his name;" he doth insinuate our sloth and dulness in that behalf; and therefore it behoveth all men, especially teachers of men, in season and out of season to press this duty.

It teacheth all people to praise God with a good heart cheerfully, ver. 1.

Not in private only, but in the public assembly also for public benefits received of the Lord, ver. 3.

Our bodily generation, and ghostly regeneration, are not of ourselves, but only from God, ver. 2. See Epist. Dom. post Pasc.

Who is always the same in his truth and goodness towards us: albeit we be variable in our loves and promises one to another, ver. 4.

THE CREED.

This Apostolical Creed is pronounced after the Lessons, and the Nicene Confession after the Gospel and Epistle: because "faith (as Paul teacheth) is by hearing, and hearing by word of God." We must first hear, then confess: for which cause the Church of Scotland also doth usually repeat the Creed after the Sermon.

I believe in God, etc. Albeit the creed be not protocanonical Scripture, yet (as Ambrose speaks) it is "the key of the scriptures:" and (as Augustine) "a plain, short, absolute sum of all holy faith." Other Confessions, as the Nicene and Athanasian, are received of the church not as new, but rather as expositions of this old. For as the four gospels are indeed but one gospel; so the three creeds are in substance but one creed. And therefore I thought good in my passage through the whole service-book to touch upon it a little, giving you rather a brief resolution, than a full absolution thereof.

Observe then in it the { Title: The Creed of the Apostles.
Text: I believe in God, &c.

In the title note the { Work: Creed. / Authors: Apostles.

It is called in English, Creed, of the first word credo; as the "Pater Noster" is of the two foremost words, "Our Father;" in other languages, "Symbolum."

The authors are said to have been the apostles themselves, after they had received the Holy Ghost, and before they departed out of Jerusalem to preach the gospel unto all nations: *Anno Christi* 44. *Imperatoris Claudii* 2. *Julii* 15.

Others say it is the apostles, as being consonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the gospel's abridgement, which Christ taught his apostles, the apostles the church, and the church hath delivered unto us in all ages; and therefore though it be not the scripture of God, yet it is the word and truth of God: of greater authority than other ecclesiastical traditions, whether they be confessions of particular churches, or writings of private men.

The Text.

The text hath two parts: { Articles. / Assent: Amen.

In the profession, or whole body of articles, two points are remarkable:

The Act, and Object of faith.

Act, "I believe." Where note the { Personality, "I." / Formality of faith: "Believe in."

However, one must pray for another, saying, "Our Father;" yet every one must believe for himself, "I believe:" Hab. 2. 4.

Formality, "Believe in." (as Augustine and Lombard teach) there is great difference between { For { Credere Deum, to believe there is a God. / Credere Deo, to believe God. / Credere in Deum, to believe in God.

Many bad men, yea, the devil himself doth believe that there is a God: but a christian ought to believe in God: confessing God to be his God, in whom he puts all his trust and confidence, manifesting his faith in deeds, as well as in words: according to that of Irenæus, "To believe, is to do as God will."

The matter or object of the creed concerneth { God { Essentially in { Name, God. / Attributes. { Almighty. / Maker of Heaven and earth. / Personally, { Father. / Son. / Holy Ghost. / The Church.

Concerning the name, Augustine saith it is impossible that four letters and two syllables, Deus, should contain him, whom the heaven of heavens could not contain, the wonderful name of God, who is not only above every name, but without a name.

For if all the land were paper, and all the water ink, every plant a pen, and every other creature a ready writer, yet they could not set down the last piece of his great greatness. No man can express his nature fully: yet he doth vouchsafe to be praised in our words, and by our mouths, or rather indeed by his own words and spirit; for he must be called, and called upon, as he hath revealed himself in scripture, where he is known by the name Jehovah, or God: and therefore this name is not properly communicable to any creature, though analogically given to many.

"In God," not gods, as the Nicene creed, "in one God." For God (as Bernard said) is unissimus, the most one: si non est unus, non est, either one, or none.

Attributes: "Almighty." "Maker of Heaven and Earth."

Yet he can neither lie, nor die. He is called Omnipotent in doing what he wishes, and not suffering what he does not wish.

"Creator." His almightiness doth prove that he is God, and the creation of the world that he is almighty, Jer. x. 11. Let any make a world (saith Augustine) and *he* shall be God. Angels, men, and devils, can make and unmake some things; but they cannot make them, otherwise than of some kind of matter which was before: neither can they unmake them, but by changing them into some other thing which remaineth after. Only God made all things of nothing, and can at his good pleasure bring them again to nothing.

"Of Heaven and Earth." And all that therein is; Exod. xx. 11.

Heaven is threefold, where { Souls are, the glorious, or heaven of heavens: 1 Ki. xviii. 2, 7.
Fowls are, the airy heaven: Gen i. 30.
Stars are, the firmament: Gen. i. 17.

Earth containeth land and sea, Psal. xxiv. 1, for one and the same omnipotent hand of God created the angels in heaven, and the worms on the earth; and is not superior in these, nor inferior in those.

Thus (as one said) Almighty God is known by his effects, ad extra, though not in his essence, ad intra. The creation of the world is a glass, wherein (saith St. Paul) we may behold God's eternal power and majesty: which the divine poet paraphrases,

The world's a school, where in a general story,
God always reads dumb lectures of his glory.—Du Bartas.

Plato called it "God's epistle:" the renowned hermit Antonius, "a book," wherein every simple man who cannot read, may notwithstanding spell that there is a God. It is the shepherd's calendar, and the ploughman's alphabet.

This appertaineth essentially, and generally to the whole Trinity: for not only is the *Father* "Creator," and "Almighty," but also the *Son*, and the *Holy Ghost*.

The Father is the first, not in any priority of nature, or honour, or time, but order: or (as the school) Prioritate originis: according to that of Athanasius in his creed. The Father is of none, the Son is of the Father alone, the Holy Ghost of both. I will send (saith Christ) from the Father, even the Spirit of truth. Adore simply, rather than explore subtilly, this ineffable mystery. To scrutinize, is temerity: to believe, is piety; to know, is life. Bernard de considerat, ad Eugenium, lib. 5.

He is Father of
- Christ by nature, singulariter.
- Good men, by adoption, specialiter.
- All men, and all things, by creation, generaliter; as that work is appropriated unto him in regard of his power.

"And in Jesus Christ his only Son our Lord." That which concerneth the second person is more largely set down than all the rest, teaching us hereby, that as we should respect other doctrine, so this in more special sort, as being the centre of all the creed and scripture's circumference, 1 Cor. ii. 2.

This person is described by his Titles: "Jesus," "Christ," "His only Son," "Our Lord;" by his estate of Humiliation, Exaltation, Incarnation and Passion.

1. Jesus is his proper name, given him by the angel. Others, if any have the very name, were typical saviours only. Jesus Nave, the figure of Christ as a king: Jesus Sydracke, the figure of Christ as a prophet: Jesus Josedecke, the figure of Christ as a priest. Augustine, Eusebius, and generally all expositors upon the third of Zachary.

This sweet name contains in it a thousand treasuries of good things, in delight whereof St. Paul useth it five hundred times in his Epistles, as Genebrardus observeth. Idem Sedulius apologet. S. Francisci, lib. i. cap. 13.

2. "Christ." His appellative title of office and dignity. Con-

cerning these two titles, Jesus and Christ, see the Gospel 1st Sunday after Nativity.

3. "His only Son;" which implieth that he is { God, John i. 1. / A distinct person from the Father, Mat. xxviii. 19.

God, because he is a Son, not as others by favour, but by nature: whatsoever the Son receiveth of the Father, he receiveth it by nature, not by grace, and he receiveth not as others, a part, but all that the Father hath, saving the personal propriety.

"Only Son," called the first begotten, in respect of his mother and human nature: "only begotten" in respect of his Father, and Divine nature. For the Holy Spirit is not begotten, but proceeds (as the scripture doth distinguish). I believe: Lord help mine unbelief.

The conjunction, and, proveth that the Son is equal with the Father, as concerning his Godhead: and yet a distinct person. "I believe in God the Father, *and* in Jesus Christ."

"Our Lord," as our Creator, Redeemer, Governor, as head of the church, Ephes. iv. 5.

Suetonius observeth that Augustus refused the name of Lord. Orosius notes, that it was at that time when Christ was born, that all lordship might be given unto him. See Epistle Dom. 17, post Trinit.

Christ's incarnation is Israel's consolation, for all sound comfort stands in happiness, all happiness in fellowship with God, all fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: he became little, that we might be great; the son of man, that we might be the sons of God.

His incarnation hath two parts: i. e. Conception, and Birth.

"Conceived by the Holy Ghost." Works of power are attributed to the Father, of wisdom to the Son, of love to the Holy Ghost. Wherefore because this was a work of highest love in God toward mankind, it is ascribed especially to the Holy Spirit. Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." Signifying hereby that this mystery cannot be seen clearly, therefore not to be examined curiously. St. Augustine calls it a sweet conjunction, where speech is husband, and ear wife. Meaning, that as soon as the blessed Virgin assented to the angel's message, she conceived.

Birth. I make Christ's incarnation a part of his humiliation,

because there can be no greater abasement, than that he, who thundered in the clouds, should cry in the cradle, swaddled in a few rags, whom the heaven of heavens could not contain; that the eternal Word should become an infant: that he who was the Father of Mary, should be now the Son of Mary.

"Of the Virgin Mary." Where the mother of Christ is described by her { Name, Mary. Surname, Virgin.

The new Jesuits, and old Friars, have many wonderful extravagant conceits of this name: let it suffice, that it is added in the gospel, and creed, to show that Christ came of the lineage of David: and that therefore he was the true Messiah, as God had promised and prophesied by the mouths of all his holy servants.

3. The Corinthians, Ebionites, and Carpocratian heretics held that Christ was the natural son of Joseph; et verus et merus homo. Contrary to text, Matt. i. 25; Luke iii. 23. See the Gospel, Dom. 1, post Epiphan.

Passion.

Christ's passion is set down. { First summarily, { Suffered under Pontius Pilate. Then particularly, { Crucified. Dead. Buried.

All which our Saviour did not endure for himself, but for us. "He was wounded for our transgressions, and broken for our iniquity." In me and for me, he was grieved, who, for himself had nothing which could distress him; Oh Lord Jesus! thou didst not grieve over thy own, but my wounds. He suffered for us, leaving us an example, that his passion might deliver us from sin, and his actions direct us to virtue: teaching patience, humility, obedience, charity. Greater patience cannot be found, than for the Author of life to suffer an ignominious death unjustly; no greater humility, than for the Lord of all Lords to submit himself to be crucified among thieves; nor greater obedience, than to be willing rather to die, than not fulfil the commandment of his Father; nor greater charity, than to lose his life, to save his enemies. For love is more showed in deeds, than in words, and more in suffering than in doing. See Gospel on Sunday before Easter, and Epistle ii. Sunday after Easter.

We have so abused our immortality, that we may die; Christ so uses mortality that we may live.

Exaltation.

Note the Creed's order answerable to the Scripture. For Christ first suffered and then entered into glory. Teaching us hereby that we must first bear with him the cross before we can wear with him the crown. Christianus, as Luther said, is Crucianus. "As a lily among the thorns; so is my love among the daughters:" Cant. ii. 2.

Christ's exaltation hath four parts: 1. Triumph in hell. 2. Resurrection. 3. Ascension. 4. Session.

I make Christ's descending into hell a part of his advancement, rather than an abasement, because this general creed, of the whole Church, and the particular confession of our Church, make it a distinct article following Christ's suffering, death, burial: and therefore cannot aptly be construed of his agony in the garden before his death, nor of his tortures on the cross at his death, nor yet of his burial after his death: Ergo, Credendum est Christum ad inferos in genere: credibile ad inferos damnatorum inspecie, triumphandi gratia secundùm animam realiter, et localiter descendisse. That as he did overcome the world on earth, and death in the grave: so likewise he did triumph over Satan in the courts of hell his own kingdom. For my own part, I rest myself in the judgment of the Church wherein I live, and hold it enough to believe that Christ did so much, and suffered so much, as was sufficient for all: Efficient for me: praying with the Greek fathers in their Liturgy; by thine unknown sorrows and sufferings felt by thee, but not distinctly manifest to us, have mercy on us, and save us. O! graceless peevishness, we scantly follow Christ to heaven: albeit we believe that he went for us into hell.

The word "hell" here means that place, where the spirits of the dead remain until the resurrection of the body. All mankind after death remain in the same condition in which they die, until they are judged and separated. After his death, Christ's body was laid in the grave, while his soul went into the great congregation, where were the first Adam and his descendants, "waiting for their adoption, to wit, the redemption of their bodies." See Rev. vi. 11; Luke xxiii. 43; 1 Cor. xv. 52.

Christ's resurrection is the lock and key of all Christian religion and faith: on which all other articles hang. See the Gospel on St. Thomas, and Easter day.

In Christ's ascension three points observable:	Place, Mount Olivet. Time, when he had taught his disciples, and while they beheld him. Manner, A cloud took him up out of their sight: Acts i. 9. See the Epistle for Ascension Day.
Christ's session is set forth by the	Place, Heaven: that is, heaven of heaven. Effect, Coming to judgment.
To judge the quick and the dead	Spiritually, The good which live with the spiritual life of grace. The bad, which are spiritually dead in sin. Corporally. Because at that day most shall be dead and many shall be found alive, who in the twinkling of an eye shall suddenly be changed, as St. Paul tells us.

Our good God hath prepared such things for us, as eye hath not seen, neither ear hath heard, neither came into man's heart. Seeing the judge shall come from heaven, let us before send hither our hearts to meet him: and in the meanwhile thence to look for him, Phil. iii. 20. He hath said it, who is truth itself: surely I come quickly, Amen, even so come Lord Jesus.

"I believe in the Holy Ghost." The Godhead of the Father is especially manifested in the law; the Godhead of the Son especially manifested in the gospel; the Godhead of the Holy Ghost especially manifested in the creed: intimating so much in four words, as the whole Bible contains of this argument; namely, first, that the Holy Ghost is God, otherwise we might not believe in him. Secondly, that he is a distinct person from the Father, and the Son: I believe in the Father: in the Son: in the Holy Ghost. And thirdly, that he proceedeth from the Father, and the Son, infolded in the title, Holy Ghost. For albeit the Father is holy, the Son holy; the Father a spirit, and the Son a spirit, in respect of their nature; yet only the third person is the Holy Spirit, in regard of his office. The holy, because beside the holiness of nature, his special office is to make the church holy. The Father sanctifieth by the Son and by the Holy Ghost: the Son sanctifieth from the Father by the Holy Ghost: the Holy Ghost sanctifieth from the Father and the Son by himself immediately. As we believe that the Father is our Creator, the Son our Redeemer: so likewise that the Holy Ghost is our Sanctifier.

Again, the third person is termed the spirit, not only in regard of his nature, which is spiritual; but because he is spired, or breathed from the Father and the Son: in that he proceeds from them both. How, I cannot say, you need not search, only believe. For as the prophet said of the Son, who shall declare his genera-

tion? so the most judicious Doctor Augustine, of the Holy Ghost, who shall declare his procession? See the gospel Dom. post. Ascension.

"The Holy Catholic Church." The second part of the creed concerns the church: for as Augustine observeth, the right order of a confession did require, that after the Trinity, should be joined the church, as the house for the owner, and city for the founder. Again, the creed doth end with the church, as it did begin with God: to put us in mind, that except we have the church for our mother, we never shall have God for our father.

The church is described here by properties, and prerogatives. Her properties are three: 1. Holy; 2. Catholic; 3. Knit in a communion.

Her prerogatives are likewise three:
- 1. In the soul, "remission of sins."
- 2. In the body, "resurrection of the flesh."
- 3. Both in body and soul, "life everlasting."

Church is used in a sense.
- Civil, for an ordinary assembly, Acts xix. 32, 39.
- Ecclesiastical, for
  - Holy places, 1 Cor. xiv. 34.
  - Holy persons,
    - Severally, for every faithful person in the Church of God, 1 Cor. iii. 16.
    - Jointly, gathered together in
      - One house, Rom. xvi. 5.
      - One city or country, the Church of Sardi, Ephesus, Apoc. 3.
      - The whole world, as in this article.
  - All men and angels elected to life everlasting, and made one in Christ.

It hath the name both in Greek and Latin of calling out and severing from others, as being indeed a chosen and peculiar people: κλητοὶ, quasi ἔκκλητοι.

Not churches, but Church. Because all the congregations of the faithful in the whole world make but one only Church. For as a kingdom divided into many shires, and more towns, is called one, because it hath one and the same king, one and the same law: so the Church is one, because it liveth by one and the same spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one as tied to one place, much less unto one person; as the Papists injuriously confine it: for as all of them make the Catholic Church to be nothing else but the Roman Church; so some of them have made the Roman Church nothing else but the Pope. Harvæus in lib. de potestate Papæ cap. 23. As the tumultuous Anabaptists had framed a church like Pliny's Acephali, all body and no head: so the Romish parasites have

built a Church like the toadstool, all head and no body. See Epistle Dom. 17, post. Trinit.

"Holy." There are many wicked in the Church, and the best men have some faults; how then is it holy? Luther answereth in a word: if I look upon myself, or my neighbour, I cannot perceive that the Church is holy; but if I look upon Christ, who took away the sins of the world, then I see it all holy. It is said well, "I believe:" for we cannot see this holiness, over-shadowed with manifold infirmities outwardly, though the king's daughter is all glorious inwardly.

Sanctified by the washing of water through the word, that is, made clean from all sin by the precious blood of Christ, which is daily presented unto us both in the word, and in the sacraments.

The Church then is holy three ways: in respect,

1. Of her head: which is most holy; like as one that hath a fair face is said to be a fair man, albeit he have some crooked finger, or gouty toe.
2. Of her faith: which is holy, formaliter et effective: an undefiled law converting the soul, in itself holy: which forbids nothing but that which is evil, and doth not enjoin anything but that which is good, and making others holy: being the power of God unto salvation.
3. In regard of her life: which is holy, free from sin reigning and condemning: even in this world made holy by sanctification partially: by imputation of righteousness perfectly.

This must be construed of the Church invisible, the triumphant part whereof is most holy, the militant more holy than Infidels, Jews, Turks, Heretics, and others out of the Church, who cannot enjoy the gift of sanctification: I say more holy, because in this life we receive (saith Paul) but the first fruits of the spirit; not the tenths of the spirit, saith Luther: and therefore the Christian is not complete, but to be complete; not so perfect, but that he need to stoop under mercy.

Now for the Church visible: that is a field wherein are tares as well as wheat, and both must grow together until the great harvest, Matt. xiii. Compared to the moon, Rev. xii. 1; sometime decreasing, sometime increasing: but when it is in the full, it hath some spots: and therefore Brownists and Anabaptists obtrude more perfection upon the Church than God requires.

Heaven hath none but good, hell none but bad, earth both good and bad.

"Catholic." This word is used sometimes for Orthodoxal; in

which sense Pacianus said, Christian is my name, Catholic my surname. So Rome *was*, England *is* a Catholic Church. But it properly signifieth universal, as here, because extended to all places, and all times, and all persons, not only those who are now living, but also those who have been from the beginning, and shall be to the end of the world. So that to say, the Roman Catholic Church, is like the by-word of Kent and Christendom: all one as to say, the particular, or the special general Church.

From this natural exception ariseth that other borrowed, as in the creed of Athanasius: that is the Catholic faith, quod ubique, quod semper, quod ab omnibus creditum est. The Catholic faith is that which is taught all men: Matt. xxviii. 19; Mark xvi. 15; in all places, Rom. x. 18; at all times, 2 Cor. i. 19; and Ps. cxix. 80. Thy word, O Lord, endureth forever, and thy truth also from generation to generation.

Fides est vides in iis quæ non vides, an evidence of things not evident. So that the Church we must believe is Catholic; not sensible, subject to view: but invisible, an object of faith.

"Communion of Saints." The Church's third property, which expoundeth the two former: "I believe the Catholic Church," to wit, "the Communion of Saints." If a Communion, then catholic; if Saints, then holy.

This communion hath two parts: fellowship
- Of the members with the head, because every Christian hath interest in all the benefits of Christ, who is not a garden-flower private for a few, but the rose of the field common to all: and therefore St. Jude calls his grace the common salvation.
- Of the members one with another: and it is either of the
  - Living with the living.
  - Dead, with the living.

As in the natural body: so in the Church, Christ's mystical body, there is a perpetual sympathy between the parts: if one member suffer, all suffer with it; if one be had in honour, all rejoice with it.

Martin Luther said well and wittily, that a Christian is a freeman, and bound unto none. And again, that he is a diligent servant and vassal all unto all: becoming all things unto all men, that he may win them unto Christ.

There is a knot of fellowship between the dead saints and the living. They pray to God for our good in general: and we praise God for their good in particular. I say, we praise God in his saints particularly, for giving Mary, Peter, Paul, such eminent graces on earth: and now such unspeakable glory in heaven. In affection

and heart we converse with them, alway desiring to be dissolved, and to be with Christ.

"Remission of sins." All of us are born in sin, and we grow from evil to worse, until our sins are remitted by God's grace, conveyed unto us in the Church by his holy word and sacraments: a work not of our merit, but of God's mercy, who beholding us in Christ, reputes our sins as no sins. "I have put away thy transgressions, as a cloud, and thy sins as a mist, so remitted as if they never were committed.'

"Sins," in the plural, be they never so many for quantity; never so grievous for quality. Say not with Cain, my sin is greater than can be pardoned; but with Paul, all things work for the best unto them who love God. Remember (saith Luther) the speech of God to Rebecca: Major serviet minori: the greater shall serve the lesser. Our spiritual enemies are stronger, and our sins are greater than we; yet they shall serve for our good: the greater shall serve the lesser, I believe the remission of sins. A very great benefit, because this pardon is our soul's life.

Whereas the wages of sin is death, of { Body, which is the temporal / Soul, which is the spiritual / Body and Soul, which is eternal } death.

"Resurrection of the body." The whole creed in gross, and every parcel argueth a resurrection, as Erasmus aptly. This one article is the basis of all the rest, for if there be a God Almighty, then he is just: and if just, then another reckoning in another world, where good men shall be rewarded, and evil condignly punished. If a Jesus Christ who is our Saviour, then he must dissolve the works of Satan, which are sin and death: if an Holy Ghost, then all his hallowed temples, who did glorify him here, shall be glorified of him hereafter. If a Church which is holy, then a remission of sins, a resurrection of the body, a life everlasting, that all such as have been subjects in his kingdom of grace, may likewise be saints in his kingdom of glory: for as God is the effective principle in creation, refective in redemption: so, perfective in retribution.

"Life everlasting." The chief good and last end, which we gain by being in the Church. All men on earth have life, but not everlasting: the damned in hell endure that which is everlasting, yet not a life, but an eternal death, as being perpetually tied unto torments, enforced ever to suffer that they would not, neither can

they do any thing that they would: only the Church elected by the Father, redeemed by the Son, sanctified by the Holy Ghost, shall enjoy life everlasting; not by purchase or inheritance, but by donation and frank almony. The spiritual hand which apprehends this deed of gift is faith: and therefore begin well with "I believe in God," and continue well in being a member of his "Holy Catholic Church," and thou shalt be sure to end well with "everlasting life."

Amen. Our assent to the creed, signifying hereby that all which we have said is true and certain.

"O Lord increase our faith."

"THE LORD BE WITH YOU;" RUTH II. 4.

The novelists have censured this, and other like suffrages, as short cuts, or shreddings, rather wishes, than prayers. A rude speech, which savoureth of the shop more than of the school: for our Church imitated herein the meek Publican, O God be merciful to me a sinner: and the good woman of Canaan, have mercy on me O Lord: and devout Bartimæus, O Son of David take pity on me. These short shreddings and lists are of more value than their northern broadcloth: the which (as we see) shrinks in the wetting: whereas our ancient custom hath continued in the Church above twelve hundred years; for Augustine writes, Epist. 121, that the Christians of Egypt used in their Liturgy many prayers, every one of them being very short, raptim quodammodo ejaculatas, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in devotion is very requisite, should be wasted and dulled through continuance, if their prayers were few, and long. The same father in the same place, "For oftentimes more is accomplished by groans than by speeches, more by weeping, than by blowing." Peruse that learned epistle, for it is a sufficient apology, both for the length of our whole service, and also for the shortness of our several prayers. If Augustine now lived, and were made umpire between the novelits and us, he would rather approve many short prayers in England, than those two long prayers, one before, and the other after sermon, in Scotland and Geneva.

"The Lord be with you" is taken out of the second chapter

of Ruth: an usual salutation among God's people: Judg. vi. 12; Luke i. 28.

And therefore the like among us: as God save you: God bless you: God speed, &c., are not idle compliments, or taking God's holy name in vain: but Christian and commendable duties.

This and the like salutations and benedictions in the time of divine service, between the priest and people, are of great antiquity, and good use. For in the liturgies of St. James, Basil, Chrysostom, and that of the Ethiopians, I find that the priest was wont to say, "peace to you," and the people replied, "and with thy spirit." In that old liturgy of Spain, called Mozarabe, because the Christians were mingled with Arabians, it is enjoined that the Priest should say, "The Lord be with you," as in our book; and the people, as ours, answered, "And with thy spirit." Again, "favour me, brethren, in your prayers:" and the whole company replied, "The Father, the Son, and the Holy Spirit favour thee." It is reported by Bellarmine, and Tritenhemius, that one Petrus Damianus hath written a whole book of this argument, entitled, Dominus vobiscum: in which (as it should seem) sundry needless questions are discussed; he lived in the days of William the Conqueror, therefore thought probable that it was used in the Latin Church, ever since their Liturgy was composed by Damasus, about the year 376, deduced out of the Greek Churches into the Roman, as Beatus Rhenanus, and Master Fox conjecture.

"AND WITH THY SPIRIT."

The peoples answer, Cum spiritu tuo, is taken out of the second epistle of Paul to Timothy: "The Lord Jesus Christ be with thy spirit." It answereth the reapers' answer to Boaz; "The Lord bless thee." These mutual salutations insinuate sweet agreement and love between the Pastor and parishioners: it is the minister's office to begin, and the people's duty to correspond in good affection and kindness: for love is the adamant of love. When the minister is a Paul, the people must be Gallatians, "if it were possible, willing to pull out their eyes, and to give them for his good:" not only to reverence his place, but also to love his person.

A Pastor cannot use to the people a better wish than, "The Lord be with you." For if God be with them, who can be

against them? and the people cannot make a fitter reply than "with thy spirit." For (as Plato divinely said) every man's soul is himself.

Again, forasmuch as "God is a spirit, and ought to be worshipped in spirit;" it is meet we should perform this spiritual service with all earnest contention and intention of spirit.

Christ promised, Matt. xviii., to be with us in our devotion, "in the midst of us," when we meet to pray. But as Eusebius Emissenus observeth, how shall God be in the midst of thee, when thou art not in the midst of thyself? If the advocate sleep, how shall the judge awake? No marvel if thou lose thy suit, when in praying thou losest thyself.

Prayer is the Christian's gun-shot (saith Luther). As then a bullet out of a gun: so prayers out of our mouth, can go no further than the spirit doth carry them: if they be Timidæ, they cannot flee far: if Tumidæ, not pierce much: only fervent and humble devotion hitteth the mark, penetrating the walls of heaven, albeit they were brass, and the gates iron.

The Church hath placed these mutual responsaries at the very beginning of our prayers, after the lessons and confession of faith: because Christ said, "without me ye can do nothing." Wherefore the Church, as I have showed, begins her prayers at the first, with, "O Lord open thou our lips:" and here praying afresh, "The Lord be with you:" begins, I say, with, "the Lord be with you," and ends with, "through Jesus Christ our Lord." Signifying hereby, that Christ is alpha and omega, the first and the last, without whom we can neither begin well, nor end well. And this is the reason why the Church after this interchangeable salutation enjoins us to pray, "Lord have mercy upon us: Christ have mercy upon us: Lord," &c., using an earnest repetition (as I conjecture) rather to press this one point, than (as others write) to notify three divine persons.

And it is worth observing, that we conclude these short suffrages as we began: for as in the first we desire the Lord to be with us and our spirit; so likewise in the last, that "he would not take his Holy Spirit from us," but accompany the whole church unto the end, and in the end.

I am occasioned in this place justly to defend the people's answering the minister aloud in the Church. The beginning of which interlocutory passages, is ascribed by Platina to Damasus,

Bishop of Rome, by Theodoret to Diodorus, Bishop of Antioch, by Walafridus Strabo to S. Ambrose, Bishop of Milan: all which lived 1100 years before the Church was acquainted with any French fashions: and yet Basil, epist. 63, allegeth that the Churches of Egypt, Libya, Thebes, Palestina, Phœnicians, Syrians, Mesopotamians, used it long before. Socrates and Strabo write, that Ignatius, a scholar unto Christ's own scholars, is thought to be the first author hereof. If any shall expect greater antiquity and authority, we can fetch this order even from the quire of heaven: "I saw the Lord (said Isaiah) set on an high throne, the seraphims stood upon it, and one cried to another, saying, Holy, Holy, Holy, Lord God of Hosts, all the world is full of his glory."

Blessed spirits in praising God answer one another interchangeably: though unhappy scornful spirits unmannerly abuse this custom.

PSALMS IN THE EVENING OFFICE.

"OH SING UNTO THE LORD," &c. PSALM XCVIII.

In the whole psalm five circumstances are to be considered especially:
- Who.
- What.
- Whereto.
- Wherefore.
- Wherewith.

1. Who must sing: *all men, all things.* For the prophet in the latter end of the psalm doth incite sensible men, by directing his speech unto insensible creatures: "Let the sea make a noise, let the floods clap their hands, and let the hills be joyful." All which sing psalms and hymns in their kind, only man, for whom all these were made, is unkind. "The ox knoweth his owner, and the dull ass his master's crib: but Israel hath not known, my people hath not understood."

2. What: "Sing a new song." This is man's end, to seek God in this life, to see God in the next: to be a subject in the kingdom of grace, and saint in the kingdom of glory. Whatsoever in this world befalleth us, we must sing: be thankful for weal, for

woe: songs ought always to be in our mouth, and sometimes a new song: for so David here, "sing a new song;" that is, let us put off the old man, and become new men, new creatures in Christ: for the old man sings old songs: only the new man sings a new song; he speaketh with a new tongue, and walks in new ways, and therefore doth new things, and sings new songs; his communication doth edify men, his song glorify God.

Or a new song, that is, a fresh song; new, for a new benefit, Ephes. v. 20. "Give thanks alway for all things." It is very gross to thank God only in gross, and not in parcel. Hast thou been sick and now made whole? praise God with the Leper, Luke i. 7; sing a new song, for this new salve.

Dost thou hunger and thirst after righteousness, whereas heretofore thou couldst not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth Almighty God give thee a true sense of thy sin, whereas heretofore thou didst draw iniquity with cords of vanity, and sin as it were with cart ropes, and wast given over to work all uncleanness, even with greediness? O sing, sing, sing, a new song for this new mercy.

Or new, that is, no common or ordinary song, but as God's mercy toward us is exceeding marvellous and extraordinary, so our thanks ought to be most exquisite, and more than ordinary: not new in regard of the matter, for we may not pray to God, or praise God, otherwise than he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may bear our wits after the best fashion to be thankful.

Or, because this psalm is prophetical, a new song, that is, the song of the glorious angels at Christ's birth, "glory to God on high, peace in earth, towards men good will," a song which the world never heard before: that the seed of woman should bruise the serpent's head is an old song, the first that ever was sung: but this was no plain song, till Christ did manifest himself in the flesh. In the Old Testament there were many old songs, but in the New Testament a new song.

That unto us is born a new Saviour, which is Christ the Lord, in many respects "a new song:" for whereas Christ was but shadowed in the law, he is showed in the gospel; and new, because sung of new men, of all men. For the sound of the gospel is gone through all the earth, unto the ends of the world: whereas in old

time God's old songs were sung in Jury, His name great in Israel, at Salem his tabernacle, and dwelling in Sion, Psal. lxxvi.

3. Whereto. To the Lord. See before, Psal. xcv.

4. Wherefore. "For he hath done marvellous things:" he hath opened his greatness and goodness to the whole world, in his creation and preservation, in his redemption especially, being a work of greater might and mercy than all the rest: for in the creation he made man like himself; but in the redemption he made himself like man. There, we became partakers of his goods; here, he becomes partaker of our ills. In making the world he spake the word only and it was done; but to redeem the world, he said much, but did more; he suffered cruel words and more cruel wounds.

So that if the Jews observed a Sabbath in honour of the world's creation; how many festivals ought we to keep in thankful remembrance of our redemption? As Diogene said, every day was an holy day to a good man, so every day should be a Sunday to the Christian man.

Aquinas excellently. The saving of one soul is a greater work, than the making of a whole world: 1 2æ. quæst. 113, art. 9.

5. Wherewith in a literal sense with all kind of music, { Vocal, sing to the Lord. Chordal, praise him upon the harp. Pneumatical, with trumpets, &c.

In an allegorical exposition (as Euthymius interprets it) we must praise God in our actions, and praise him in our contemplation: praise him in our words, praise him in our works, praise him in our life, praise him at our death: being not only temples (as Paul) but (as Clemens Alexandrinus calls us) Timbrels also of the Holy Ghost.

PARAPHRASE OF PSALM XCII.

To thank the Lord, Oh! it is good,
  To sing and praise the name,
Of the most high and mighty God,
  And to exalt his fame.

To tell his loving kindness soon,
  In the dawn of early light,
To speak his truth and love at noon
  And in the darkening night.

Upon the instrument of strings,
  Upon the harp and lute,
With organ, that the welkin rings,
  And with the softest flute.

For thou, Oh Lord! hast gladdened me,
  Thy works of love are great
And I'll rejoice in praising thee
  For things thou dost create.

"GOD BE MERCIFUL TO US," &c. PS. LXVII.

In the whole psalm two points are specially regardable:
- A request of the Church in the 1, 2, 3, 4, 5th verses.
- A grant of God in the 6th, 7th verses.

In the former observe:
- Petitions for
  - Ourselves in the 1.
    - Generally, God be merciful unto us and bless us.
    - Specially, show us the light of thy countenance.
  - Others in the 2, 3, 4.
- Repetitions, God be merciful unto us. And again, be merciful unto us: let the people, &c. And again, let the people, let all the people praise thee.

"God be merciful." He is the father of mercies: Ergo, we must fly to him for mercy. Deus meus misericordia mea, saith David in the 59th Psalm. If you call him "my salvation," I understand you, because he gives salvation; if you call him "my refuge," I understand, because I fly to him; if you call him "my strength," I understand, because he gives strength. "My mercy," what's that? All that I am, is of thy mercy. And therefore seeing God's mercy is the fountain of all goodness, we must first desire him to be merciful, and then to bless us, he that hath enough mercy, shall never want any blessing. The word original signifieth rather favour than pity; because pity is showed only in adversity, not in prosperity: whereas favour in both. And therefore the vulgar Latin, Deus misereatur, happily not so sufficient, as Deus faveat: Be favourable O Lord, and so merciful as to bless us: that is, not only to deliver us from evil, but also to give whatsoever is good. In more particular, "show us the light of thy countenance." Every man doth desire blessing, but the good man only this blessing: all others are blessings of the left hand,

common to the wicked with the godly; but this is a blessing of the right hand, which only belongs unto God's elect.

God looks on the reprobate like an angry judge with a cloudy countenance: but beholds all his adopted children in Christ as a merciful Father, with a gracious aspect. "Show us thy countenance," that is, endue us with true knowledge of thy word, and a lively faith in thy Son, "which is thine own image and countenance," where we may learn to confess with Paul, that all other things are but loss in comparison of the superexcellent knowledge of Christ Jesus: "for it is eternal life to know God, and whom he hath sent Jesus Christ."

"That thy way may be known." As light, so the participation of God's light is communicative; we must not pray for ourselves alone, but for all others, that God's way may be known upon earth, and his saving health among all nations, thy way, that is, thy will, thy word, thy works. God's will must be known on earth, that it may be done on earth, as it is in heaven. Except we know our Master's will, how shall we do it? Ergo, first pray with David here: "Let thy way be known upon earth:" and then "let all the people praise thee." God's will is revealed in his word, and his word is his way wherein we must walk, turning neither to the right hand nor to the left. Or thy way, that is, thy works, as David elsewhere, Psal. xxv. 9; "All the ways of the Lord are mercy and truth." Or as others most fitly, thy way, that is, thy Christ, "Thy saving health," that is, thy Jesus: for I am the way, saith our Saviour: John xiv. 6. No man cometh to the Father but by me; wherefore "let thy Son be known upon earth, thy Jesus among all nations."

At this time God was known in Jewry, but (saith Hierom) God's way was unknown, his Son was not as yet manifested in the flesh: this (as Paul speaks) was his wisdom: but now revealed, as St. John in his first epistle, "we have heard, we have seen with our eyes, and our hands have handled of the word of life." Blessed eyes, happy ears! for "I tell you many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them."

"Let the people praise thee." Mark the sweet order of the blessed spirit: first mercy, then knowledge; last of all praising of God. We cannot see his countenance, except he be merciful unto us: and we cannot praise him, except his way be known upon

earth: his mercy breeds knowledge, his knowledge praise. We must praise God always for all things, Eph. v. 20, but especially for his saving health among all nations. "And this is the true reason why the Church in her Liturgy doth use so many hymns," and give so much thanks unto God for the redemption of the world. Wherein assuredly she did imitate the blessed Apostles in composing the creed, the greatest part whereof (as hath been noted) is spent in the doctrine which concerneth our Saviour Christ.

"Let all the people." Some mislike the Litany, for that it hath a petition for all men, and all people: yet we have both a precept, and a precedent out of God's own book: the Commandment is, 1 Tim. ii. "I exhort that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." The practice of God's Church is apparent in this place, "let the people, let all the people;" which the psalmist uttered from the Spirit of God, as the mouth of God, and therefore let men construe the Church, as the Scripture, when as the Church doth speak Scripture, lest they wipe out of the Bible many good lessons, (as Tertullian said of Marcion,) if not with a sponge, yet with a peevish and overthwart interpretation. And here let the novelist also remember, that both our English reformers, and the Churches of Scotland, use the same petition for all men in their prayers after the sermon.

"O let the nations rejoice and be glad." It is observed to good purpose, that this clause is inserted fitly between that doubled exclamation, "Let the people praise thee:" because none can praise God well, except they do it heartily with joy and gladness. For as the Lord loves a cheerful giver, so likewise, a cheerful thanksgiver. God is terrible to the wicked, but a God of gladness to such as have seen the light of his countenance: for being reconciled unto God, they have such inward joy and peace, that it passeth all understanding.

"For thou shalt judge the folk righteously." The psalmist here may seem to contradict himself: for if mercy make men rejoice, then judgment occasioneth men to tremble. Answer is made, that all such as have known the ways of the Lord, and rejoice in the strength of his salvation, all such as have the pardon of their sins assured, and sealed, fear not that dreadful assize, because they know the Judge is their advocate. Or (as Hierom) let all nations rejoice, because God doth judge righteously, being the God

of the Gentiles, as well as of the Jews, Acts x. 34. "Or let all nations rejoice," because God doth govern all nations; that whereas heretofore they wandered in the fond imaginations of their own hearts, in wry ways, in by-ways; now they are directed by the spirit of truth to walk in God's high way which leads unto the celestial Jerusalem: now they shall know Christ the way, the truth, and the life. For judging, is used often for ruling: 1 Sam. vii. 15; 2 Cor. i. 10. So David here doth expound himself, thou shalt judge: that is, "thou shalt govern the nations."

"Upon earth." Not excluding things above, but openly meeting their impiety, who think that God careth not for the things below: for Epicurus in old time so taught, and epicures in our time so live, as if Almighty God did not mark what were done well or ill upon earth. "O ye fools when will ye understand? He that planted the ear, shall he not hear? or he that made the eye, shall he not see?"

"Let the people." This, and other manifest repetitions in this psalm, may serve for a warrant to justify the repetitions in our Liturgy: but I will answer the novelist in the words of Paul, Rom. ii. "In that thou blamest another, thou condemnest thyself, for thou that judgest, doest the same thing."

The reformers in one of their prayers after the sermon, use repetition, and that of the Lord's prayer, and in such sort, that within a very narrow room it is first expounded paraphrastically, then again reiterated every word particularly. So likewise the Scottish Church in the ministration of Baptism doth enjoin that the creed be repeated twice. First the father, or in his absence the Godfather propounds it, and then instantly the minister expounds it. Wherefore a worthy divine most truly says, there is in England a schismatical and undiscreet company, that would seem to cry out for discipline, their whole talk is of it, and yet they neither know it, nor will be reformed by it.

"Then shall the earth." Literally, the earth which was cursed for man's sin, shall through God's blessing give her increase: The valleys shall stand thick with corn, and our garners shall be full with all manner of store. So that if the vine be dried up, or the fig-tree decayed, if our corn be blasted, or grain so thin, that the "mower cannot fill his hands, nor he that bindeth up the sheaves, his bosom:" we must remember it is for our unthankfulness and

sin. For if all the people praise the Lord, then shall the earth bring forth her increase. See the first two chapters of Joel.

"God, even our own God." Out of this sentence the Fathers, and other interpreters, observe generally the Trinity and Unity of God: the Trinity in the threefold repetition of the word God, Unity in the pronoun him, all the ends of the world shall fear him, in the singular: not them, in the plural. It is very remarkable, that Christ the second person is called "our God: God, even our God," as being ours in many respects, as having taken upon him our flesh, living among us, and at length also dying for us. Immanuel, God with us, Isa. vii. 14; Matt. i. 23. "He bare our infirmities, and answered for our iniquities, our reconciliation, and our peace, through whom and in whom God is ours, and we are his:" Cant. vi. 2.

"All the ends of the world shall fear him." In the 4th v. David desired earnestly that all nations might be glad, and rejoice: now that they may fear: teaching us hereby to "serve the Lord in fear, and to rejoice unto him with reverence:" Psal. ii. 11. So to fear him, as to serve him with gladness: and so to rejoice in him, as to work out our salvation in fear and trembling: without joy we shall despair, without fear presume.

"The fear of God (as Solomon speaks) is the beginning of wisdom," not only principium, but præcipium: not only primum, but primarium: and therefore as it is called the beginning of wisdom, Prov. i. 7; so likewise "the end of all." Eccl. xii. 13; "let us hear the end of all: fear God, and keep his commandments."

This fear is not slavish, a distractive and destructive fear, which overthroweth our assurance of faith, and spiritual comfort: for such a fear God forbids, Isaiah xxxv. 4; Luke xii. 34; but is a small and awful regarding fear, being an inseparable companion of a lively faith, and therefore commanded in God's word, and commended in his servants: old Simeon a just man, and one that feared God; Cornelius a devout man, and one that feared God; Job a just man, and one that feared God; and here God is said to bless the Church, in that all the ends of the world shall fear him.

QUICUNQUE VULT.

The learned Athanasian Creed consists of two special parts, unfolding fully the two chief secrets of holy belief, namely:

The { Unity and Trinity of God.
Incarnation and passion of Christ.

The which are called the principal mysteries of our faith, because in the former is contained the first beginning and last end of man: in the second, the only and most effectual means to know the first beginning, and how to attain unto the last end. So that Athanasius hath comprehended in a very narrow room both the beginning, and middle, and end of all our felicity. For this, happily called the world's eye, because he did see so much, and pierce so far into these unsearchable and ineffable mysteries.

And as this excellent confession is a key of belief; so the litany following, is as a common treasure house of all good devotion. It may be said of the Church in composing that exquisite prayer, as it was of Origen, writing upon the Canticles. In other parts of our liturgy she surpasseth all others; but in this, herself.

These points (I confess) come not now within the compass of my walk: but I propose pro nosse et posse to justify them, and all other portions our communion book in my larger expositions upon the gospels and epistles, as the text shall occasion me justly. The next eminent scripture to be considered in this tract, is the Decalogue, recorded Exod. xx. 1.

THE DECALOGUE.

"Then God spake all these words, and said, I am the Lord thy God," &c.

The law was imprinted at the first in man's heart, which is acknowledged even by profane poets, as well as divine prophets in general.

> Exemplo quodcunque malo committitur, ipsi
> Displicet authori: prima est hæc ultio, quod se
> Judice, nemo nocens absolvitur, improba quamvis
> Gratia fallacis prætoris vicerit urnam. JUVENAL.

And Seneca notably, prima et maxima peccantium pœna peccassee: Sin is the greatest punishment of sin in particular, (as Melancthon observes,) heathen authors have a pattern for every precept, according to that of Paul, Rom. ii. 14, "The Gentiles having not the law, are a law unto themselves."

But when the light of it through custom of sin began to wear

away, it was openly proclaimed unto the world, engraven in stone, written in a book, kept for record in the Church, as a perfect abridgement of all law, setting down the duties of all men, in all things, for all times.

In it observe
- Prefaces,
  - One, of the law-writer: "God spake all these words," &c.
  - Another, of the Law-giver: "I am the Lord thy God," &c.
- Precepts of the
  - First table, concerning our love to God.
  - Second, touching our love to man.

In the former preface note the
- Matter, all these words.
- Manner,
  - When.
  - Who.

The matter is: these words, that is, these sentences and all these: for Almighty God spake not the first commandment only, nor the second, or third, and left there: but he spake them all, and therefore the Pope proves himself anti-god in leaving out one, and dispensing with many. God gave so strict a charge to keep every one, as any one: but the vicar of God abounding with unlimited authority, doth first publish what he list, and then expound them as he list. To leave them, who thus leave God, it is our duty, because God spake them all, to beget him obedience, and make conscience to keep them all, as one wittily, totus, tota, totum; the whole man, the whole law, the whole time of his life.

In the *manner;* I note first the circumstance of time, when God spake: namely, when all the people were gathered together and justified: as appeareth in the former chapter, then God spake. Whereupon it is well observed that all men ought to take notice of the law, whether they be commoners, or commanders high or low, none so mighty that is greater, or so mean that is less, than a subject to God and his ordinances: and therefore Martin Luther hath worthily reprehended Antinomian preachers, who teach that the law need not be taught in the time of the gospel. Indeed "Christ is the end of the law:" but, as Augustine construes it, finis perficiens, non interficiens: an end not consuming, but consummating; for, as himself said, "I came not to destroy the law, but to teach and do it."

Secondly, We may learn by this circumstance, due preparation when we come before God either to speak or hear his word. Aven-

zoar used to say, that he never gave purgation, but his heart did shake many days before. Let the physician of the soul then tremble, to think what hurt bad physic may do, when it is ministered abruptly, corruptly, without either pains in reading, or reverence in speaking. Unto the ungodly said God, "Why doest thou preach my laws, and takest my covenant in thy mouth, when as thou hatest to be reformed, and hast cast my words behind thee?" If hearers of the law, much more preachers of the gospel, ought to be thoroughly sanctified. In the miller's hand we lose but our meal; in the farrier's hand but our mule; in the lawyer's hand but our goods; in the physician's hand but our life; but in the hands of a bad divine we may lose that which surpasseth all, our soul.

Hearers also being of uncircumcised hearts and ears, ought to fit and prepare themselves, as Moses and Joshua were commanded, in disburdening their mind, when they come to God's house to hear God speak, not only from unlawful, but also from all lawful worldly business; presenting themselves and their souls in the righteousness of Christ, a living, holy, acceptable sacrifice to God: and it is the duty both of speaker and hearer to desire the Lord that he would forgive our want of preparation, and so to assist us with his Holy Spirit in handling of his holy word, as that the whole business may be transacted for our good and his glory.

The second circumstance noted in the manner is the person, and that is God: then God spake these words, in his own person, attended upon with millions of glorious angels, in a flame of fire, so that there is never an idle word, but all full of wonderful wisdom: so perfect a law, that it proves itself to be God's law. For the laws of men, albeit they fill many large volumes, are imperfect; some statutes are added daily, which were not thought upon before; many repealed, which after experience taught not to be so profitable; but this law continueth the same for ever, comprehending in a few words all perfection of duty to God and man, enjoining whatsoever is good, and forbidding whatsoever is evil.

God is author of all holy Scripture, but the ten Commandments are his, after a more peculiar sort: first, because himself spake them, and said in a sound of words, and a distinct voice, that the people both heard, and understood them: in which sense St. Stephen happily calleth them oracula viva, lively oracles: not that they did give life, for Paul sheweth that the law was the minis-

tration of death; but lively words, as uttered by lively voice, not of men or angels, as other Scripture, but immediately thundered out by God himself.

Secondly, Because God himself wrote them after a more special manner: he did use men and means in penning the gospels and epistles, and other parts of sacred writ: "for holy men of God wrote as they were moved by the Spirit of God:" (as the Fathers observe) they were the pens of God's own finger; but in setting down the Decalogue God's own finger was the pen, he made the tables also wherein they were first written, that there might be nothing in them, but only God's immediate work. Since then God had such special regard in delivering the law, we must hence learn with all humble reverence to receive the same. If king Eglon, a barbarous tyrant, respected Ehud, a man of mean quality, when he brought a message from the Lord; how much more should we with awful respect embrace the Decalogue, which God in his own person uttered? and it should make us exceeding zealous also, (notwithstanding the scoffs of atheists and careless worldlings,) in observing and maintaining the same. For, what need any fear to defend that which God himself spake: and whereof Christ said, "He that is ashamed of me, and my words in this world, I will be ashamed of him before my Father in the world to come?" As a lively faith is the best gloss upon the gospel: so dutiful obedience is the best commentary upon the law. To conclude with Augustine, Shall we obey, the emperor commanding, and not obey when the Creator commands? Yes Lord, speak; for thy servants hear.

Thus much concerning the first preface. The second is of the Law-giver: I am the Lord, &c. Containing two sorts of arguments, to prove that he may give a law; and that his people are bound to keep it. The first kind of reason is taken from his essence and greatness in himself: I am Jehovah. The second from his effects and goodness towards Israel;

In { General: "Thy God."
More special: "Which have brought thee out of the land Egypt, out of the house of bondage."

Now whatsoever is said unto them, is said unto all. Almighty God is ever the same, "which is, which was, and which is to come;" who being Jehovah the Lord, made us of nothing: and therefore we being his creatures, owe obedience to his commands

in every thing: especially seeing he doth not only press us with his greatness, but allure us also with his goodness: being our God by covenant in holy baptism, wherein he took us for his adopted children, and we took him for our heavenly Father: he took us for his spouse, we took him for our husband: he took us for his people, we took him for our God: a son therefore must honor his father, and a servant his master. If he be ours, and we his, as he doth provoke us in bounty, so we must answer him in duty.

In more special, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: so hath he delivered us from the servitude of Satan, and sin, prefigured by that bondage of Egypt, and Pharaoh: "that being delivered out of the hands of all our enemies, we might serve him in holiness and righteousness all the days of our life."

Egypt was a country given exceedingly to superstition and idolatry, worshipping the most base creatures, as rats, onions, and garlic; so that to live in such a place was very dangerous to the soul: and bondage to natures ingenuous, is an estate of all others most grievous to the body. Deliverance then out of both, as benefits in their own nature very great, and in memory most fresh, was good motive unto regardful obedience.

The Lord hath done so, and more than so for us, he hath freed us from the Romish Egypt, and Spanish bondage, with less difficulty and more ease: for we are translated out of Babel and Egypt, without any travel or journey. Rome is swept away from England, and Jerusalem is brought home to our doors. If arguments drawn either from God's infinite might or mercy ought to prevail; let England show the greatest obedience: for England hath had the greatest deliverance.

THE PRECEPTS.

Love is the complement of the law. Christ therefore reduced all the ten Commandments unto these two: "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." The which (as Tertullian observes) is not dispendium, but compendium legis: not a curtailing, but a full abridgment of the whole law. Yet I find three sundry partitions of the severals.

Josephus and Philo part them equally, making five Command-

ments in each table; the curious and learned may peruse Sixtus Senensis Bibliothec. sanct. lib. 2, pag. et Gallasius annot. in Irenæi lib. 2, cap. 59.

Lombard out of Augustine, and generally the school-men out of Lombard, in honour of the Trinity, divide the first table into three Commandments, and the second into seven.

But all our new writers, and most of the old doctors, ascribe four to the first, six to the second; among the Hebrews, Aben Ezra; the Greeks, Athanasius, Origen, Chrysostom; the Latins, Hierom, Ambrose in epist. ad Ephesios, cap. 6.

Wherefore being compassed about with such a cloud of witnesses, I follow the Church's order, assigning four concerning our duty to God, and six touching our duty to man.

Or the first table doth set down two points especially:
1. The having of the true God for our God, in the first, "Thou shalt have no other Gods but me."
2. The worshipping of this one God, in the other three.

The first Commandment is observed in exercising the three theological virtues,
- Faith.
- Hope.
- Charity.

He that unfeignedly believeth in God, hath God for his God: because he taketh God for the chief verity: and in this unbelievers and misbelievers offend. He that hopeth in God, hath God for his God, in that he takes him for most faithful, most pitiful, and also most potent; as being assuredly persuaded that he can, and will help him in all his necessity. And in this they sin who despair of the mercies of God, or do trust more in men, than in God: or so much in men, as in God. He that loveth God above all things, hath God for his God, in holding him for the chief good: and in this they trespass who love any creature more than God, or equal with God, and much more they that hate God: for it is a sound conclusion in Divinity; That is our God which we love best, and esteem most.

Concerning the worship of God, note the
- Manner: in the second Commandment.
- End: in the third Commandment.
- Time and place: in the fourth Commandment.

The second doth describe the manner of his worship: "Thou shalt not make to thyself any graven image," &c., forbidding all strange worship, and enjoining pure worship according to his word: for to devise phantasies of God, is as horrible as to say there is no God. And therefore though we should grant, that images and

pictures of God are as it were the layman's alphabet, and the people's almanac: yet forasmuch as these books are not imprinted Cum privilegio, but on the contrary prohibited: it is unlawful to learn what God is by them, or to worship God in, or under them. And lest any should presume, God hath fenced in this commandment with a very strong reason, I am the Lord, and therefore can punish: a jealous God, and therefore will punish grievously such as give that honour to another which only belongs unto me.

The end of God's worship is his glory, provided for in the third commandment: "Thou shalt not take the name of the Lord thy God in vain."

The which is done two ways, in our { Works. / Words.

In our conversation: when as our lewd life doth occasion enemies of religion to revile the gospel and blaspheme God. It is to take Christ's name in vain, when we play the Gentiles under the name of Christians; as Paul to Titus: "professing God in word, but denying him in our works." He that calls on the name of Christ, must depart from iniquity.

Secondly, we take God's name in vain by speech, and that without an oath or with an oath: without an oath, when we talk of himself, his essence, titles, attributes, holy word, wonderful works, irreverently and unworthily without any devotion, or awful regard of his excellent Majesty.

We blaspheme God with an oath, by swearing either { Idly. / Falsely.

Idly out of {
- Weakness: when in our ordinary talk, through a custom in sin, we fill up our periods with unnecessary oaths.
- Wickedness: as when a wretch in his discontented humour shall bind himself with an oath to do some notable mischief. So certain Jews, Acts xxiii. swore that they would neither eat nor drink till they had killed Paul: or when he shall despitefully swear to vex the good Spirit of God, and to trample the blood of Christ under his feet; if cards, or bowls, or dice, run against him, he will make his tongue to run so fast against God: or when he doth swear by heaven or earth, or any other creature, instead of the Creator.

An oath is an invocating of God: he therefore that swears by the light, makes light his god: he that swears by the mass, doth make that idol his god.

A man may forswear himself three ways, as Lombard out of Augustine: when he doth swear {
1. That which is false and he knows it false.
2. That which is true, but he thought it false.
3. That which is false but he held it true.

The two first kinds are abominable: namely, when a man

swears either that he knows to be false, or thinks to be false: but the third in the court of conscience is no sin: because it is with forswearing as with lying: Perjury is nothing else but a lie bound with an oath. As then a man may tell an untruth, and yet not lie: so likewise swear that which is false, and yet not swear falsely. Thou shalt swear in truth, that is, as thou shalt in thy conscience and science think to be true: for doubtless it is a lesser offence to swear by a false God truly, than to swear by the true God falsely: it is a sin to lie, but a double sin to swear and lie.

THE FOURTH COMMANDMENT.

The fourth commandment doth set down the time and place of God's holy worship: the time expressly, "Remember thou keep holy the Sabbath day:" the which insinuates also the place; for God was publicly worshipped in his Sanctuary, in his Tabernacle. in his Temple, Leviticus xix. 30. "Ye shall keep my Sabbaths, and reverence my Sanctuary." The Sabbath (as one calls it) is God's school-day; the Preachers are his Ushers, and the Church is his open school-house.

This commandment is hedged in on every side, lest we should break out from observing it: with a caveat before, "Remember:" and two reasons after, one drawn from the equity of the law: "Six days shalt thou labour." As if God should speak thus, if I permit thee six whole days to follow thine own business, thou mayest well afford one only for my service; but six days shalt thou labour and do all thine own work: therefore hallow the seventh in doing my work. "Six days shalt thou labour." A permission, or a remission of God's right, who might challenge all; rather than an absolute commandment. For the Church upon just occasion may separate some week-days also, to the service of the Lord, and rest from labour, Joel ii. 15, "Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." Days of public fasting, for some great judgment: days of public rejoicing for some great benefit, are not unlawful, but exceeding commendable, yea necessary. Yet this permission is a commission against idleness, because every man must live by the sweat of his brow, or sweat of his brains: having some profession, or occupation, or vocation, wherein he must labour faithfully.

Another argument is taken from the Law-giver's example: "For in six days the Lord made heaven and earth, and rested the seventh day." God requires no more than himself performed, his own practice is a Commentary upon his law. This may teach all magistrates, all masters, all superiors who prescribe laws unto others, to become first an unprinted law themselves. If the prince will have his court religious, himself must be forward in devotion: if the father will have his children possess their vessels in chastity, then himself must not neigh after his neighbour's wife. When Sabbath-breakers are rebuked, all their answer is, others, and that the most do so; If they will follow fashion and example, let them follow the best: "Fashion not yourselves like the world; but be ye followers of God:" who framed the whole world in six days, and rested the seventh: he rested from creating, not governing: from making of new kinds of creatures, not singular things: he is not (as Epicurus imagined) idle, but always working: John v. 17. "My Father worketh hitherto, and I work."

The Commandment itself is
- First, propounded briefly: "Keep holy the Sabbath day."
- Then expounded more largely: showing
  1. What is the Sabbath day, namely the seventh.
  2. How it must be sanctified; "In it thou shalt do no manner of work."

"Keep holy." This day hath no more holiness in itself than other times; only God hath appointed it to holy uses above others; and therefore we must keep it more holy than others.

"The Sabbath." There is sabbatum
- Pectoris, of the mind.
- Temporis, of time.

The Sabbath of the mind is double:
- Internal, peace of conscience in the kingdom of grace.
- Eternal, rest of body and soul in the kingdom of glory.

When as we shall rest from our labours, all tears shall be wiped from our eyes, and cares from our heart.

Among the Jews the Sabbath of time was of
- Days.
- Years.

Days
- Lesser, every seventh day.
- Greater, as when the passover fell on the Sabbath, as it did when Christ suffered.

Years
- Every seventh year, a Sabbath of rest to the land.
- Every seven times seven years, which was 49, and then followed in the 50th year the Jubilee.

This Sabbath is of days, expressly, kept holy the seventh day.

There is
- A natural day, which is the space of 24 hours, a night and a day. Gen. i. 5.
- An artificial day, the space of 12 hours: as Christ: John xi. 9, from the Sun-rising to the Sun-setting; of which I think this Commandment is understood. For albeit the Jews counted the Sabbath from evening to evening, yet it was but as they reckoned other days: not to sit up and watch all night; but to spend in God's service so much of the natural day, as may be spared without hurting the body.

"The seventh is the Sabbath." It is the judgment of the most and best interpreters, that the Sabbath is morale quoad genus, but ceremoniale quoad speciem; Ceremonial for the manner, albeit moral for the matter. I say ceremonial in regard of the particular: as the strict observation of the same day and same rest; precisely to keep the Saturday, and strictly to cease from all labour, as the Jews did; was a shadow; therefore abrogated by the coming of the body, Christ.

The blessed Apostles herein led by the spirit of truth, and (as some think) by Christ's own example, altered, and so by consequence abrogated the particular day. Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, ut ostenderent exemplum abrogationis legum ceremonalium in die septimo; Melanct. tom. 2. fol. 363.

Whereas therefore the Jews observed their Sabbath on the seventh day, we celebrate the eighth. They gave God the last day of the week; but Christians better honour him with the first; they keep their Sabbath in honour of the world's creation; but Christians in memorial of the world's redemption, a work of greater might and mercy: and therefore good reason the greater work should carry away the credit of the day.

The particular rest of the Jews is ceremonial also, for it is a type of our inward resting from sin in this life; Exod. xxxi. 13; Ezek. xx. 12, and a figure of our eternal Sabbath in the next; as St. Paul disputes, Heb. iv.

Yet this Commandment is moral in the general. As for example, we must keep one day in the seven holy to the Lord; wherein we must do no manner of work, which may let the ministry of God's Word, and other exercises of piety. We must leave to do our work, that the Lord may bring forth in us his work.

The duties then required on the Lord's day be principally two:
- Rest.
- And a sanctification of this rest.

A double Sabbath, rest from labour, and rest from sin: for as our Church doth determine, two sorts of people transgress this Commandment especially:

1. Such as will not rest from their ordinary labour, but drive and carry, row and ferry on Sunday.
2. Such as will rest in ungodliness, idly spending this holy day in pampering, pointing, painting themselves. So that God is more dishonoured, and the devil better served upon Sunday, than on all the days of the week beside.

"Thou shalt do no manner of work." That is, no servile work of thine ordinary calling, which may be done the day before, or left well undone till the day after. But some works are lawful, namely, such as appertain to the public worship of God; as painful preaching of the sacred word, reading of divine prayers, administering of the blessed sacraments, and every work subordinate to these; as ringing of bells, and travelling to Church, Acts i. 12; 2 Kings iv. 23.

And works of mercy toward
- Ourselves, as provision of meat and drink: Matt. xii. 1.
- Other
  - Men, our Saviour healed the man with the dried hand on the Sabbath, Mark iii. 5.
  - Beasts, in watering cattle, and helping them out of pound and pit: Luke xiv. 5.

Works of present necessity: physicians on the Lord's day may visit their patients, midwives help women with child, shepherds attend their flock, mariners their voyage, soldiers may fight, and messengers ride post for the great good of the Commonwealth.

Works of honest recreations also, so far as they may rather help than hinder one cheerful serving of the Lord. And the reason of all this is given by Christ, Mar. ii. 27. "The Sabbath was made for man, and not man for the Sabbath."

"Thou." Thy wife is not named, because she is presumed to be thyself: that whatsoever is forbidden thyself, must also be known to be forbidden thy second self.

"Thy son and thy daughter." Every man is a governor in his own house, and therefore must take charge of such as are under him: Bring to the Lord whoever is with thee at home, thy domestics; thy mother, the Church, demands them of thee, she demands whoever is found with thee, she seeks those, whom she has lost through thy neglect.

"Thy man servant." This is for
- Thy good.
- Their good.
- The common good.

Thy good: For he that on Sunday shall learn his duty, will be

more fit all the week to do his duty: such as obey God with a good conscience, will serve their master, with an upright heart, as Jacob served Laban, and Joseph Pharaoh.

Again, it is for thy good often to remember with thankfulness, that God hath made thee master, and him servant: whereas he might have made thee servant, and him master.

For their good: that they may "know God, and whom he hath sent Christ Jesus, the way, the truth, and the life." Thy servants are men of the same mould with thee: in the words of Scripture, "Thy servants are all one with thee in Christ:" made of the same God, redeemed with the same price, subject to the same law, belonging to the same master: Eph. vi. 9. Pity then and piety require that thou see them observe the Lord's day, for the good as well of their bodies as souls.

For the common good. For every man hath just cause to be ready willingly to labour all the week, when as he is assured he shall rest on Sunday.

"Thy cattle." Hence we may gather much comfort; for if God in his mercy provide for the welfare even of our brute beasts, of which he hath made us lords; he will assuredly much more respect us his servants and children. he cannot be careless for men, who is so careful for oxen.

The commandments are so well known, and often expounded, that as Augustine speaks in the like case: "They want an auditory more than an expositor." I pass therefore from the first table, containing all duty to God, unto the second, teaching all duty to man; I say to *man*, as the proper immediate object of them. Otherwise these commandments are done unto God also; for he that clotheth the naked, and visiteth the sick, doth it unto Christ: Matt. xxv. 40.

The law then concerning our neighbour is partly
- Affirmative, teaching us to do him all good: "Honour thy father and mother," &c.
- Negative, teaching us to do him no hurt: "Thou shalt not kill," &c.

This table begins with honour of our father: First, Because next unto God we must honour those who are in the place of God.

Secondly, Because the neglect of this one commandment occasioneth all disorder against the rest; for if superiors govern well, and inferiors obey well; how can any man be wronged in word or deed?

Thirdly, Because of all neighbours our parents are most near to

us, as being most bound to them, of whom we have received our life. Thy parent is God's instrument for thy natural being: thy prince God's instrument for thy civil being: thy pastor God's instrument for thy spiritual being. Wherefore as thou art a man, thou must honour thy natural father: as a citizen, honour thy civil father; as a christian, honour thy ecclesiastical father.

Honour imports especially three things: { Obedience. Reverence. Maintenance.

Obedience. "Children obey your parents in all things:" Col. iii. 20; that is, as Paul doth interpret himself, Eph. vi. 1, in the Lord. In all things agreeable to the will of God; otherwise for Christ's love we must hate father and mother, Luke xiv. 26. The most eminent patterns of obedience to father and mother are the Rechabites, Isaac, Christ: He revered the mother, of whom he was himself the Parent, he honoured the nurse, whom he had nourished.

Reverence. Bearing them respect in words, and outward behaviour, though they be never so mean, and we never so mighty, Prov. xxiii. 22. Honour thy father that begat thee, and thy mother that bare thee. And if he should say, be dutiful unto thy parents; not because they be rich and in great place, but because they be thy parents, how base soever they be. Examples of this virtue, recorded in holy Scriptures are Joseph and Solomon, and in our English Chronicles, Sir Thomas More, who being Lord Chancellor of England, usually did ask his father's blessing in Westminster Hall publicly; the which custom of our nation is good and godly.

Maintenance. If the parent be blind, the child must be his eye: if lame, the child must be his foot; if in any want, the staff of his decayed age. So Christ took care for his mother at his death: for it is great reason that children having received life of their father and mother, should procure to preserve unto them the same life. Nature doth read this lesson. Valerius Maximus hath a memorable history of a young woman who gave suck to her mother in prison, and so kept her alive, who otherwise was adjudged to be famished. A pious office, so well accepted of the judge, that he did both pardon the mother, and prefer the daughter; Aristophanes affirms also, that the young stork doth feed the old.

There is a duty required of the parents toward the child, as

well as of the child toward the parents; yet the law speaketh expressly to the one, and not to the other. That the father being in order of nature and in wisdom superior, might suspect his duty to be written in himself; father and mother are nomina pietatis, officiorum vocabula, naturæ vincula. The duty then of superiors is unfolded in the word father; a minister is a father, a master a father, a magistrate a father; teaching them to be so well affected to their inferiors, as parents are to their children.

Again, the love of parents towards their children is so natural and ordinary, that there is less need to put parents in mind of their duty. But contrariwise children are not usually so dutiful to their parents (as the school speaks). Love descends, rather than ascends; the benefactor loves more than the beneficiary. And therefore it was necessary to admonish them of their love: neither is God content with a bare precept, but hath adjoined a promise, "That thy days may be long," for there is no reason he should enjoy long life, who dishonoureth those of whom he received life: but if God shorten the days of dutiful children, and instead of long life give them everlasting life; he doth not break, but keep his promise: for he doth promise long life, not absolutely, but so far forth as it is a blessing; "that it may be well with thee: and that thou mayest live long on earth," Eph. vi. 3.

THE SIXTH COMMANDMENT.

The negative part forbiddeth all evil, and that is committed against our neighbour three ways: In { Thought. Word. Deed.

But because bad deeds are worse than bad words, and bad words worse than bad thoughts, it pleased the God of order first to forbid bad deeds: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal." Then bad words: "Thou shalt not bear false witness." Last of all, bad thoughts: "Thou shalt not covet thy neighbour's house," &c.

All our bad deeds against our neighbour, concern his { Life, "Thou shalt not kill." Honour, "Thou shalt not commit adultery." Goods, "Thou shalt not steal."

"Thou shalt not kill." To wit, a *man:* for to kill other living

things is not forbidden; and the reason is plain, because they were created for man, and so man is master of their life. But one man was not created for another man, but for God; and therefore not man, but only God is master of our life; for a magistrate doth not put malefactors to death as master of their life, but as a minister of God; and so by consequence not murder, but an act of justice. "Such as strike with the sword, shall perish with the sword:" that is, such as take the sword upon their own authority: But if God put a sword into their hand, then they may, then they must strike. In a word, killing is unjust, when either it is done without authority, or by public authority upon private grudge; non amore justitiæ, sed libidine vindictæ. Concerning inward rancour and outward disdain, in deed, word or gesture, see the Gospel, Dom. 6, post. Trin.

THE SEVENTH COMMANDMENT.

In this Commandment are forbidden all unchaste lusts, as well burning within, as breaking forth,

- Into
  - Allurements
    - Ribald talk, Ephes. iv. 29.
    - Wanton looks, Gen. vi. 2, xxxix. 7.
    - Lascivious attire, Isa. iii. 16.
  - Acts of uncleanness.
    - Acts of uncleanness, unnatural: as
      - Committing filthiness with
        - A man of the same sex: Rom. i. 27.
        - A beast: Levit. xviii. 23.
    - Natural,
      - Adultery: when both, or one of the parties are married: Deut. xxii. 22.
      - Fornication: between single persons: as
        - Deflowering of virgins, Deut. xxii. 28.
        - Hunting of common wheres. 1 Cor. x. 8.
      - Incest: with such as be within the degrees of consanguinity or affinity prohibited in law: Levit. xviii. 6.

Sin in this kind is more dangerous than in another, because a man can hardly repent heartily for it. The murderer, and swearer, and thief, become many times exceeding sorrowful after the fact: but the wanton (as Hierome notes) even in the midst of his repentance sinneth afresh: the very conceit of his old pleasure doth occasion a new fault; so that when his devotion ends, he presently begins to repent that he did repent. Example hereof Augustine, who being in the heat of his youth (as himself writes of himself) begged of God earnestly the gift of continency: but, saith he, to

tell the truth, I was afraid lest he should hear me too soon: Malebam enim expleri concupiscentiam quam extingui. See the Gospel, Dom. 15, post. Trin.

THE EIGHTH COMMANDMENT.

This overthroweth Anabaptistical and Platonical community; for if all things ought to be common, and nothing proper in possession, how can one man steal from another? All laws of giving, buying, selling, leasing, letting, lending, are vain, si teneant, omnes omnia, nemo suum.

A man may transgress this Commandment in being a thief
- To himself, in spending
  - Too much.
  - Too little.
- To others.

Too much
- Wasting more than he should in gaming, diet, bravery; such are arrant cutpurses unto themselves.
- Getting less than he should: Ignavi et prodigi sunt fures, saith Melancthon.

As a spend-all, so a get-nothing is a thief to his estate: "Poverty comes upon him as an armed man:" Proverbs xxiv. 34. An idle person is poverty's prisoner, if he live without a calling, poverty hath a calling to arrest him.

He that spends too little on himself, as the covetous wretch, is a robber of himself also. He keeps his belly thin, that his purse may be full, he cannot afford himself so much as an egg, lest he should kill a chick: whereas a poor man doth want many things, a rich miser wants every thing: like Tantalus up to the chin in water, and yet thirsty. The which (as Solomon calls it) "is an evil sickness:" Eccles. vi. 2.

To others
- Openly, which is plain robbery: so little practised, or so much punished in King Alfred's reign, that if a man had let fall his purse in the highway, he might with great leisure, and good assurance have come back and taken it up again.
- Secretly, which is properly called stealing. And this offence is manifold, for there is not only theft of the hand, but of the heart and tongue.

Covetous greediness is theft in heart: for howsoever it be a maxim in our law, Voluntas non reputabitur pro facto, nisi in causa proditionis: sed exitus in maleficiis spectatur, et non voluntas duntaxat; yet it is a breach of this law, covetously to desire that which is not ours, albeit we seek not to get it wrongfully. Their hearts, saith Peter, are exercised in covetousness: and Chrysostom plainly, The covetous man is a very thief; fur et latro. The fathers of the

law write that thieves are called felons, of our ancient word fell or fierce; because they commit this sin with a cruel, fell, and mischievous mind: teaching us hereby that a felonious intent is a principal in thievery.

There is also theft of the tongue, by lying, flattery, smoothing, &c. So we read, that "Absalom stole the hearts of the men of Israel," and so false Ziba stole the goods of his master Mephibosheth.

So flatterers and parasites are great thieves in court and country: not only dominorum suorum arrisores, sed etiam arrosores: and therefore let a flatterer be in your Pater noster, but not in your creed: pray for him, but trust him no more than a thief.

Frauds in buying and selling are reduced to stealing, because he that useth such deceits, secretly taketh of his neighbour more than his due: but oppressions and unjust extortions are reduced by Divines unto robbery, because the cruel tyrant exacteth more than his own manifestly: not to pay debts, is reduced unto both: unto robbery, when a man to the great hindrance of his neighbour can and will not: unto stealing; when he partly will and cannot; I say will partly; for if he desire wholly with all his heart to pay the utmost farthing, God assuredly will accept of votal restitution, as well as of actual; and it is not a sin, though it be a sore.

THE NINTH COMMANDMENT.

Next to the prohibition of injuries in deed, follow the wrongs against our neighbour in word: "Thou shalt not bear false witness:" and that fitly, because, lying is cousin german to stealing. If thou wilt show me a liar, I will show thee a thief.—*Erasmus.*

This precept condemns all manner of lying; for albeit one worse than another, yet all are naught. "The mouth that speaketh lies slayeth the soul;" Wis. i. 11; and Psal. v. 6. "Thou shalt destroy them that speak leasing." See Gospel, Dom. xv. post. Trinit.

Beside lies; every thing whereby the credit of our neighbour is impaired, especially those three sins of the tongue; { Contumely. Detraction. Cursing.

A contumely is an injurious word, spoken with an injurious mind, to the dishonour of our neighbour; I say with an injurious

intent, otherwise when it is uttered by way of advice to direct or correct, as a father sometimes speaketh to his child, or a master to his scholar, or a pastor to his people, as Paul; "Ye foolish Galatians;" out of some heat, but yet not out of any hate, then it is no contumely or sin.

Or in merriment, not in malice: "There is a time to laugh," and so by consequence a time to jest: when a witty conceit may profit and administer grace to the hearer. He that said the Duke of Guise was the greatest usurer in France, because he turned all his estate into obligations, hereby gave this honest advice, that if he should leave himself nothing, but only have many followers bound to him for his large gifts, in conclusion he should find a number of bad debtors. He that called his friend thief, because he had stolen away his love, did not wrong, but commend him.

It is lawful also to jest at the vanities of irreligious men, enemies to God and his gospel; as Elijah did at the foppish idolatry of Baal's priests. A friend of mine said of an upstart gallant in court with a jingling spur, that he had a church on his back, and the bells on his heels.

Every lay-papist must believe as the Church believes, albeit he know not what the Church believeth; he must also worship the consecrated bread, and yet knoweth not whether it be consecrated or no; for to the consecration of the host, the priest's intention is required, which no man knows but God, and himself. So that if a man tell his popish acquaintance that he is a blind buff, to worship and believe he knows not what, it were no contumely; because it did proceed out of zeal to God, and love to him; only to rectify his error, and not to vilify his person.

The second fault reduced to false witness is detraction, in speaking evil of our neighbour; and it is done by reporting that which is false, and sometimes by telling that which is true, but secret; whereby the credit of our neighbour is lessened with those, to whom his sin was not known before; for as a man may flatter in absence, namely when either the virtue is absent, or the occasion, and so the praise is not kindly, but forced either in truth, or in time; so likewise a man may slander his neighbour in speaking the truth unseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snowball, which being little at the first, groweth to a great quantity.

Now the backbiter is bound in reason and religion to restore the

good name of his neighbour, which he by detraction hath taken away: and that is exceeding hard, for a man's honest fame is like the merchant's wealth, got in many years, and lost in an hour. Wherefore speak well of all men always, if it may be done with truth; and when it cannot, then be silent: or else interrupt evil detraction with other meet and merry communication, as Samson at his marriage feast propounded a riddle to his friends, hereby to stop the mouths of backbiters, and to occupy their wits another way. Bernard excellently, the tale-bearer hath the devil in his tongue; the receiver, in his ear.

The thief doth send one only to the devil, the adulterer two: but the slanderer hurteth three; himself, the party to whom, and the party of whom he telleth the tale.

The third fault is malediction: a grievous offence, when it is spoken with hatred and a desire that such evil come upon our neighbour: but when it is uttered upon some sudden, without regard to that we speak, it is less evil, yet for all that always evil; because from the mouth of a christian, who is the child of God by adoption, nothing ought to pass but benediction.

THE TENTH COMMANDMENT.

The former precepts intend thoughts and desires, as well as act and practice: for the Law-giver is a spirit and therefore must be worshipped in spirit; yet lest we should pretend ignorance, God in this Commandment giveth especial order for them. Or as others: the former precepts did condemn the settled thought to do mischief: but this, even the first inclination and motion to sin, though a man never consent, but snib it in the beginning: Rom. vii. 7, "Thou shalt not lust or desire."

Now we sin three ways in this kind:
- 1. By coveting the goods of our neighbour,
  - Immoveable; as his land and house.
  - Moveable: as his ox and ass. &c.
- 2. By coveting his wife.
- 3. By plotting treason and murder.

To covet his goods is against his profit, which is dear to him: to covet his wife is against his honour, which ought to be more dear: to covet his blood is against his life, which of all worldly things is most dear.

Whereas it is objected, that desire of murder is not forbidden in

particular, as the desire of theft and adultery; for the commandment saith, Thou shalt not covet thy neighbour's house, Thou shalt not covet thy neighbour's wife; but it is not said, Thou shalt not covet thy neighbours blood. Answer is made, that a man doth not desire any thing principally, but that which bringeth him some good, at least in appearance. And so he desireth adultery, because it bringeth delight; he desireth theft, for that it bringeth profit: but murder bringeth no good at all; and therefore it is not desired for itself, but only to attain to theft, or adultery, or some such designment.

So that God having forbidden expressly the disordinate desires of delectation and gain, consequently forbade desires of murder, which is not coveted but for unlawful profit and pleasure. Thus perfect righteousness is fulfilled when we wrong not our neighbour either in deed, or in word, or desire; but contrariwise do good unto all, speak well and think charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is evident; namely, because the law is a schoolmaster unto Christ; teaching us to know sin, and by knowing of sin to know ourselves, and knowing ourselves to renounce ourselves, as of ourselves unable to do any thing, and so come to Christ, who doth strengthen us to do all things. Almighty God (saith Luther) hath written his law, not so much to forbid offences to come, as to make men acknowledge their sins already past, and now present; that beholding themselves in the law's glass, they may discern their own imperfections, and so fly to Christ, who hath fulfilled the law, and taken away the sins of the whole world. For (as the reformed Churches of Scotland and Geneva speak) the end of our coming to the Lord's table, is not to make protestation that we are just, and upright in our lives; but contrariwise we come to seek our life and perfection in Jesus Christ: being assuredly persuaded that the Lord requireth on our part no other worthiness, but unfeignedly to confess our unworthiness. So that (our enemies being judges) it is well ordered that the Commandments are rehearsed in the ministration of this holy Sacrament. Let the novelists here blush, who calumniously censure our Church for omitting in the proem of the Decalogue one half line; when as themselves in their own Communion books have left out all the whole law. This indeed occasioned me to remember an observation of Comminæus upon the battle of Montlechery, that some lost

their offices for running away, which were bestowed upon others that ran ten leagues further. "Hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"LET YOUR LIGHT SO SHINE BEFORE MEN," &c. MATT. v. 16.

The Lord's Supper is called a sacrifice by the learned ancient doctors, in four respects.

First, Because it is a representation and memorial of Christ's sacrifice on the cross: 1 Cor. xi. 26, "As often as ye shall eat this bread, and drink this cup, ye show the Lord's death until he come." So St. Ambrose, Christ is daily sacrificed in the minds of believers, as upon an altar: Semel in cruce, quotidie in sacramento, saith Lombard.

Secondly, Because in this action we offer praise and thanksgiving unto God, for the redemption of the world; and this is the sacrifice of our lips, Heb. xiii. 15.

Thirdly, Because every communicant doth offer and present himself body and soul, a living, holy, acceptable sacrifice to the Lord, Rom. xii. 1. The which excels the sacrifices of the priests in old time; for they did offer dead sacrifices, but we present ourselves a lively sacrifice to God.

Fourthly, Because it was a custom in the primitive Church at the receiving of this blessed Sacrament to give large contribution unto the poor, a sacrifice well accepted of God, Heb. xiii. 16. Now the Church allowing and following this good old custom, stirs up the people to give cheerfully by repeating some one or two choice sentences of Scripture best fitting this occasion, as Matt. vi. 19; Matt. vii. 12, &c.

These kinds of oblation are our Church's offertory, and unbloody sacrifices offered by the whole congregation unto the Lord: so far differing from popish sacrificing, as St. Paul's in London, is from St. Peter's in Rome.

1 COR. II. 28.

The sum of the Minister's Exortation before the communion, is

contained in these words of Paul: "Let a man therefore examine himself, and so let him eat of this bread, and drink of this cup."

Wherein observe two points: { A preparation, "Let a man examine," &c. / A participation, "And so let him eat," &c.

In the first note the { Parties, { Examining, a man, that is, every man. / Examined, himself. / Parts.

Beza translates, and Erasmus expounds ἄνθρωπος, quisque: so the word is used, John iii. 27, "A man can receive nothing except it be given him from heaven:" and John vii. 46, "Never man spake like this." A man then in this place signifieth every man, subject, sovereign, priest, people. The which observation overthroweth utterly Romish implicit faith. Every layman ought to turn confessor, and examiner, endued with sufficient knowledge for this heavenly business: he must look not only through the spectacles of the priest, but also see with his own eyes, able to try himself.

"Himself." For that is the duty; not another, for that is a fault. We must not be busy bishops in other men's dioceses, but meddle with our own business; we must not break our neighbour's head with the Pharisee, but smite our own breast with the Publican.

St. Augustine complained of men in his time, that they were curious to know the lives of others, but slow to correct their own; and reverend Hooker, of men in our time, that their virtue is nothing but to hear gladly the reproof of others' vice; like tailors, who measure, like barbers, who cut all others except themselves. But our Saviour Christ would not have us to gaze on the mote in our brother's eye; but rather to pull out the beam in our own sight. And his Apostle here not to pry into others, but to try ourselves; not but that others according to their several charge, must examine others, as parents must examine their children, Exod. xii. 26, 27, and masters must examine their household, Gen. xviii. 19, and pastors must examine their parishioners, as here Paul corrected and directed the Corinthians: and for this cause the names of all communicants are to be sent unto the minister, that there may be made trial of all: yet if parents, and masters, and ministers omit this examination, every one must be both able and willing to prove himself.

The parts of examination are concerning the { Manner. / Matter.

For the manner, a trial is to be made { Uprightly. Necessarily.

The former is implied in the word examine: which notes a diligent and exact inquiry, such as lapidaries and goldsmiths used to find out true metal from counterfeit, good from bad. As the Shunamite sought for Elisha, Mary for Christ, the woman for her lost groat: so we must search as if we would find, search until we find. Many men examine their bad manners, as they do their bad money, seek as if they would not see, search as if they would not understand. They decline sin through all the cases, (as one notes,) in Nominativo per superbiam, in Genitivo, per luxuriam, in Dativo per simoniam, in Accusativo per detractatione, in Vocativo per adulationem, in Ablativo per rapinam: and yet they will not acknowledge their sins in any case. When other men's examinanion hath found them out, excuses are ready: Non feci: si feci, non male feci: si male feci, non multum male: si multum male, non mala intentione; aut si mala intentione, tamen aliena persuasione. (I did it not: If I did it, I did it not badly; if it was bad, it was not very bad; if very bad, I intended no evil: if with evil intention, it was by the persuasion of another. Wherefore as the prophet said, "If ye will ask a question, ask it indeed:" so if ye will examine yourselves, examine earnestly, thoroughly, uprightly. For examination must be made necessarily. This we may gather out of the word therefore: whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord: "Let a man therefore," &c.

Trial of ourselves then is necessary, both in respect of our { Duty. Danger, if we neglect this duty.

In respect of our duty: for Christ in his first institution used a commanding term, "do this." Do this in remembrance of me: so that it is not in our choice to do it, or not to do it. If any be not fit, he must endeavour to make himself fit: and the way to make fit, is examination: "Let a man examine himself therefore," &c.

Secondly, Trial is necessary in regard of the danger, if we receive the Lord's Supper unworthily.

Danger in respect of { The sin: ver. 27. The punishment for this sin in { General: verse 29. Particular: verse 30.

Now the matters in which every Communicant must be examined, are summarily two: { Faith. Repentance.

These two (like Hippocrates' twins) must go together hand in hand. For there is no true repentance without faith, nor lively faith without repentance. B. Latimer said well, lady faith is a great state, having a gentleman usher going before her, called agnitio peccatorum, and a great train following after her, which are the good works of our calling. He that saith he doth repent, when he doth not believe, receives the Sacrament ignorantly: and he that saith he doth believe, when as he doth not repent, receives the sacrament irreverently: both unworthily.

The parts of faith are { Knowledge. / Application.

Every Communicant ought to know the three general points of holy religion: namely, man's
- Generation, how he was created according to God's image, in holiness and righteousness.
- Degeneration, how he fell from that estate, and all his posterity with him.
- Regeneration, how he was again restored and re-created by Christ's passion, of which this Sacrament is a sign and seal.

In more particular, every Communicant must understand the number and nature of the sacraments. Our Saviour Christ ordained in his Church only two sacraments, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord. Baptism is a sacrament of initiation and insition, assuring the first receiving into the covenant of grace: whereby men are matriculated and admitted into the congregation, and made members of Christ. For this cause the sacred Font is placed at the very door and entrance into the Church: but the communion is a sacrament of confirmation, to strengthen our faith, and cherish grace received: and therefore the Lord's Table by good order is placed in the best and highest room of the Church. Baptism must be received of one but once, because we cannot be born twice, one beginning in Christianity is enough: but the Lord's Supper often, because we need daily to be nourished in the faith of Christ: once born, fed alway.

The nature of this sacrament is made known by the names in holy writ given unto it.

Whereof I note principally two: the { Lord's Supper. / Communion.

A supper in regard of the
- Time, being instituted in the night that Christ was betrayed, as his farewell token.
- Things, because it is a holy feast (as Augustine said) Non dentis, sed mentis: not so toothsome, as wholesome: not corporal meat, but spiritual Manna.

The Lord's Supper in three respects:
1. Because it was ordained by the Lord: 1 Cor. xi. 23.
2. Because it was instituted in remembrance of the Lord: Luke xxii. 19.
3. Because it was in the Primitive Church usually received on the Lord's day: Acts xx. 7.

It is called a communion in respect of the common union among ourselves, having at that time more specially perfect peace with all men: or a communion in respect of the public participation, as being a common mess, not a private mass proper to one, as the Popish priests use it; or a communion, as being a sign and seal of our communion with Christ: for his graces are conveyed unto us by the preaching of the Word, and administration of the sacraments.

Hence the sacraments (as Paschasius observes) have their name. Sacramenta dicuntur a secreto, eo quod in re visibili divinitas intus aliquid, ultra secretius efficit. In the words of our Church: "Sacraments are visible signs of invisible grace, ordained of God as badges and sure witnesses of his good-will towards us." It is meet every Christian should understand these and the like plain principles of holy faith: but exact knowledge to discuss controverted points about the sacraments is not required: according to that of Chrysostom, "The table of the Lord is not prepared for chattering jays: but for high-towering eagles, who fly thither where the dead body lieth." It is not for subtle sophisters, but for simple believers ascending up to Christ upon the wings of faith, and therefore the Communicant must not only know, but apply that in particular, which he believeth in general: as that Christ's body was crucified for him, and his blood shed for him. He that understands, and believes, and applies these things, examineth his faith as he should.

In our repentance we must examine two points especially: to wit, our
- Contrition for sin past.
- Resolution to prevent, so far as we can, all sin to come.

For the first, Pœnitentia est quasi punientia. Pœnitere (saith Augustine) is pœnam tenere.

We must therefore weep with Peter, and water our couch with David, and put on sackcloth with Nineveh: nay, we must rend our heart. "For a broken spirit is an acceptable sacrifice to the Lord." Oh precious gift! sin produces sorrow, sorrow washes away sin. As the worm bred in the tree devours the tree: so

sorrow brought into the world by sin, doth overthrow sin : so good is God to turn curses into blessings, and grief into grace. If thy heart be not thoroughly touched for sin, become sorry because thou art no more sorry : resolve to be more resolved. For (as one wittily) factum infectum, si non sit cor affectum. If Joseph of Arimathea wrapped the body of Christ in clean linen, how darest thou receive it with an unclean soul ? If thou wilt not kiss a prince's hand with a foul mouth, eat not the Lord's body with a foul mind. "Let a man therefore examine himself," &c. "And so let him eat of this bread, and drink of this cup." Having thus examined examination, I come now to the participation.

"And so let him eat," &c. Of which words I purpose to speak first jointly, then severally. Considered jointly, they confute three popish conclusions, as first, the reservation, elevation, circumgestation, adoration of the bread. Our Apostle saith here plainly, that the bread must be taken and eaten : Ergo, not to be reserved, nor carried about, nor lifted up, nor kept in a box to be worshipped.

Secondly, to take, to eat, to taste, to drink, to do this in remembrance of Christ, are actions of the living, only pertaining to the living : and therefore the Papists are deceived, holding the mass to be a propitiatory sacrifice both for the quick and the dead. How can the dead eat or drink, taste or take ? Ergo, neither the duty nor the benefit belongs unto them, but only to those alive ; who first examine themselves, and after eat of this bread, and drink of this cup.

Thirdly, the conjunction of these two : "Let him eat of this bread and drink of this cup," abundantly proves, that both parts of the Lord's Supper ought to be ministered unto all : Ergo, the Papists in denying the cup unto the Laity, wrong both God and his people, by defrauding them of this comfort. As every one must examine, so every one both eat, and drink : not only drink, and not eat ; or eat, and not drink : but both eat, and drink. Christ foreseeing this Papistical error, said in his first institution, "Drink ye all of it :" he took the bread and said only, take, eat, indefinitely : but when he took the cup, he did add an universal note, Bibite omnes, Drink ye, drink all ye.

We conclude therefore with Cyprian, Adulterum est, impium est, sacrilegum est, quodcunque humano furore instituitur, ut dis-

positio divina violetur. Christ is the truth, and the way to the truth: Ergo, non aliud fiat a nobis, quam quod pro nobis prior fecit. Thus much of the words jointly. Now of every one severally.

"And so." Let there be first preparation, and then participation: when a man is thus examined, let him thus eat. Let him eat: The which are not words of permission, only leaving it to his choice, whether he will eat or not eat: but they are words of Paul's commission, insinuating that he must eat necessarily, not upon custom, but upon conscience. For it is not said here, let him, if he have no let at home, or occasion of absence abroad: if he be neither displeased with his pastor, nor angry with the people: but let him (without all let) examine, and then let him (without all let) eat of this bread. Eat: Christ in his first institution saith, take and eat. First take, then eat: take not only into your mouths, but into your hands: hereby representing the soul and faith; for the taking of the bread and wine into our hand, sealeth our apprehension of Christ by the finger of faith; John i. 12. "As many as received him, to them he gave power to be the sons of God; even to them that believed in his name." Eating of the bread, and drinking of the wine, sealeth our application of Christ incorporated into us mystically, 1 Cor. x. 16. For by the strength of faith we chew the cud, as it were, and make Christ our own. Yet herein observe a great difference between corporal food and this heavenly bread; for the one digested is made like us, but the other received into our soul maketh us like it. This action then of taking is very significant, and therefore I see no reason why the Priest altering Christ's ordinance, should give the bread into the people's mouth only, not into their hand. First, the word λαβεῖν signifieth properly to take with the hand. Secondly, it is against the rules of common civility, that men of discretion, such as Communicants ought to be, should be fed like children, having their meat put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an idle repetition and plain tautology in the words of Christ; for eating notes oral receiving, and therefore taking must imply manual receiving. Fourthly, it was the custom of the primitive Church, as we read in Eusebius and Cyril. How wilt thou (saith Ambrose to Theodosius) receive the Lord's body with a bloody hand?

The papists answer, that the Church altered this custom, be-

cause some reserved the bread for magical spells, and superstitious uses. A silly shift, for no abuse can take away the use of that which is simply good. The Bible must be read, albeit some pervert it to their destruction: the Word of God must be preached, howsoever it be unto some the savour of death unto death: and so the bread according to Christ's institution must be taken, albeit haply some keep it to wicked and idolatrous purposes.

"This bread." The nice distinguishing of the school is like the pealing of an onion; they pull off so many skins until at last there is no skin. They turn and toss the words of Christ's institution, "this is my body," so long, till they bring all that Christ said and did at his last supper unto nothing. For so we read in their gloss, that hoc doth signify nothing. Omnipotent creatures! who make of something nothing: and again of this nothing something; yea Christ, who made all things; for by pronouncing of these words, hoc est corpus meum, they make their Maker, a dozen gods at once with one sentence. This is a pronoun demonstrative, non individuum vagum, any thing, or a nothing. Stephen Gardiner herein forgot his grammar and logic too. For hoc, doth determine, and must, as Paul teacheth, and the circumstances of the gospel import, be restrained unto the bread. Jesus took the bread, and when he had given thanks, he brake (no doubt the bread) that he took, and gave to the disciples the self-same that he brake, saying, take ye, eat ye this that I give you, *this* is my body. What *this* could our Saviour mean, but *this* that he gave, *this* that he brake, *this* that he took? which by the witness of truth itself was bread. If the papists imagine that he took bread, but brake it not; or brake it, but gave it not; they make the Lord's Supper a merry jest, where the latter end starteth from the beginning, and the middle from them both. Either they must dissent manifestly from the proposition of Christ, and exposition of Paul, from all the Fathers, and some of their own followers: or else admit our interpretation, this bread is my body: and if we resolve the words of Christ so, they cannot be proper, but figurative; this bread is the sign and seal of my body.

"Bread." It pleased our Saviour to make bread the outward element in his holy Sacrament, for the manifold analogies between it and his body. First, As bread is the strength and state of our natural life; so Christ is for our spiritual, being all in all.

Secondly, As bread is loathed of a full stomach, but most ac-

ceptable to the hungry soul; so Christ is most welcome unto such as "hunger and thirst after righteousness."

Thirdly, As bread is usual and daily; so Christ should be to the Christian, feeding on that bread which came down from heaven, the soul's ordinary refection.

Fourthly, As bread is made one loaf of many grains; so we that are many are one bread, and one body, because we are all partakers of one bread.

Lastly, As corn is cut down with the scythe, threshed in the barn with many stripes, torn in the mill with much violence, then bolted and sifted, last of all baked with extreme heat in the oven, and all this, that it may be fit meat for our body; so Christ, in his ripe age was cut down by cruel death, his body was whipped, his flesh rent asunder, his soul was as it were melted in the fiery furnace of God's anger; and all this, that he might become food for our soul; that we might eat of this bread and drink of this cup. The like resemblances are between the wine and his blood; for as wine doth make glad the heart of man, Psalm civ. 15, so the precious blood of Christ, as flagons of wine, comforts the sick soul. Paulinus sweetly:

In cruce fixa caro est qua pascor, de cruce sanguis
Ille fluit, vitam quo bibo, corda lavo.

On the dear cross,
Is hung the meat,
Which through his loss,
For food we eat,
From Calv'ry bursts,
The sacred wave,
To quench my thirsts,
My soul to lave.

In this exhortation having St. Paul for our leader, and the Church of Scotland for our follower: I hope we need not any further examine, why the Church doth use this Scripture for this purpose. Augustine's observation is good, it is insolently insane to dispute about doing that which the whole Church does.

"LIFT UP YOUR HEARTS," &c.

Sursum Corda seems to be taken out of the Lamentations of Jeremiah: chap. iii. ver. 14, and used in the Church at least three hundred years before popery was known in the world. For

Augustine who lived within four hundred years after Christ, and the blessed martyr Cyprian, who lived anno 259, make mention of it in their writings often: Cyprian in ser. de orat. dominic. Augustine de vera religione, cap. 3, and epist. 156, and (as Cassander observes) epist. ad Dardan. et lib. de bono perseverantiæ. Sursum corda then is no rag of Rome, no piece of popery, but used in all liturgies of the ancient Church; and that which may content the novelists most, it was borrowed, (as master Fox thinks,) not from the Latin, but from Greek Churches. Howsoever, it is exceeding fit: for Almighty God in his holy service requires our heart principally, "Son give me thy heart:" so that when we come to his temple, specially to his table, every one must say with David, "I lift up my soul to thee." For (as the Church of Scotland truly) the only way to receive worthily the Lord's Supper, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find and receive Christ, where he dwelleth, a point well urged also by our Church: Hom. concerning the worthy receiving of the Sacrament: part the first.

The papists entertain this clause still in the Roman Missale, but it makes against their real presence. For if Christ's body, so large in quantity, as it was on the cross, be present in the Sacrament; what need any man lift up his heart, when as he holds it in his hand? His body must be contained in heaven until the time that all things are restored: it cannot descend down to us, we must ascend up to it. So Nicholaus Cabasillo writes in his exposition of the liturgy: the priest after some speech to the people doth erect their minds, and lift up their thoughts, and saith Sursum corda: let us think on things above, not on things below They consent and say, that they lift up their hearts thither, where their treasure is, even to heaven, where Christ sits at the right hand of his Father.

LUKE II. 14.—"GLORY BE TO GOD ON HIGH."

The Lord's Supper is called an Eucharist, because it is a thanksgiving to God, for giving his Son to die for us: and therefore this hymn is so fitly sung by men on earth at the commemoration of his death, as it was by the choir of heaven at the cele-

bration of his birth: for our reconciliation and peace with God, is ascribed in holy Scripture to Christ's passion especially; Rom. v. 10; Heb. ix. 12, 15.

Some make three parts of this song, which (if you please) call the	Treble, "Glory to God on high." Bass, "Peace on earth." Mean, "Good-will toward men."
Others have divided it into two:	The first concerning God's glory. The second, touching our good.

For peace on earth, and good will toward men are both one: because our peace with God is not from our good-will toward him: but altogether from his good-will toward us. "It is God (saith Paul) that maketh in you both the will and the work:" and therefore the Romish translation, "In earth peace, to men of good will:" and the Romish gloss, that "Christ brings no peace, but to such as be of good will," are insufficient, and condemned even by their own mouth: as we may read in the Commentaries of Arboreus, Cajetan, Jansenius, Maldonatus upon the place. Concerning other scholial, or scholastical observations upon the text, I refer the reader unto Beauxamis, Erasmus, Calvin, and other learned expositors; especially to Jacobus Perez de Valentia, who compiled a whole treatise on this hymn.

It was first used in the Communion (as it is thought) by Thelesphorus a good man, and a glorious martyr, anno 254, Januar. 5. That which followeth in our communion book, we praise thee, we bless thee, was added by that famous Bishop Hilary: singing it first in his own Church, anno 340, and after brought into the Churches by Pope Symmachus, anno 510, the Churches of Scotland use the like form of thanks at their Communion. And therefore the novelist can mislike nothing in this hymn, but that which all others like most, Antiquity.

"THE GRACE OF OUR LORD JESUS CHRIST," &c. 2 Cor. xiii. 13.

The two fiends that torment us, are sin, and a bad conscience: grace releaseth sin: peace doth quiet the conscience. Paul therefore begins his Epistles with grace and peace: and the Church ends her devotions either with "the grace of our Lord Jesus

Christ," &c., or with "the peace of God which passeth all understanding," &c. But because there can be no peace with God, except we have the grace of Christ: first and chiefly Paul desireth grace, then Peace: Rom. i. 7. "Grace be with you and peace." Because (I say) grace comprehends in it every good and perfect gift, by which only, we are whatsoever we are: Paul doth not only begin, but end his writings also with this one clause specially, "Grace be with you," &c. But above the rest, the conclusion of this excellent Epistle is most full: and therefore worthily received of our and other Churches, as the fittest close, to shut up our public prayers. In it observe Paul's affection towards the Corinthians, amplified,

With { Extension: in regard of the { Thing: "The grace of Christ, the love of God, the communion of the Holy Ghost." Persons: "With you all." Intention: Amen.

The work of our salvation is ascribed in our { Election, to the love of the Father. Redemption, to the grace of the Son. Sanctification, to the communion of the Holy Ghost.

So S. Ambrose doth expound this text pithily: "The love of God sent us Jesus, the Saviour, by whose grace we are saved, that we may possess this grace he communicates the Holy Spirit." God the Father so loved the world, that he sent his only begotten Son to die for our sins, and to rise again for our justification: and God the Son, from God the Father, sent God the Holy Ghost which crieth in our hearts Abba Father: applying to our comfort both the love of God, and the grace of our Lord Jesus Christ.

The word God, is used here personally, not essentially: for the fathers on this text note the blessed Trinity, that God is Trine in number, one in Divinity. S. Hierom thinks that Paul foreseeing the blasphemous Arian heresy, placed the second person in the first room, God the Son before God the Father. Others affirm, that the grace of Christ is named first, because it concerns us most. For albeit the love of God in its own nature go before the grace of our Lord Jesus Christ, "choosing us before the foundation of the world," Ephes. i. 4, yet in our view the grace of the Lord Jesus Christ goeth before the love of God: Rom. v. 10. "We are reconciled to God, by the death of his Son:" we feel the mercies of the one in the merits of the other.

It is a fruitful observation of Martin Luther, that Christian religion beginneth not at the highest, as other religions do, but at

the lowest: it will have us to climb up to heaven by Jacob's ladder, whose feet touch the very earth. And therefore when thou art occupied in the matter of thy salvation, setting aside all curious speculations of God's unsearchable counsels, all cogitations of works, of traditions, of philosophy, yea and of God's law too, run straight to the manger, embrace the little babe Christ in thine arms, and behold him as he was born, sucking, growing up, conversant among men, teaching, dying, rising again, ascending above the heavens, and having power above all things. This sight will make thee shake off all terrors and errors, as the sun driveth away the clouds. In a disputation with a Jew, Turk, Papist, Heretic, concerning God's infinite wisdom, majesty, power; employ all thy wit and industry to be so profound and subtle as thou canst: but in the matter of Justification, wherein thou dost wrestle with the law, sin, death, and other spiritual enemies; it is the best course to look upon no God, but Christ incarnate, and clothed with thine own nature: to fix thine eyes upon the man Jesus only; who setteth himself forth unto thee, to be a Mediator, and saith, "Come unto me all ye that labour, and are heavy laden, and I will refresh you." "To behold the Lamb of God, who taketh away the sins of the world:" and so by the grace of Christ thou shalt understand the love of God, thou shalt perceive his wisdom, power, majesty, sweetened and tempered to thy capacity: thou shalt find the saying of Paul to be most true, that "in Christ are hid all the treasures of wisdom and knowledge:" that Christ in our justification is all in all: and therefore good reason he should have the first, and most place in this argument, that his grace should be named first and last.

"The love of God," is the fountain of all goodness, (as Divines speak,) the grace of graces: from which originally proceeds every perfect gift and grace. For Almighty God hath not elected us in regard of our works, or other worth: but contrariwise, because God loved us, we do that which is acceptable in his sight. "I obtained mercy of the Lord (saith Paul) *to be* faithful, not because I *was* faithful," as Lombard aptly.

The nature of this short treatise will not endure, that I should wade far into this abyss. I remember Paul's exclamation, "O the deepness of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" I come therefore to the Communion of the Holy Ghost: a

point more comfortable, than ordinarily felt, and yet more felt than can be disputed. It is said, Gal. iv. 6. "God hath sent the Spirit of his Son crying in our hearts Abba Father:" he said not calling, but crying: and Rom. viii. 26, he calleth this crying "unspeakable groaning." When a man is tempted and afflicted, he feeleth the strength of his enemies, and the weakness of his flesh: he feeleth the fiery darts of Satan, the terrors of death, the wrath of God, all these cry out against him horribly: so that the perplexed soul sees nothing but sin threatening, heaven thundering, the devil roaring, the earth trembling, hell's mouth open and ready to swallow him up. But yet in the midst of all these, God's holy Spirit crieth in our hearts, and this cry doth outcry the clamours of the law, the bellows of hell, and howlings of infernal fiends: it pierceth the clouds, and ascends up to the ears of God, insomuch that the blessed Angels seem to hear nothing else but this cry: "The Spirit helpeth our infirmities, and the strength of Christ is made perfect through our weakness." For Christ is most powerful, when as we are most fearful; even when we can scarcely groan: mark the words of Paul; "The Spirit maketh intercession for us" in our temptation; not with many words, or long prayers, he crieth not aloud with tears, have mercy on me, O God: but only gives a little sound, and a feeble groaning, as, "Abba Father:" this is but one word, yet notwithstanding comprehends all things. Indeed the mouth speaketh not, but the good affection of the soul crieth aloud after this manner: O Lord God of compassion and Father of mercies, although I am grievously vexed on every side with affliction and anguish; yet am I thy child, and thou art my father in Christ. This little word, or rather no word, but a poor thought, conceived aright, passeth all the flowing eloquence of Demosthenes and Tully, yea, Tertullian and all the orators that ever were in the world: for this matter is not expressed with words but with groanings, and these groanings are from the blessed Spirit. Thus you see the large extent of Paul's affection, in regard of the thing wished unto the Corinthians: "The grace of Christ, the love of God, the communion of the Holy Ghost."

The second extension is in regard of the person, "be with you all:" for the pastor must wish well, not only to the best, or to the worst, but this prayer ought to be made for every one as well as for any one. There is none so bad, but hath received some grace:

none so good, but hath need to receive more grace. Wherefore pray we still "that the grace of Christ may be with us all."

The Church of England adds a third extension in regard of the time, "for evermore:" the which is implied in the text also, for the Corinthians (as we read in the former epistle) were Saints by calling, and so doubtless had received already the grace of Christ, and had tasted of the love of God, through the fellowship of the Holy Ghost. He doth therefore now desire that the good work begun in them, may be perfect: that the grace received may continue with them, and increase daily unto the end, and in the end; that the love of God which cannot be greater secundum essentiam, may be greater secundum efficientiam, appearing, growing, abounding in them more and more for evermore.

AMEN.

Amen is used in holy Scripture three ways, (as Gabriel and Gerson speak,) { Nominaliter. Adverbialiter. Verbaliter.

As a noun, for truth: Apoc. iii. 14. "These things saith Amen, the faithful and true witness:" and so it is added in the conclusion of every gospel, and of the whole Bible, as a seal to confirm that which is written.

"In the beginning," is the first, "Amen," the last word of holy writ, a stately beginning, a strange ending. For what is more stately than antiquity? what more strange than truth? Hereby teaching us that the Scriptures have vetera and vera, which are not together in any other writing. For in human learning many things are uncertainly true, and more certainly untrue: only the word of God is sealed with "Amen."

Secondly, As an adverb, for verily: so Christ often in the gospel "Amen, Amen, dico vobis."

Thirdly, As a verb, signifying, "so be it:" Deut. xxvii. 15. Dicet omnis populus, Amen; and so it is used in Paul's prayer expounded before, and in all our collects: insinuating our earnest desire, "that those things which we have faithfully asked, may be effectually obtained." And this custom of answering the minister in the Church "Amen," is ancient, as it appeareth in the 1 Cor. xiv. 16; Justin Martyr Apolog. 2, Hieron. prolog. lib. 2. in epist. ad Galat. Augustin. in epist. 107; Usum respondendi Amen

antiquissimum esse patet, saith Bellarm. lib. 2, de Missa, cap. 16. Here is open confession, I would the Church of Rome would make open restitution also. For if the people must answer the priest amen, then the priest must pray to the people's understanding: and how shall they understand, except common prayer be said in a common tongue? A conclusion agreeable not only to the Scriptures, as Bellarmine acknowledgeth, and to the practice of the primitive Church, (as Justine Martyr and Lyra report,) and to the patterns of other liturgies in South India, Muscovia, Armenia, but even to their own constitutions, and mass book; for their own Clement, and their own Missal give order that the people should answer the priest in many things; and how this can be done well, if the vulgar liturgy be not in a language vulgar, I cannot tell, Paul cannot tell.

All may see (saving such as the prince of darkness hath blinded) that their own pens have condemned their own prayers: even the phrases extant yet in their service book: "Let us pray, let us give thanks, we beseech, we offer, we praise, we bless, we adore," specially the people's answering "Amen," evidently demonstrates that the public devotions at the first institution were common to pastor and people: not mumbled in a corner alone by the priest, or chanted only by clerk and priest.

Thus I have briefly surveyed all our English Communion book, the which, (as Hierom said of John's Apocalypse,) Tot habet sacramenta, quot verba: every tittle is grounded upon Scripture, every Scripture well applied, every good application agreeable to the most ancient and best reformed liturgies in all ages.

I beseech thee therefore (good reader) mark them diligently, which cause division and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple. So the God of peace shall shortly tread down Satan under our feet, and in fine translate us from this jarring on earth, unto the well agreeing choir of heaven, where all sing in unity and uniformity; blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God, for evermore. *Amen.*

LEGE ET AGE; VIVE ET VALE

ANALYSIS OF THE LESSONS.

ADVENT SUNDAY.

THE ADVENT OF CHRIST AND CLEANSING OF THE CHURCH.

ISAIAH, Chs. I. & II. LUKE, Ch. I. to v. 39. ROMANS, Ch. X.

The services of this season direct our attention to the first and second advent of our Lord: and the Collect for this day asks grace to aid us in reforming our habits of life.

Isaiah declares the causes why God afflicts his people, and why he will not hear their prayers.

Note these four things in the conduct of the members of the Church.

1. Ingratitude, in forgetting God's goodness, ch. i. vs. 2, 3.
2. The reproach, which ensued on their application for foreign aid, from heathen nations, ch. ii. ver. 6.
3. Their injustice and oppression, ch. i. vs. 16, 17.
4. Insincerity in worship, ch. i. vs. 13, 14.

In consequence of these things the prophet declares that God will change his course; and instead of seeking to reform the people by afflictions administered with a father's kindness; he will separate those who love and fear him, from those who are guilty and ungrateful, and utterly destroy the latter class, purging the Church from all its offensive members, ch. i. ver. 24, 25, "I will turn my hand upon thee and purely purge away thy dross," &c., and then, as if he saw, in one prophetic glance, all the evils which God would allow to be visited on those, who forsake his ways, among all nations, down to the convulsions of these last days, he pens those sublime verses, which close the 2d chapter, representing the princes and potentates of the earth, as cedars on Mount Lebanon, and oaks on Bashan, and telling of that awful day when God shall go forth to thresh the earth, and "the loftiness of man shall be bowed down." "In that day," says the prophet, "men shall cast the silver and the gold which they have worshipped, to the moles and the bats, and go into the clefts of the rocks, for fear of the Lord, when he ariseth to shake terribly the earth."

While contemplating these terrible commotions, he says to God's

own faithful ones, "Enter into the Rock, and hide thee in the dust."

Whereas the state of the Church, as described in chapter 1, demands a powerful remedy, so the prophet describes, in the beginning of the second chapter, the wonderful changes which shall be produced, not only among the Jews, but also among the Gentiles, when God shall have provided that remedy. We now turn to the advent thereof, as described in the Second Lesson.

Luke, 1 chap., 39 verses.

This chapter consists of a general preface to the whole Gospel; see the first four verses; and a historical narrative of the miraculous conception of the Christ, and also of his forerunner, the Baptist. This narrative contains a prophecy, given by the angel to Mary, which exhibits the identity of the present Christian Church, with the ancient Israel: or in other words that the unbelieving Jews were cut off from the parent stock, and the believing Gentiles "grafted in," and that it is God's design to keep up through all ages a visible kingdom, over which Christ shall reign: see verses 32 and 33.

Romans, chap. x.

Paul lived to see the fulfilment of the very letter of Isaiah's prophecy. For although the Church had often been purged; so that ten tribes were cut off at one stroke, and many of the remaining two, were left in Babylon, after the captivity; yet here God made, as it were, an end of them, and as soon as a small remnant had crept into the Rock, which rock was Christ, he cuts off the whole nation, and even destroys their city, driving them out among all lands as a by-word among men. Paul says of them, "my heart's desire for Israel is that they may be saved." Note the difficulty in their way. It was the same which ruined their fathers, who sought help from foreign sources, and not from God, Is. ii. 6. Israel, says Paul, in Rom. x. 3, are ignorant of God's righteousness, and go about seeking to establish their own righteousness, not submitting themselves to Christ, who is the end of the law for righteousness to every one that believeth.

The main points of this chapter are 1st, that the law accounts those to be just, who are in Christ. 2nd, that those who hear the Gospel need no miracle to make them believe, verses 6, 7, and 8. 3rd, that the preaching of the Word is the great means adopted by God to promote faith, and that the Church must send forth and preach the Gospel.

SECOND SUNDAY IN ADVENT.

A. M. First Lesson, Isaiah v. Second Lesson, Luke i. 39.

This chapter consists of a parable or song, and a commentary. The parable occupies the first six verses: the commentary takes up the remainder. The parable under the figure of a virgin sets forth the Jewish Church, and the many blessings and ordinances with which it was endowed: but this vineyard instead of bringing forth grapes brought forth only wild grapes.

The commentary explains and applies this parable, showing the sins of the nation, the means by which the Lord would inflict them, and their final issue.

The Second Lesson is a triple song, and like the ancient three-stringed lyre, is made to resound with celestial melodies. 1st, there is heard the inspired song of welcome with which the aged Elizabeth salutes her youthful cousin as the mother of her Lord: 2nd, is heard the sublime magnificat of Mary herself as her spirit rejoiced in God her Saviour; and 3rd, our souls are roused with the prophetic hymn of Zacharias blessing the Lord, for raising up a horn of salvation in the house of his servant David, and foretelling the visitation of that Day-spring from on high which was to give light to them that sat in darkness, and to guide their feet into the way of peace.

P. M.—Is. 24; Rom. 12.

The 24th chapter of Isaiah speaks of terrible commotions which shall agitate the nations of the earth previous to the advent of that time when the Lord of hosts shall reign in Mount Zion gloriously. In this chapter notice two things, as the result of the changes and commotions of society. 1st, the ungodly, and all who derive happiness from wealth, honour and animal gratifications, shall mourn and be utterly confounded. 2nd, the people of God shall glorify the Lord even in the fires of affliction, and their songs shall be heard even from the uttermost parts of the earth. See verses 14, 15, 16.

Romans, 12th chapter, is an argument resulting from the fact stated in chapter 11, that God had cut off the unbelieving Jew, and grafted the believing Gentile into the stock of Abraham, and made us partakers of the covenants and promises given to His

visible Church. The argument is this, "If God spared not the natural branches, but cut them off and grafted thee in, take heed that he spare not thee;" and as the mercy of God has thus made you partakers of all the blessings promised to his people, therefore I beseech you, by these mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

In this chapter note these things:
1. That ours is a reasonable religion, ver. 1.
2. That we should dedicate our bodies to God, ver. 1, 2.
3. That we are all one visible body, and must not injure each other, ver. 4, 5.
4. That a holy life is expected of us.

And these four considerations afford much instruction for the worldly sophist, who thinks religion an unreasonable and silly thing; for the hermit and ascetic who would flee the duties of social life; for the schismatic who thinks it a light matter to be connected with Christ's visible body; and for the enthusiast who dreams of being saved, without seeking to make himself agreeable, verse 10, or useful, verse 13, or industrious, verse 11.

THIRD SUNDAY IN ADVENT.

Is. Chs. xxv. and xxviii. to v. 23; Luke, Ch. iii. to v. 19; Rom. Ch. xiv.

The prophet Isaiah speaks of the coming of Christ as the Saviour of the world; and of the purity of character, and doctrine which he will ask of, and exhibit to the people. St. Luke narrates the fulfilment of the prophecy by the messenger whom our Lord sent before his face, for John told the people that every "hill must be brought low, and the crooked things must be made straight," Luke iii. 5; and this fulfilled the words of the prophet, who said, "judgment will I lay to the line, and righteousness to the plummet," Isa. ch. xxviii. verse 17. St. Paul, however, cautions us to beware of judging *each other*, for, says he, although Christ requires a pure and holy life and doctrine of us all, yet we must not be judges to condemn, Rom. xiv. 4; but rather examples to guide each other, Rom. xiv. 19.

In these lessons Christ is spoken of as a "refuge from the storm, and strength to the needy," Isa. ch. xxv. ver. 4; and, as the food on which his people shall feast, ver. 6; and, as a sure rock on which we shall be built up as a spiritual temple to God, ch. xxviii.

ver. 16; and, as one who shall baptize us with the Holy Ghost, Luke iii. 16.

In the second lesson, in the evening service, St. Paul urges us to allow each other the greatest possible liberty in observing or not observing, such ecclesiastical usages as are not essential to the existence of the church, Rom. ch. xiv. ver. 5. This chapter is worthy of consideration by all who differ from us in observing days, in meat and drink, and in other like things.

FOURTH SUNDAY IN ADVENT.

LESSONS; Is. Chs. xxx. and xxxii.; MATT. iii. to v. 13; 1 COR. 1. *Subject, the complete manner in which Christ will meet the wants of his people; and the glory of his reign.*

Isaiah xxx.

The prophet writes in Jerusalem, when it is besieged by Sennacherib. Isaiah faults the people for seeking aid at the hands of unbelievers, vs. 1 and 2, and predicts that such aid will be of no use, v. 7. He adds, that God will withhold his own aid until the people cease from depending on foreign powers, v. 18, and then shall he effect a sudden and complete deliverance, vs. 30, 31, 32. This was fulfilled, as recorded in Is. ch. xxxvii., vs. 34—37, for "tophet," or the vale of Hinnom or hell, which was the burning and burying place of the offal of the city, was filled with the carcasses of Sennacherib's army, and it took much wood and a long season to burn them up.

Let the reader note in these chapters, that it is wisdom for God's people, after doing all that they can do themselves, to look to God alone for help, see ch. xxx., v. 15; ch. xxxiii., v. 2. Here is matter for the consideration of such as seek to invent new means of grace; and also for preachers who depart from the quiet and faithful presentation of God's truth, and call in the aid of eloquent men and revivalists, as if *they*, and not *the simple word of God*, were the power and wisdom of God to convert the soul, see ch. xxxiii. from v. 17, to 22, and 1 Cor. ch. 1, vs. 18, 19, 20. Matthew, iii., exhibits the life, habits and preaching of the Baptist. His life was a life of self-denial and humility, v. 4. His character was that of a prophet, v. 9. His preaching was faithful, v. 7, and effective, v. 6.

The 9th verse predicts the cutting off the unbelieving Jew, and grafting in the believing Gentile, by which we become the children of Abraham, and partakers of the benefits of the covenant with the visible church. St. Paul, in 1 Cor. i., shews us that God's people are prone to seek foreign aid instead of depending on Him alone: compare the Israelites sending to Egypt for aid against Sennacherib, with the Corinthians, seeking the offices of learning, eloquence and art for their salvation, 1 Cor. 1 ch., vs. 17, 20, and 29.

From this chapter learn that the apostolic office was not designed to be limited to 12 persons, but was given to Paul, Barnabas, Sosthenes, v. 1, Timothy, 1 Cor. xvi. 10; 2 Cor. i. 1, and Ph. i. 1, Titus, Sylvanus, 1 Thess. i. 1.

THE NATIVITY.

Is. ix. to v. 8. Luke ii. to v. 15; Is. vii. v. 10 to 17. Tit. iii. v. 4 to 9. Heb. i. John i.

The Collect prays that as Christ was made like us, we may be made like Christ.

In the Epistle, Heb. i., God, who had hitherto spoken to mankind by his servants, the prophets, is represented as speaking to us by his Son; and the dignity of the Son of God is exhibited in the wonderful works which he hath wrought.

In the Gospel, John speaks of the pre-existence and glory of "the Word of God," by whom all things were made, and who, for us men, and for our salvation, became flesh, and dwelt among us; he also alludes to the shameful treatment which he received from men. Isaiah prophecies of his birth, name, and kingdom in ch. i.; and of his parentage, and the miraculous conception of his virgin mother, in ch. viii.

In the 2nd Lessons, Luke relates the fulfilment of Isaiah's prophecies, and the announcement thereof to the shepherds, who went and worshipped the infant Saviour: and Paul urges us by the consideration of God's love in Christ, to maintain good works.

SUNDAY AFTER CHRISTMAS.

Lessons. Isaiah, Chs. xxxv. and xl. Luke ii. v. 25. 1 Cor. ii.

Isaiah, chs. xxxv. and xl.

In these chapters the inspired penman presents for our contem-

plation the highest objects of human, or even angelic comprehension, and, we may add, he embodies his grand conceptions of the veiled and incarnate God, in verse, which, although it loses much by being translated from its own majestic Hebrew, yet surpasses all other forms in which our language has been burdened by such weighty meaning. These chapters begin with the description of the messengers of the gospel.

"The wilderness and the solitary places shall be glad for them, the desert shall rejoice and blossom as the rose."

They continue with,

"Oh, Zion! that bringest good tidings, get thee into the high mountain; Oh, Jerusalem! that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah, Behold your God!"

They contain promises to
- Savage nations, ch. xxxv. v. 7, 8, 9.
- The weak and the ignorant, v. 3, 4, 5.
- The unbeliever who seeks Christ, v. 5, and 6.
- The criminal, ch. xl. v. 2.
- The weary and perplexed, ch. xl. v. 27, 28, 30, 31.

They ridicule those who seek ease and happiness, or aid from other sources than from God, ch. 40, from v. 12 to 27.

Luke ch. ii. from v. 25. The infancy and youth of Jesus, and his obedience to his parents.

1 Cor. ii.

St. Paul declares that Jesus Christ crucified, was the constant theme of his preaching, and that by Christ, God has prepared unspeakable enjoyment for his people, v. 2.

SECOND SUNDAY AFTER CHRISTMAS.

Is. xli., and xlii. Mark i., to v. 16. Heb. ii.

Isaiah refers to the call of Abraham from the east, and God's dealings with him and his posterity, and uses it as a means of encouragement to the people to put their trust in God; he also declares that God will visit and redeem the people, and he describes the character of Christ, and the songs of joy which shall greet his Gospel as it extends over the earth.

St. Mark declares the mission, preaching, and character of John

the Baptist, the baptism of Christ, and the commencement of his ministry.

St. Paul speaks of the dignity of Christ, his humiliation, its object, and deduces therefrom the great responsibility of those who hear the Gospel.

THE EPIPHANY.

Is. lx. Rom. xi. Is. xlix. John ii. Ephes. iii. Matt. ii.

All of these passages refer to the manifestation of the Gospel to the Gentile world. Isaiah prophecies of it, and also speaks of the final restoration of the Jews. Matthew relates the visit of the Gentile Kings of the East, and the acceptance of their offerings. John gives an account of the first miracle of our Lord, performed in Galilee, among Gentiles: and Paul shows that the Gentiles were grafted into the stock, or Church of Abraham, and the Jews cut off; he also intimates that the Jews shall return to their parent stock, and be the means of regenerating the Church in her missionary work.

FIRST SUNDAY AFTER EPIPHANY.

Isaiah xliv. and xlv. Matthew ii. from v. 13. 1 Cor. 3.

Subjects: { The nothingness of idols exhibited in contrast with the power, wisdom, and majesty of God.
The conversion of the Gentiles.

The prophet declares God's promises to the Church; that he will comfort and save those who cry to him; even as the rain refreshes the parched ground; and that he will give his Holy Spirit to our children, so that they shall grow up and prosper as willows by water-courses: v. 3 and 4.

In connection with the mention of these promises to the children of believers, it should be observed, that the sacraments, *i. e.*, circumcision and the Paschal feast before the incarnation, and the water and the blood since that event, were not the *cause* of promises, but their surety and seals. Our children receive the promise of the Holy Spirit, to be given to them personally as they need it, not because they are in the visible Church, or because they have been baptized, but rather because they are the children of believers. The sacrament is added to and after the promise, as a seal and surety that God will infuse into their tender minds, "grace sufficient for their day."

From the 9th to the 21st verse of chapter xliv., the prophet ridicules idolatry, under its ancient form; and this ridicule will apply as aptly to its present form, i. e., covetousness. Substitute *money* for "wood," and then the 16th and 17th verses may be paraphrased thus:

"With part thereof he buyeth flesh,
He roasteth roast, and he is satisfied:
The residue thereof he makes his God.
He keeps it up against the day of need:
He sayeth in his heart,
'Thou shalt deliver me, thou art my God.'"

In the succeeding verses, down to the end of the 45th chapter, the prophet declares the righteousness, wisdom, might and majesty of Jehovah.

1st. Righteousness, from verse 21 to the end of chapter xliv.

This was twofold:
- Punishing sin; — By the destruction of city and Temple, and exile of the people.
- Fulfilling promises made to David; — By rebuilding city and Temple, and restoring his throne to his Son and successor, Jesus Christ.

From the 28th verse of chapter xliv. to end of chapter xlv., wisdom, might, and majesty are exhibited in choosing and naming the means and persons to be employed in this work two hundred years before it was done, also the hire of the workmen.

The means were, the accession of a new king to the throne of Chaldea by conquest; and that to be effected, 1st, by drying up the river which passed through the city of Babylon, see verse 27.

2d. By gaining admission thereto through the double gates of brass, which should be left open to him, ch. xlv. 1. The workman to be employed was named two hundred years before his birth, see ch. xlv. 3.

His wages were:
- The hidden riches of Babylon, v. 3.
- Easy access thereto, v. 2.
- The tributes of Egypt, Ethiopia and Sabea.

The conditions were that Cyrus should take no wages, tribute, or reward from God's people, verse 13. The threat for the security of obedience is in verse 9. The chapter concludes with a declaration to Cyrus and the heathen world, that the whole race of mankind should bow and worship the true God. This prophecy was probably read to Cyrus by Daniel, or one of his contemporary prophets, before he entered Babylon.

THE SECOND LESSONS.

MATTHEW ii., FROM VERSE 13.

Subjects: { Residence of Christ among the Gentiles: and the providence of God in fulfilling prophecy and providing for his people.

The Gentile princes are among the first to worship Christ, and their worship fulfils the prophecy of First Lesson, Is. xlv. 22, to end. His residence in Egypt fulfils prophecy, Matt. ii. 15; and his parents were provided for during two years in Egypt by the gifts of the Gentile princes, verse 11.

1 Cor. iii. Subject, God's wisdom and power; man's folly and weakness.

SECOND SUNDAY AFTER EPIPHANY.

Is. li. and lii. to v. 13; JOHN i. from v. 29; 1 COR. xiii.; ROM. xii. 6; JOHN ii. 1.

Isaiah comforts the church, and depicts the glory, beauty, and peace of Christ's reign.

John i. The Baptist points out Jesus, as the Lamb of God, that taketh away the sins of the world; his first disciples are obtained from John.

1 Cor. xiii. Paul declares the excellence of charity.

Rom. xii. Christians are exhorted to the diligent discharge of their several duties, and to the exercise of kindness, hospitality, sympathy and forbearance. John relates the miracle in Cana of Galilee, where our Lord was received with hospitality, and sympathised with the wants and in the joy of the poor.

THIRD SUNDAY AFTER EPIPHANY.

Is. liv. and lv; MATT. iv. from v. 12; 2 COR iv; ROM. xii. 16; MATT. viii. 1.

Isaiah represents the church as enlarging her habitation to make room for her Gentile children; and invites every one who thirsts to come and drink of her waters, and the hungry, to eat of her bread. He promises peace, prosperity and joy to all who come.

Matt. iv. Jesus preaches the Gospel to the Gentiles, and they flock to hear him.

2 Cor. iv. The Gospel ministry, its success, object, sufferings,

and rewards. In view of these trials we pray in the Collect, that God will help and deliver us in all our dangers and necessities; and the Epistle admonishes us to be meek and endure patiently, leaving the Lord to avenge us of all who aggrieve us.

Matt. viii., contains an account of the healing of a leper, and of the manifestations of Christ's power and glory to a Gentile Ruler, by the cure of his servant, with a simple "Amen."

FOURTH SUNDAY AFTER EPIPHANY.

Is. lvii. and lix.; Luke iv. from v. 14 to v. 33; 2 Cor. v.; Rom. xiii.; Matt. viii. 23.

Isaiah describes death as a happy change to the righteous; he reproves the church's idolatry, and promises comfort and peace to those who repent. He says that it is not his unwillingness to aid us, but our sins that bring upon us so much trouble, and he describes the Redeemer, his work, and his covenant with those who flee to him.

Luke iv. Christ visits Nazareth, and his former acquaintances press him to convert them by displaying his miraculous power; Isaiah lix. 1, seems to be an answer to them.

2 Cor. v. Paul declares the rewards for which we should seek; and presents the objects and character of the ministerial office, and urges men to be reconciled with God.

Rom. xiii., urges us to obedience to the powers that be, by the consideration that they derive their authority from God.

Matt. viii. Christ crosses Genesseret, calms the tempest, casts out the Legion of Devils, and visits, and is rejected by the Gaderenes.

FIFTH SUNDAY AFTER EPIPHANY.

Is. lxi., and lxii; Matt. v.; Gal. ii.; Col. iii. 12; Matt. xiii. 24.

Isaiah describes, in most beautiful words, the mission and ministry of Christ, the results of the publication of the Gospel, and the final glory of the church. Matthew gives an apt illustration of the prophet's words, in the sermon of our Lord on the Mount. St. Paul shows, Gal. ii., the truth of Isaiah's predictions, by the

ingathering of the Gentiles; and explains "the garments of salvation," with which God would clothe his people; compare Is. lxi. 10, and Gal. ii. 16.

The Epistle, Col. iii., exhorts Christians to put on those virtues and graces which will make men honour the church, and worship our Lord; and to be cheerful and thankful. The Gospel contains the parable of the wheat and the tares, showing the origin, and the necessity of tolerating the presence of bad men in the church. The Collect prays that God will keep his people in the true religion, and defend them by his mighty power.

SIXTH SUNDAY AFTER EPIPHANY.

Is. lxv.; and lxvi; Matt. vi.; Gal. iii.

These chapters were written two hundred years before the time of Cyrus, and were read to him (as is supposed) before he entered Babylon. They are designed to procure the emancipation of the captive Israelites, by impressing upon the mind of Cyrus the greatness and power of Jehovah, and the utter nothingness of Bel, and other heathen deities, who could not save Babylon; whereas, the God of Israel shows Cyrus by this prophecy, that it was He alone who raised him up, and gave him the nations, who, it predicted, should be subject to him. The prophet also declares that all nations shall ultimately bow and worship Jehovah. God swears, by himself, that they shall.

Matthew vi., continues the sermon on the Mount. Its subjects are, almsgiving, prayer, fasting, and faith.

Galatians iii., contrasts the conditions of those who seek salvation in their own moral rectitude, and those who depend on what Christ has done for them, to the latter alone belongs the covenant of promise.

SEPTUAGESIMA.

Jer. v. and xxii.; Matt. vii.; Eph. i.; 1 Cor. ix. 24; Matt. xx.

Jeremiah declares the prevalence of falsehood and deceit, and predicts the judgments of God therefor. Matthew exhorts to charity in judging of others, to repentance, prayer, and the working

out our own salvation, "strive," &c.; he likens the Christian to a wise man, and the unbeliever to a fool. The Epistle describes the severe discipline to which prize combatants subjected themselves. The Gospel tells of the labourers in the vineyard, and that their reward was not according to their merit, but beyond it.

SEXAGESIMA.

JER. xxxv. and xxxvi.; LUKE. vii. v. 19: EPH. ii.; 2 COR. xi. 19; LUKE viii. 4.

Jeremiah declares the covenant which God made with the Rechabites, on account of their having honoured and obeyed their father; and describes the attempt of Jehoiakim to destroy the prophecies. Luke details the mission of John's disciples to Christ, and our Lord's testimony of John's prophetic greatness and dignity; also the forgiveness of the sinner. The Gospel relates the parable of the sower. Paul declares, Eph. ii., the enlightening of the Gentiles, and their being grafted into the Commonwealth of Israel, by grace, through faith. In the Epistle, he boasts over the false teachers at Corinth, and rejects their teachings.

QUINQUAGESIMA.

LAM. i. and iii. to v. 37; MARK vi. to v. 30; EPH. iii.

Jeremiah laments over the desolations of Zion, and confesses that they are all justly due, in consequence of the sins of the people. He declares that God does not willingly afflict the children of men. He calls on God to avenge his people of their enemies, who insult and aggrieve them.

St. Mark gives an account of the reception of God's messengers by the people; John is beheaded; Christ is rejected at Nazareth; his disciples go forth and preach, and work miracles, but they make few converts.

St. Paul declares that the dispensation of the Gospel to the Gentiles is committed to him; he shows how his persecution among the Jews have been the means of his access to kings and princes; and he prays for the spiritual growth of his absent people.

ASH WEDNESDAY.

Is. lix. Jonah iii. Luke vi. v. 20. 2 Pet. iii.

Isaiah shows the exceeding sinfulness of sin in the evils which it brings upon the people, and he thereby takes occasion to speak of the Redeemer, and the Spirit which he will pour out upon the people.

Jonah preaches repentance to the Ninevites; they proclaim a fast, turn from their sins, and God spares them.

St. Luke records the sermon on the Mount, and in it the duties of Christians, and the blessedness of those who mourn for their sins.

St. Peter urges Christians to holiness of life, by the consideration of the certain and speedy dissolution of all earthly things.

FIRST SUNDAY IN LENT.

Jer. vii., ix. Matt. x. Eph. iv.—Matt. iv. 2 Cor. vi.

Jeremiah calls the people to true repentance, and laments the wickedness of the Jews.

Matthew gives an account of the mission and instruction of the twelve Apostles.

St. Paul reminds the Ephesians of Christ's gifts to his people, specially the ministry of reconciliation; he alludes to the corruption of unbelievers, and inculcates the duties of the Christian profession, beseeching the people to walk worthy of their calling, with meekness and long suffering, in unity and peace with each other.

The Epistle represents the ministers of our Lord as examples of prudence, patient endurance, and charity, and beseeches the people to improve these precious means of grace.

The Gospel narrates the temptation of Christ in the wilderness, in memory of which the Lenten fast is observed.

SECOND SUNDAY IN LENT.

Ezek. xiv. and xviii. Luke x. to v. 25. Eph. v.—Matt. xv. 21. 1 Thes. iv.

The Prophet delivers several denunciations of God against the

people on account of their idolatry and wickedness; he exhorts to repentance on the ground that God does not desire the death of any of the people, but will save all who turn from their wickedness; he represents God as confirming this with an oath. He shows that it is not favouritism, but an impartial justice, which secures the righteous man; and that if he fall from his integrity, he shall die; whereas, if the wicked turn from their sin, they shall live.

Luke relates the mission of the seventy, their instructions, and the condemnation of such as refuse to hear them, and neglect to improve the means of grace.

Paul enumerates the duties of Christians, and exhorts to mutual love, purity, and obedience.

The Gospel narrates the remarkable faith of the Syrophenician woman.

The Epistle exhorts, and entreats the people to grow in all Christian graces.

THIRD SUNDAY IN LENT.

Ezek. xx. Mark ix. to v. 30. Eph. vi.—Eph. v. Luke xi. 14.

The prophet enumerates many instances of the goodness and long suffering of God, and the ingratitude, and rebellion of Israel; he mingles threats to the stubborn with promises to the penitent, and speaks of the future restoration of the Jews.

St. Mark gives an account of the transfiguration; and he teaches the value of faith in the fruitless attempt of the Apostles to heal one that was possessed.

St. Paul urges the people to discharge the duties of their several stations, and represents the Christian life as a warfare, against powerful and subtle foes, in which all the armour of the Gospel is required.

The Epistle exhorts to purity and watchfulness.

The Gospel declares the nature of an unpardonable sin.

FOURTH SUNDAY IN LENT.

Micah vi. Hab. iii. Luke xix. v. 28. Phil. i.—Gal. iv. 21. John vi.

Micah declares the grounds of God's chastisements, and asserts

that God's requirements are simple and reasonable, i. e., that man should act justly, love mercy, and walk humbly before God: he assures men that God will visit them for their wickedness.

Habbakkuk records his sublime song, and concludes with a beautiful description of the confidence of faith.

Luke describes Christ's triumphal entrance to Jerusalem, and his lamentation over the approaching destruction of that city.

St. Paul shows the advantages which result to the Church from his sufferings, speaks of the blessed rest for which he longs, and intimates that the people should rejoice to suffer for the sake of Christ.

The Epistle compares the law and the Gospel to Hagar and Sarah, the children of the one, bondmen, of the other, freemen.

The Gospel encourages faith by the miracle of the loaves and the fishes.

FIFTH SUNDAY IN LENT.

HAG. ii to v. 10. ZEC. xiii. LUKE xxi. PHIL. iii. HEB. ix. ii. JOHN viii. 46.

Haggai prophecies the superior glory of the second Temple, by reason of the personal presence therein of the Messiah. Zechariah predicts the atonement of Christ, the desolation of Judea, and the final restoration of the remnant of the Jews.

Luke xxi. Alms are esteemed by God, according to the feelings of the giver, and not the amount of the gift. Christ predicts the destruction of the second Temple, and the end of the world, and describes the terrible events, which shall precede these judgments: he inculcates watchfulness.

St. Paul condemns those who boast of their conformity to ecclesiastical law: he boasts of his own strict and entire observance of that law: but adds that he counts this as nothing in the matter of justification, looks only to Christ for salvation, and to the resurrection for a new and purified body.

The Epistle compares the priesthood of Christ with the Levitical priesthood.

The Gospel draws a line between the children of God, and the children of the Devil, and declares the Divinity of Christ.

SUNDAY BEFORE EASTER.

DAN. ix. MAL. iii. and iv. MATT. xxvi. HEB. v. to v. 11. PHIL. ii. 5. MATT. xxvii.

Daniel examines the prophecy of Jeremiah, finds that the time of the captivity is ended; devotes himself to fasting and prayer in behalf of the people, is visited by an angel, who not only assures him of the return of the Jews to Jerusalem, but also of the exact number of years, which will intervene before the coming of the Messiah.

Malachi predicts the mission of the Baptist, the advent of Christ, the purifying nature of his Gospel, the perversion of the people, the salvation of a remnant, and the final judgment

St. Matthew relates the events immediately preceding the trial and condemnation of our Lord.

St. Paul describes the priesthood of Christ.

The Epistle makes the condescension and meekness of our Lord the ground of an exhortation to Christian humility.

The Gospel continues the narrative begun in the Second Lesson.

GOOD FRIDAY.

GEN. xxii. to v. 20. JOHN xviii. Is. lii. from v. 13, and liii. PHIL. ii.

The first Lesson contains a type and a prophecy, both having reference to the atonement of Christ: the type is the offering of Isaac on Mount Moriah; the prophecy describes the rejection of our Lord by the people, and the cruel agonies of his crucifixion; also the glorious results therefrom, the salvation of his people, and the manifestation of his majesty.

St. John relates the events, which Isaiah predicted.

St. Paul uses the humiliation and exaltation of Christ as motives for Christian forbearance and love.

EASTER SUNDAY.

EXOD. xii. ROM. vi. ACTS ii. v. 22.

The first Lessons contain the institution of the Passover, and the escape of the first-born of the Israelites in Egypt; and the commencement of their Exode.

The Second Lessons give us Peter's explanation of the prophecy of David, that Christ's soul was not left in the place of departed spirits, and his body did not corrupt in the grave; his testification to the resurrection of Christ: and St. Paul's argument, that if Christians are buried with Christ in Baptism, they should also rise with him, to newness of life, and not be any more the bondmen of sin, that like the waters of the Red Sea, Baptism should be the beginning of the Christian Exode from bondage.

FIRST SUNDAY AFTER EASTER.

Is. xliii, and xlviii. Acts i. 1 Cor. xv.—1 John v. 4. John xx. 19.

Isaiah expostulates with the people, setting before them God's goodness, in contrast with their own ingratitude; He tells them of God's design to gather them from the lands, where they were scattered, and redeem them, notwithstanding their past ingratitude, in order to manifest his own glory, and fulfil his words, which were spoken by the prophets. He gives encouragement to all who fear him.

St. Luke, Acts i., narrates the resurrection, ascension, and subsequent teachings of our Lord: the unity and devotion of the primitive church, and the consecration of St. Matthias.

St. Paul teaches the resurrection of the dead.

The Epistle teaches how the children of God overcome the world.

The Gospel tells of the interviews of our Lord with the Apostles, after his resurrection, and of the power, which he conferred upon them.

SECOND SUNDAY AFTER EASTER.

Hos. xiii. and xiv. Acts iii. Col. i.—1 Pet. ii. 19. John x. 11.

Hosea declares how Ephraim exalted himself by his repentance and humiliation, and destroyed himself by his pride and idolatry. He urges Israel to repentance, and assures the people that God will meet them with kindness, and take them into his favour; he preaches the doctrine of the resurrection of the dead.

Acts iii. gives an account of one of the first miracles of the

Apostles, and a specimen of the bold and fearless manner in which they preached Christ, and the resurrection of the dead.

Paul and Timothy write to the Collossians, thanking God for the evidences they have received of their faith, assuring them that they do not cease to pray for them, and that Christ, who has arisen as the first fruits of the tomb, will likewise raise them, and present them pure and blameless before God.

St. Peter teaches that Christians should joyfully suffer for, and with Christ, who is the shepherd and Bishop of their souls.

St. John presents Christ, as the good shepherd, who giveth his life for his sheep.

THIRD SUNDAY AFTER EASTER.

JOEL iii. v. 9. MICAH. iv. ACTS v. COL. iii.—1 PET. ii. 11. JOHN xvi. 16.

Joel represents the grand spectacle of the general resurrection, and the assemblage of all the nations and generations of mankind, who pass in review through the great valley of Jehoshaphat, before the judgment seat of our Lord, the scene of whose humiliation, thus becomes the theatre of his triumph.

Acts v. details the incidents connected with the death of Ananias and Saphira; the arrest, and imprisonment of the Apostles; their deliverance by the angel, their subsequent arrest and defence, and the counsel of Gamaliel.

Micah repeats, and adds to the prophecy of Isaiah, ch. ii., concerning the latter day glory of the church, and the peace and prosperity which shall attend the universal extension of the Gospel.

St. Paul exhorts Christians to show their faith by love, and the diligent discharge of the duties of their several stations, and reminds them of the general resurrection, when they shall be made like Christ, and appear with him in glory.

The Epistle reminds Christians that they are pilgrims, and beseeches them not to entangle and encumber themselves with earthly things.

The Gospel speaks of the going of our Lord, and the coming of the Holy Spirit.

FOURTH SUNDAY AFTER EASTER.

MICAH v. NAHUM i. ACTS vi. 1 THES. iii.—JAS. i., 17. JOHN xvi. 5.

The first Lessons describe the advent and kingdom of the Messiah: the dispersion of Israel among the nations; the power of God, his jealousy, his vengeance upon his enemies, and his care for those who trust in him; and the beauty of the ministry of reconciliation.

In Acts vi. an account is given of the origin of the office of Deacon; and the zeal and eloquence with which St. Stephen preached the Gospel to the Jews.

St. Paul exhorts the Thessalonians to mutual love, and directs their attention to the general resurrection, and final judgment.

The Epistle teaches that every good gift comes from the favour of God.

The Gospel speaks of the departure of our Lord, and the coming of the Holy Spirit.

FIFTH SUNDAY AFTER EASTER.

ZEK. viii. and x. ACTS viii. v. 5. 1 THES. iv.—JAS. i. 22. JOHN xvi. 23.

Zechariah prophecies the restoration of Jerusalem, and the future glory of Israel.

Acts viii. contains an account of the extension of the Gospel to Samaria, and its success; also of the mission of Philip to the Eunuch who was converted, baptized, and made the instrument of conveying the knowledge of Christ to Ethiopia.

Paul exhorts to holiness, and speaks of the resurrection.

The Epistle states that true religion will always manifest itself in our walk and conversation.

The Gospel encourages to prayer, by the promise that it shall be answered; but certifies us, that we shall have tribulation, so long as we live on earth.

ASCENSION DAY.

2 KINGS ii. DEUT. x. LUKE xxiv. v. 44. EPH. iv. to v. 17.

The subjects of the first Lessons are the ascension of Elijah; the outpouring of a double portion of the Spirit on his suc-

cessor; and the impatience of the people in waiting for Moses.

The second Lessons tell of the ascension of our Lord; and how he gave the ministry to the church, to edify the people, and co-operate with the Holy Spirit in their salvation.

SUNDAY AFTER ASCENSION.

JOEL ii. ZEPH. iii. JOHN xvii. 2 THES. iii. to v. 17.—1 PET. iv. 7. JOHN xvi. 26.

In the first Lessons, the judgments of God are threatened, a fast is proclaimed, when the people humble themselves, blessings are promised, and especially the outpouring of the Holy Spirit; and in the latter day God purposes to recall, and exalt, and glorify Israel.

In the 17th chapter of St. John, our Lord, about to leave his disciples, prays for them, for their unity, sanctification, and glorification.

St. Paul admonishes the church of the importance of discipline in preserving peace and unity, and asks their prayers: he also, reminds them of the coming of our Lord.

The Epistle speaks of the approaching end of the world.

The Gospel promises the outpouring of the Holy Spirit.

WHITSUNDAY.

DEUT. xvi. to v. 18. Is. xi. ACTS iv. to v. 36. ACTS xix. to v. 21. ACTS ii. JOHN xiv, 15.

Deuteronomy xvi. contains the ordinance establishing the three great feasts, one of which fell upon this day.

Isaiah prophesies the gift of the Spirit to the Messiah, and the peaceful influences of his reign, which shall result in the second restoration of Israel.

The second Lessons relate the wonderful results of the outpouring of the Holy Spirit. The Epistle and Gospel are occupied with the same subject.

TRINITY SUNDAY.

Gen. i. & ii. Matt. iii. 1 John v. Rev. iv. John iii.

The Collect teaches that the confession of a true faith is the gift of God's grace.

The Epistle opens up a door into the presence chamber of Deity, and depicts the triune worship of the angels.

The Gospel sets forth the participation of the several persons of the Trinity, in the work of Redemption: the Father is not made known to man, but by, and through the Son, and the power to understand the nature of God, is only obtained by the regenerating influence of the Spirit.

The first lessons give an account of the Creation, as the work of the Trinity: Gen. i. 26.

St. Matthew gives an account of the baptism of Christ, and the presence of the Father, manifested by a voice from Heaven; and of the Spirit, manifest in the shape of a dove.

St. John insists upon the confession of our faith in the doctrine of the Holy Trinity.

FIRST SUNDAY AFTER TRINITY.

Gen. iii. & vi. Acts ix., to v. 32. 1 Tim. vi. 1 John iv. 7. Luke xvi. 19.

The Collect teaches us, that the ability to act aright, is the gift of God's grace.

The Epistle exhorts us to mutual love, by the consideration of the love of the Father in sending his Son to save us from our sins, and by the Godlike nature of love.

The Gospel shows by a parable the nature and condemnation of the man, who does not love.

The first Lessons tell us of the temptation, fall, and curse of man, and the desolation of the earth by the deluge.

In the second Lessons we are told of the conversion of Paul by the revelation of the Divinity of Jesus; and Paul declares this doctrine to Timothy.

THE SECOND SUNDAY AFTER TRINITY.

Gen. ix., to v. 20, and xv. to v. 19; Acts x; 2 Tim. 2; John iii. 13; Luke xiv. 16.

The Epistle speaks of the love of God, which was manifest in

his laying down his life for us, and admonishes us that we should love one another, and believe in Jesus Christ, in order to obtain the witness of the Spirit.

The Gospel contains the parable of the great Supper, implying that there is a day of grace, and that many are called, but few are chosen.

The first Lessons contain two Covenants; one with Noah, that mankind shall be no more destroyed by a deluge; its seal is the bow in the cloud: the other, with Abraham, that sin shall not be imputed to the believer, its seal, *was* circumcision, and *is now* baptism.

Acts x. contains an account of the faith and charities, the vision, instruction, and baptism of Cornelius; and the manner in which St. Peter was taught that the Gospel was to be preached to the Gentiles.

Timothy ii. contains St. Paul's Apostolic charge, concerning the government of the church.

THIRD SUNDAY AFTER TRINITY.

Gen. xxxvii. and xlii.; Acts xi.; 2 Tim. iii. and iv. to v. 9.

The first Lessons tell the story of Joseph and his brethren.

In Acts xi., is given St. Peter's defence against the charge of preaching the Gospel unto Cornelius, the Gentile Centurion, and also the rapid extension of the Church among the Gentiles which ensued.

Paul concludes his charge to Timothy by a sublime reference to the future honours which await the soldier of the cross.

FOURTH SUNDAY AFTER TRINITY.

Gen. xliii. and xlv.; Acts xiv.; Titus ii. and iii. to v. 10; Rom. viii. 18; Luke vi. 36.

These passages contrast the trials of earth with the joys of heaven.

The Epistle speaks of our present sufferings as unworthy to be compared with our future joy and glory, and adds, that none are exempted from suffering. The Gospel urges us, therefore, to be

merciful, for we should seek rather to lessen, than to augment the trials of our fellow sufferers.

The first Lessons show how the bereavements of Jacob, and the trials of Joseph, ended in joy and gladness.

The sufferings of St. Paul are recounted in Acts xiv.: and he charges Titus to teach the people to endure with patience and meekness the tyranny of magistrates, masters, &c.

FIFTH SUNDAY AFTER TRINITY.

Gen. xlix. and l.; Acts xv.; Heb. x.; 1 Pet. iii. 8; Luke v.

The Collect is a prayer for peace and quietness.

The Epistle enjoins Christians to be all of one mind, to love as brethren, not rendering evil for evil, but rather blessing, seeking to promote peace; it reminds them that those who suffer for righteousness' sake are happy.

The Gospel relates the miraculous draught of fishes, and how the disciples leave their occupation and follow Christ.

The first Lessons close the history of Jacob, and tell of the prosperous and peaceful termination of Joseph's life. The second Lessons contain an account of the dissentions about ceremonies, which interrupted the peace of the Church, which was restored by a judicious exposition of Christian liberty; Mark wearies in the work, and forsakes St. Paul, which occasions a rupture between Paul and Barnabas, on account of the partiality of the latter for his relative. St. Paul writes to the Hebrews, that righteousness is not by the law, but by faith in Christ, who has made peace for us by his own sacrifice.

SIXTH SUNDAY AFTER TRINITY.

Ex. iii. and v.; Acts xvii.: Heb. xi.; Rom. vi. 3; Matt. v. 20.

Moses, acting as shepherd to Jethro, has a revelation from God at the burning bush, and receives a commission to visit and deliver Israel. In the discharge of his mission, he occasions an increase of Israel's inflictions, and is faulted by the people. He repairs to God.

Paul preaches Christ and the resurrection at Thessalonica, Be-

rea, and Athens. He is driven from Thessalonica and Berea, and mocked at Athens. In writing to the Hebrews, he recounts some of the works of faith, and defines it as the evidence of things not seen. The Apostle exhorts the Romans that having been baptized into Christ's death, they should not live to sin, but to righteousness.

The Gospel teaches that by the righteousness of the law none shall be justified.

SEVENTH SUNDAY AFTER TRINITY.

Ex. ix. and x.; Acts xx.; Heb. xii.;—Rom. vi. 19; Mark viii.

The Epistle represents the Christian as free from the slavery of sin, and in bonds to Christ; and moves us to more ready obedience, because of the better wages which we shall receive.

The Gospel narrates the miracle of the loaves and the fishes. As the Apostles' generosity in sharing their supply with the multitude is lost sight of, because of the greater glory of our Lord's providence, so let us ever seek to direct the recipients of our bounty to the goodness of Him who will not fail to provide for us in every emergency.

The first Lessons detail the plagues of Egypt.

The second Lessons tell of the labours of St. Paul, and of the motives which should induce us to the like devotion, the cloud of witnesses around us, and the crown before us.

EIGHTH SUNDAY AFTER TRINITY.

Ex. xiv. and xv. Acts xxiv. Heb. xiii.—Rom. viii. 12. Matt. vii. 15.

The first Lessons give a history of the exodus, and the commencement of the sojourn of Israel in the wilderness; the song of Moses is sublime in its conception, and finished in its expression.

Acts xxiv. St. Paul, being arraigned before Felix, makes an eloquent defence against the accusations of the orator, Tertullus.

Hebrews xiii. This chapter exhorts to charity, faith, purity, hospitality, obedience, and frequent worship.

The Epistle teaches that the sons of God, who are led by the Spirit, should mortify the flesh; and that they are joint heirs, and joint sufferers with Christ.

The Gospel cautions us against impostors.

NINTH SUNDAY AFTER TRINITY.

NUM. xvi. and xxii. ACTS xvi. JAS. i.—1 COR. x. LUKE xvi.

The first Lessons narrate the rebellion of Korah, Dathan, and Abiram; and commence the history of Balak and Balaam.

The second Lessons contain Paul's speech before Agrippa; and the instructions of St. James concerning patience in enduring trials, and the nature of true religion.

The Epistle cites the Israelites as our examples, all of whom were baptized in the cloud, and fed by Christ who gave them bread from heaven; and warns us of the fate of those who rebelled.

The Gospel contains the parable of the unjust steward.

TENTH SUNDAY AFTER TRINITY.

NUMB. xxiii. and xxiv. ACTS xviii. JAS. ii.—1 COR. xii. LUKE xix. 41.

The first Lessons continue the history of Balak and Balaam.

Acts xviii. St. Paul founds the church at Corinth and Ephesus, and instructs Apollos in the doctrine of Christ.

St. James insists on our laying aside all worldly distinctions, when we come into the church of God: he shows the impossibility of being justified by the law, but while he acknowledges that we shall be judged by "the law of liberty," he warns us that we cannot have faith without works; that it is not perfect faith unless followed by works.

The Epistle is an instruction concerning the origin, and end of spiritual gifts.

The Gospel exhibits the tender compassion of the Saviour as he lamented the downfall of Jerusalem.

ELEVENTH SUNDAY AFTER TRINITY.

DEUT. iv to v. 41, and v. MATT. xviii. JAS. iii.—1 COR. xv. LUKE xviii.

The first Lessons give the moral law, and exhort the people to observe its precepts, by the consideration of its own excellence and the power and majesty of its author.

St. Matthew gives our Lord's injunctions concerning humility, and forbearance.

St. James warns us against the sins of the tongue.

The Epistle declares the substance of the teachings of St. Paul, and gives evidence of his personal humility.

The Gospel relates the parable of the Pharisee and the publican.

TWELFTH SUNDAY AFTER TRINITY.

DEUT. vi. and vii. MATT. xx. JAS. iv.—2 COR. iii. 4. MARK vii. 31.

The first Lessons contain various exhortations to promote the observance of the moral law, with threatnings and promises.

St. Matthew records the parable of the labourers in the vineyard, showing the justice and goodness of God; and Christ's prediction of his approaching atonement.

St. James reproves covetousness and lust, and exhorts to charity and faith.

The Epistle contrasts the ministration of the Law with the ministration of the Gospel.

The Gospel relates the curing of one who was deaf and dumb.

THIRTEENTH SUNDAY AFTER TRINITY.

DEUT. viii. and ix. MATT. xxiii. JAS. v.—GAL. iii. 16. LUKE x. 23.

The first Lessons describe the goodly land to which the Lord brought his people, and the long suffering mercy which he exercised towards Israel, during their provocations in the wilderness: they inculcate thankfulness.

St. Matthew teaches that those who are in authority should be obeyed; that the followers of Christ should be humble: he denounces rulers who are arrogant and oppressive, and also against Jerusalem, because of her ingratitude.

St. James speaks of the latter day vexations and troubles of the children of the world; and exhorts to patience, gentleness, prayer, and praise.

The Epistle speaks of the covenant of promise as having been given to Abraham, and to his seed, i. e. to Christ; and that this gift is of grace, not of works.

The Gospel begins with the blessedness of those who hear the Gospel, and closes with the parable of the good Samaritan.

FOURTEENTH SUNDAY AFTER TRINITY.

DEUT. xxxiii. and xxxiv. MATT. xxv. 1 PET. i.—GAL. v. 16. LUKE xvii. 11.

The first Lessons tell of the greatness of God, and the happiness of his people: Moses blesses the twelve tribes, ascends Mount Nebo, dies there, and is succeeded by Joshua.

Matthew xxv. contains the parable of the virgins; teaching the necessity of watchfulness; and that of the talents; implying that we are responsible to God for the discharge of the duties of our calling: and a description of the general judgment.

St. Peter blesses God for man's regeneration, and exhorts the people to holiness of life, and to charity.

The Epistle contrasts the works of the flesh with those of the Spirit, and says that the spiritually minded are not under the condemnation of the law, and that the carnally minded shall not inherit the kingdom of heaven.

The Gospel narrates the cleansing and ingratitude of the lepers; and the piety, gratitude, humility and charity of the Samaritan.

FIFTEENTH SUNDAY AFTER TRINITY.

JOSH. xxiii. and xxiv. MARK iv. 1 PET. ii.—GAL. iv. 11. MATT. iv. 24.

The first Lessons rehearse God's mighty acts, and his care for his people, who are advised to love and obey him.

St. Mark records the parable of the sower: and other instructions of our Lord, concerning the importance of glorifying God by works of charity; and of growth in grace; also the calming of the tempest by the word of Christ.

St. Peter exhorts us to the discharge of Christian duties.

The Epistle condemns those who advocate a legal justification, and presents the cross of Christ as an object in which to glory.

The Gospel teaches that we cannot serve God and mammon; and that we should put our trust in God's providence, and seek his favour

SIXTEENTH SUNDAY AFTER TRINITY.

JUDGES iv. and v. MARK xiii. 1 PET. iii.—EPHES. iii. 13. LUKE vii. 11.

The first Lessons detail the defeat of Sisera, and the Song of Deborah.

St. Mark records the declarations of our Lord concerning the desolation of Jerusalem, and the end of the world.

St. Peter explains the duties which grow out of the various relations of society.

The Epistle contains a twofold request, to God, and to the people: the Apostle's prayer to God consists of two parts; a petition, and a thanksgiving; in each of which, he shows his love for the people.

The Gospel tells of the widow of Nain.

SEVENTEENTH SUNDAY AFTER TRINITY.

1 Sam. xii. and xvii. Luke xiii. 1 Pet. iv.—Eph. iv. Luke xiv.

The first Lessons show the ingratitude of Israel in being dissatisfied with the government of the Prophets of God, and desiring a king; and also narrate the contest between David and Goliath.

St. Luke relates sundry parables, and instructions of our Lord, teaching that temporal calamity is not always a sure index of criminality, that there is a day of grace: that we may do acts of mercy on the Sabbath day; that the grace of God grows, and brings forth fruit in the heart, and is diffusive: and that we should improve our probation.

St. Peter speaks of the near approach of the end of the world, and urges Christians to redeem their misspent time; warning them of the trials which await them, and congratulating such as are called to suffer for Christ's sake.

The Epistle seeks to promote unity among Christians by the consideration of their intimate connexion with the same Lord, by the same ties.

The Gospel exhibits the malice of the Pharisees, in watching for occasions against our Lord; his mercy in healing the sick man; and teaches the advantage of humility.

EIGHTEENTH SUNDAY AFTER TRINITY.

2 Sam. xii. and xix. Luke xv. 1 Pet. v.—1 Cor. i. 4. Matt. xxii. 34.

The first Lessons describe the interview between Nathan and

David, after the death of Uriah; and also one of the consequences of his sin, namely the rebellion and death of his son Absalom.

The xv. chapter of Luke contains the parables of the lost sheep; the lost piece of silver; and the prodigal son; all of which show the great solicitude of Heaven for man's salvation.

St. Peter exhorts presbyters to be attentive to their flocks; and he admonishes all the people to be clothed with humility, to be watchful, and to trust in God.

The Epistle is a thanksgiving for God's grace to his people, and an assurance that he will confirm them to the end.

The Gospel shows how our Lord put the Pharisees to silence, and also made manifest his own Divinity.

NINETEENTH SUNDAY AFTER TRINITY.

1 Kings viii. to v. 62. Luke xx. 2 Pet. 1.—Eph. iv. 17. Matt. ix.

The first Lessons contain the prayer of Solomon at the dedication of the temple.

St. Luke reports the failure of the Scribes and Pharisees in their efforts to entangle our Lord in difficulty with the Roman Government, in the matter of the tribute: also the parable of the vineyard; and the doctrine of the resurrection of the dead.

St. Peter writes to the whole Church throughout the world assuring them of the certainty of those things in which they have been taught, specially the Divine honour of our Lord, of which the Apostle was witness in the mount.

The Epistle draws a line between the walk and conversation of those who are alienated from God, and those who have been renewed in the spirit of their mind, and admonishes the child of God to eschew the works of the flesh, and follow Christ.

The Gospel contains the narrative of the healing of the sick of the palsy.

TWENTIETH SUNDAY AFTER TRINITY.

1 Kings xvii. and xviii. John iii. 2 Peter ii.—Eph. iv. 15. Matt. xxii.

The first Lessons tell us of Elijah at the brook Cherith, where he was fed by the ravens; and at Zarephath, where he was fed from the widow's handfull of meal; and at Mount Carmel, where he killed the priests of Baal, and terminated the famine by obtaining from God an abundance of rain.

St. John relates the interview between our Lord and Nicodemus; and declares the necessity of the regeneration of our nature; and the atonement about to be made upon the cross, for the sins of the whole world: the chapter concludes with the testimony of John the Baptist concerning Christ.

St. Peter writes about false teachers.

The Epistle urges us to walk circumspectly as wise men, redeeming the time.

The Gospel teaches the doctrine of justification by faith, in the parable of the marriage feast, and the ejection of the guest who sported his own vestments.

TWENTY-FIRST SUNDAY AFTER TRINITY.

2 Kings v. and xix. John vii. 2 Peter iii.—Eph. vi. 10. John iv. 46.

The first Lessons: Naaman, the Syrian leper, comes to Elisha the prophet, and is cured; Gehazi, the covetous servant of Elisha, follows Naaman, and asks a gift; the prophet punishes him by causing the leprosy of Naaman to cleave to him: Senacherib blasphemes the God of Israel, and his army is destroyed by an angel, and he is slain by his own sons.

St. John relates the disputings among the Jews at Jerusalem concerning Christ; his teachings, and the efforts of his enemies to take him.

St. Peter reminds the people of the speedy dissolution of all earthly things, and the resurrection of the dead, and urges them to be watchful, lest that day overtake them unprepared.

The Epistle exhorts Christians to take, and wear the panoply of God, warning them of the power and subtlety of their foes.

The Gospel relates the healing of the Ruler's son, and the conversion of his household.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Dan. vi. and vii. John viii. 1 John i.—Phil. i. 3. Matt. xviii. 21.

Daniel is cast into the lion's den; his deliverance and exaltation: his vision of four great dynasties, and the latter-day glory of the Church.

Christ forgiveth the adulteress; and teacheth the people in the temple, asserting his Divinity in such plain terms that they attempt to stone him.

St. John declares the Divinity and Incarnation of our Lord; and also presents motives for a holy life, by the consideration of the purity and moral greatness of God.

The Epistle presents a pattern of a faithful pastor, who remembers his absent flock, rejoices in their spiritual welfare, and prays for their advancement.

The Gospel teaches the forgiveness of injuries.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Prov. i. and ii. John ix. 1 John ii.—Phil. iii. 19. Matt. xxii. 15.

The first Lessons describe the beauty and preciousness of wisdom.

St. John gives an account of the healing of a man, who was born blind, and of his excommunication from the Jewish Church, in consequence of his having confessed his faith in Christ.

St. John gives a new commandment, and exhorts Christians not to love the things of the world.

The Epistle moves us to follow in the steps of those holy men, whose conversation was in heaven, looking forward to the resurrection, when the flesh shall no longer vex us by its corrupting influence.

The Gospel records the malice and artifice of the Pharisees, and the triumph of Christ: he teaches the law of tribute.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Prov. iii. and viii. John x. 1 John iii.—Col. i. 3. Matt. ix. 18.

The first Lessons give the counsels of wisdom, and describe her excellence over all other possessions.

John x., Christ the good Shepherd, gives his life for the sheep; the Divinity of our Lord is asserted.

1 John iii. Christians are the sons of God; they are known by their good works, by their love for each other; and they have the witness of the Spirit.

The Epistle says that God is glorified by the faith and love of Christians: the Apostle prays for the growth and steadfastness of his people.

The Gospel records the healing of the woman, who had an issue of blood; and the raising of the Ruler's daughter.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

PROV. xi. and xii. JOHN xi. 1 JOHN iv.—JER. xxiii. 5. JOHN vi. 5.

The first Lessons teach that righteousness is more profitable than riches; and wisdom of more worth than folly.

St. John records the raising of Lazarus from the dead; and the prophecy of Caiaphas, concerning the atonement of Christ.

1 John iv. enforces the value of mutual love among Christians, and gives two means of detecting impostors.

The Epistle prophecies the Advent of Christ, and the return of Israel to their own land.

The Gospel relates the miracle of the multiplication of the loaves and fishes.

"He, which testifieth these things, saith, 'surely I come quickly;' Amen; Even so, come, Lord Jesus." Rev. xxii. 20.

NUNC DIMITTIS, OR THE SONG OF SIMEON.

The "Nunc Dimittis" is omitted from the American Prayer Book, but the value and beauty of the thoughts which are presented in the following exposition, renders it worthy of preservation.

LUKE ii. 29.—"*Lord, now lettest thou thy servant depart in peace.*"

Sic ubi fata vocant, udis abjectus in herbis.
Ad vada Mæandri concinit albus olor.

As the swan, so Simeon in his old age, ready to leave the world, did sing more sweetly than ever he did before, "Lord now lettest," &c.

The which hymn is a thanksgiving to God, for giving his Son to redeem his servants.

And it hath two principal parts: in the	1. He rejoiceth in regard of his own particular, ver. 29, 30. 2. In regard to the general good our Saviour, Christ, brought to the whole world, ver. 31, 32.
In the first, note two things especially:	1. His willingness to die, "Lord now lettest thou thy servant depart in peace." 2. The reason of this willingness, "For mine eyes have seen thy salvation."

"Lord." The papists often in their life, specially at their death, use to commend themselves and their souls unto the protection of the blessed Virgin: Mary! mother of grace! do thou receive us in

the hour of death, and protect us from the enemy. This is their doctrine, Bellarmine avoweth it: this is their practice, Father Garnet at his execution used this form of prayer twice publicly. But old Simeon here forgetting our lady, though she were present, commends his soul to the Lord, who redeemed it, "Lord now lettest thou," &c.

"Now." Simeon assuredly was not afraid to die before, but because a revelation was given unto him from the Holy Ghost that he should not see death, until he saw the Messiah, he was exceeding desirous to live, that he might see the word of the Lord fulfilled. And therefore men abuse this example, saying they will be contented to die, when such and such things come to pass, when all their daughters be well married, and all their sons well placed. Old Simeon had a revelation for that he did, whereas we have no warrant from God, for many things we fondly desire; so that whether God grant them, or not, we must submit ourselves unto his good pleasure, now and ever ready to depart in peace, when he doth call, taking unto us the resolution of Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord."

"Lettest thou." We may not ourselves lose our souls, but let God let them out of prison. We must seek to mortify the flesh, and to cast the world out of us:

But to cast ourselves out of the world, is an offence against { God. / Our neighbour. / Ourselves.

Against God: who saith, "Thou shalt not kill:" if not another, much less thyself. "For thou must love thy neighbour as thyself:" first thyself, then thy neighbour as thyself. The nearer, the dearer, "I kill, and give life," saith the Lord: we are not masters of our life, but only stewards: and therefore may not spend it, or end it as we please; but as God, who bestowed it, will.

"Against our neighbours." Because men are not born for themselves alone, but for others also: being all members of one commonwealth and politic body; so that (as Paul saith) "If one member suffer, all suffer with it." Every particular person is part of the whole state. This is the true reason, why the king doth take so precise an account of the death even of his basest subject, because himself and the whole kingdom had interest in him.

"Against ourselves." Because by natural instinct every creature labours to preserve itself; the fire striveth with the water, the water fighteth with the fire, the most silly worm doth contend with the most strong man to preserve itself; and therefore we may not butcher ourselves, but expect God's leisure and pleasure to let us depart in peace,

"Thy servant." It is not a servile service, but a perfect freedom to serve the Lord. And therefore as the good Emperor Theodosius held it more noble to be a member of the Church, than the head of the empire: so may we resolve that it is better to be a servant of God, than Lord of all the world. For while we serve him, all other creatures on earth and in heaven too serve us, Heb. i. 14.

In choosing a master, every man will shun principally three sorts of men: his { Enemy. Fellow. Servant.

He serveth his greatest enemy, who serveth the devil: his fellow who serveth the lust of his flesh: his servant, who serveth the world. It is a base service to serve the world: for that is, to become a vassal unto our servants. It is an uncertain service to serve the flesh: this master is so choleric, so weak, so sickly, so fickle, that we may look every day to be turned out of doors: and that which is worst of all, he is least contented when he is most satisfied. Like to the Spaniard, a bad servant, but a worse master. It is an unthrifty service to serve the devil, all his wages is death: the more service we do him, the worse is our estate. But he that fears God, hath the greatest Lord, who is most able, and the best Lord, who is most willing to prefer his followers: and therefore let us say with Simeon, and boast with David: "O Lord I am thy servant, I am thy servant." See the Epistle on Simon and Jude's day.

"Depart." Here first note the soul's immortality: Death is not exitus, but transitus; not obitus, but abitus; not a dying, but a departing, a transmigration and exodus out of our earthly pilgrimage, unto our heavenly home. A passage from the valley of death unto the land of the living.

David said of his dead child, "I shall go to him, but he shall not return to me." Christ confirms this: Have you not read what is spoken of God, saying, "I am the God of Abraham, and the God of Isaac: and the God of Jacob?" Now God, saith

Christ, is not the God of the dead, but of the living. Abraham then is alive, Isaac alive, Jacob alive; they cannot be said truly dead, but (as Simeon) here, departed.

The two receptacles of all souls after this life, Hell and Heaven, infallibly demonstrate this point. Lazarus dieth, and his soul is presently conveyed by blessed angels unto the bosom of Abraham: unhappy Dives dieth, and his soul is fetched and snatched away by foul fiends into the bottomless pit of hell.

As God's eternal decrees have an end without a beginning: so the souls of men have a beginning without an end. The soul and body part for a time, but they shall meet again, to receive an irrecoverable doom, either of "Come ye blessed," or "Go ye cursed."

Secondly, note that dying is the loosing of our soul from her bonds and fetters: our flesh is a sink of sin, the prison of the mind, σῶμα quasi σῆμα. Qui gloriatur in viribus corporis, gloriatur in viribus carceris. And therefore when Plato saw one of his school was a little too curious in pampering his body, said wittily: what do you mean to make your prison so strong? So that a soul departed is set at liberty, like a bird that is escaped out of a cage. Among all other prisoners visit your own soul, for it is inclosed in a perilous prison, said a blessed martyr, apud Fox, pag. 1544.

The world is so full of evils, as that to write them all, would require another world so great as itself. Initiu vitæ cæcitas et oblivio possidet, progressu labor, dolor exitum, error omnia: childhood is a foolish simplicity, youth a rash heat, manhood a carking carefulness, old age a noisome languishing. It may be said of an old man, as Bias of the Mariner: Neither among the living, nor the dead: and (as Plutarch of Sardanapalus, and St. Paul of a widow living in pleasure) that he is dead and buried, even while he liveth: and so passing from age to age, we pass from evil to evil: it is but one wave driving another, until we arrive at the haven of death. Epictetus spake more like a divine than a philosopher. "Man is a fable of calamity, a catalogue of miseries." Though a king by war or wile should conquer all the proud earth, yet he gets but a needle's point, a mote, a mite, a nit, a nothing. So that while we strive for things of this world, we fight as it were like children, for pins and points. And therefore Paul "desired to be loosed, and to be with Christ:" and Simeon (as some divines observe) prayeth here to be dismissed, (as Ambrose doth read): "Lord let loose." Cyprian and Origen, dimittes, in the

future: as if he should say, "Now Lord I hope thou wilt suffer me to depart." Howsoever the word in the present, imports that death is a goal-delivery: "Now Lord thou settest free thy servant;" as ἀπολύειν is used, Acts xvi. 35; Luke xxiii. 17.

"In peace." There are three kinds of peace: { External, Internal, Eternal, } Peace of { World. Mind. God.

Or more plainly, peace between { Man and man. God and man. Man and himself.

The last kind is meant here, though assuredly Simeon had all three: for our peace with God, and so far as is possible, love toward all men, breeds in us a third peace, the which is the contentation of our mind and peace of conscience: for which every man ought to labour all his life; but at his death especially, that comfortably departing he may sing with old Simeon, "Lord now lettest," &c.

I know many men have died discontent and raving, without any sentiment of this comfortable peace, to man's imagination, and yet notwithstanding were doubtless God's elect children. For, as Augustine, many works of God concerning our salvation are done in, and by their contraries. And thus the child of God, through many tribulations, and, to our thinking, through the gulf of desperation, enters into the kingdom of heaven. The love of God is like a sea, into which a man is cast, he neither seeth bank, nor feeleth bottom.

For there is a two-fold presence of God in his children: { 1. Felt and perceived. 2. Secret and unknown.

Sometimes God is not only present with his elect, but also makes them sensibly perceive it, as Simeon here did: and therefore his mourning was turned into mirth, and his sobs into songs.

Again, sometimes God is present, but not felt: and this secret presence sustains us in all our troubles and temptations, it entertaineth life in our souls, when as to our judgment we are altogether dead, as there is life in trees when they have cast their leaves. And therefore let no man be dismayed, howsoever dismayed: for God doth never leave those whom he doth love: but his comfortable Spirit is a secret friend, and often doth us much good, when we least perceive it, Isa. xli. 10, &c., xliii. 2.

"According to thy word." If God promise, we may presume,

"for he is not like man, that he should lie: neither as the son of man, that he should repent."

"For mine eyes have seen thy salvation. I have seen the Messiah in whom, and by whom thy salvation is wrought and brought unto us. As Simeon saw Christ's humanity with the eyes of his body: so he saw Christ's divinity long before with the piercing eye of faith. He knew that the little babe which he lulled in his arms was the great God, whom the heaven of heavens could not contain: and therefore believing in the Lord of life, he was not afraid of death: but instantly breaks forth into this sweet song.

Death is unwelcome to carnal men, as Aristotle said, of all terribles she most terrible. And the true reason hereof is want of faith, because they do not unfeignedly believe that Christ Jesus "hath led captivity captive, that he hath swallowed up death in victory by his death, and opened unto us the gates of eternal life." The blessed thief upon the cross died joyfully, because he saw Christ, and believed also that he should pass from a place of pain to a paradise of pleasure. St. Stephen died joyfully, because he saw "the heavens open, and Christ standing at the right-hand of the Father." Here Simeon departed joyfully, because "his eyes saw the salvation of the Lord."

As there are two degrees of faith, so two sorts of Christians: one weak, another strong. The weak Christian is willing to live, and patient to die: but the strong patient to live, and willing to die.

That a man may depart in peace two things are requisite:

1. Preparation before death; 2. A right disposition at death.

Both which are procured only by faith in Christ. If a man were to fight hand to hand with a mighty dragon, in such wise that either he must kill or be killed, his best course were to bereave him of his poison and sting. Death is a serpent, and the sting wherewith he woundeth us, is sin: so saith St. Paul, "the sting of death is sin." Now the true believer understands and knows assuredly, that Christ Jesus hath satisfied the law, and then if no law, no sin: and if no sin, death hath no sting: well may death hiss, but it cannot hurt: when our unrighteousness is forgiven, and sin covered, Christ both in life and death is advantage, Phil. i. 21. Faith also procureth a right disposition and behaviour at death.

"Which thou hast prepared before the face of all people." The

second part of this hymn, concerning the general good our Saviour brought to the whole world.

Wherein two points are to be noted especially: { 1. What are his benefits. 2. To whom they belong.

The benefits are salvation, light, and glory. So that the world without Christ, lieth in damnation, darkness, and shame. Jesus is a Saviour, neither is there salvation in any other: he is the "light of the world," and "Sun of righteousness," without whom all men sit in darkness, and in the shadow of death, as Zacharias in his song: he is our glory, without whom "nothing belongs unto us but confusion and shame." These benefits are so great, that they ought to be had in a perpetual remembrance. Christ himself commanded his last supper to be reiterated often, and the Church enjoineth this hymn to be sung daily, in a thankful memorial hereof.

But unto whom appertain these benefits? Unto all. So saith the text, "which thou hast prepared before the face of all people. The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God." Christ is set up as a sign to the people, and happily for this cause, among others, he was born in a common inn, frequented by men of all sorts; and the first news of the gospel was preached in open fields, Luke ii. "as prepared before the face of all people."

But here we must observe, that albeit salvation pertains to all, yet all pertain not to it: none pertain to it, but such as take benefit by it: and none take benefit by it, no more than by the brazen serpent, but they who fix their eyes on it. If we desire salvation, light and glory, we must (as old Simeon) embrace Christ joyfully, and hold him in our arms of faith steadfastly.

"To be a light to lighten the Gentiles." If any shall demand why Simeon here calls Christ the light of the Gentiles, and glory of the Jews, rather than the glory of the Gentiles, and light of the Jews:

Answer is made, that there is a two-fold darkness: { Sin. Ignorance.

Sin is called in holy Scripture a work of darkness, for divers respects:

1. Because it is committed against God, "who is light," through the suggestion of Satan, "who is the prince of darkness."

2. Because sin for the most part is committed in the dark.

3. Because sin is committed especially through the darkness of understanding: for Satan usually blindeth our eyes or reason, and religion, and makes sin appear not in its own name and nature, but under the name and habit of virtue.

Now in regard to this kind of darkness, Christ was a light to the Jews, as well as to the Gentiles: Isaiah lx. 1; "Arise O Jerusalem, be bright, for thy light is come." John i. 9; "Christ doth lighten every man that cometh into the world."

The second kind of darkness is ignorance. The Jews in this respect were not in such darkness as the Gentiles; having the law, the prophets, the sacrifices and exercises of holy religion.

However Christ be the light of all people, yet (as it followeth) he is "the glory of his people Israel, unto whom pertained the adoption, and the glory, and the covenants." He was promised unto them, born of them, bred up with them, he lived, preached, acted his great wonders among them: in all which respects he may be fitly called Israel's glory.

Hence we may learn: First, That the gospel is the greatest honour of a state.

Secondly, That all our glory depends on Christ our head, who is the king of glory.

Thirdly, That a good man, especially a good preacher, is a great ornament to the country wherein he liveth: Athanasius is called "the eye of his time;" Aibinus, "England's Library;" Melancthon, "the Phœnix of Germany;" Christ, "the glory of Israel."

AN EXPOSITION

OF THE

EPISTLES AND GOSPELS

FOR

EACH SUNDAY IN THE YEAR.

THE FIRST SUNDAY IN ADVENT.

THE EPISTLE.

ROM. XIII. 8.—"*Owe nothing to any man but this that ye love one another*," *&c.*

IT is a good observation of Tertullian, that heretics are wont first to persuade, then to teach: on the contrary, that orthodoxes used first to teach, and then to persuade: the which is St. Paul's ordinary method, first monere, then movere. This Epistle then allotted for this day being suitable to the rest of his writing, offereth unto your consideration two principal points.

1. An admonition: "Owe nothing to any man but love."
2. A double reason of the same:
   1. From the worthiness of the thing: "He that loveth, hath fulfilled the law."
   2. From the fitness of the time: "Considering the season, that it is now time," &c.

In his admonition observe two things:
1. A precept: "Owe nothing," &c.
2. An except: "But to love one another."

The first doth insinuate, that we must pay
- Really: "For we may not *owe*."
- Fully: "Owe *nothing*."
- Generally: "To *any* man."

Some divines have stretched this unto all manner of duties as well of love as law: making it a conclusion of the former doctrine; "Give to all men their due: tribute to whom tribute, custom to whom custom," &c. "Be debtors to all, that ye may be indebted to none:" as Luther observes, a strange, yet a true saying; and it hath a parallel, 1 Cor. iii. 18: "If any man among you seem to be wise in the world, let him be a fool that he may be wise." In

like manner, he that will live out of debt in the world, let him owe so much unto every one, that he owe nothing unto any one: so Paul who kept nothing from any man, was notwithstanding through his love debtor to many, servant to all. Others restrain this unto pecuniary debts, arising from promise or from committal. Our promises are due debt, Psal. xv.: "The man that will rest upon God's holy hill, must not swear to his neighbour and disappoint him, though it be to his own hindrance." The word of an honest man ought to be as current as his coin. Pomponius, an heathen man, is reported to have been so constant, as he never made a lie himself, nor could suffer a lie in others: every christian, and a gentleman, albeit not a christian, ought to be just in all his words, as well as righteous in all his ways. It is sound counsel in affairs of the world; fast bind, fast find. The seals of men are more regarded than their souls, Seneca; and yet ipse dixit of a christian Pythagoras, is as sufficient, as Quod scripsi scripsi, of a Jewish Pilate.

Debts, ex commisso, be manifold: some by borrowing, some by buying, some by secret fraud, some by violent oppression. It is not a fault simply to borrow, for then there could be no letting, no lending, no trading in the world: then only debt is deadly sin, when a man hath neither means nor meaning to repay, Psal. xxxvii. 12, "The wicked borroweth, and payeth not again."

Some men hold restitution a point of popery: borrowing by Calvin, and paying by the Bible: but Bishop Latimer avoweth upon his credit, that in this all writers agree, both old and new, "that restitution is necessary to salvation: either *restitution* open or secret, or else *hell*." It is easy to show that, in a particular account, which he delivered in a gross sum: first, it was a received opinion among the fathers in the days of Augustine. "Sin is not remitted, unless restitution be made." Afterwards entertained of the best civilians, and all the canonists and schoolmen without exception, and still embraced of our learned Protestant divines, Illyricus, Brentius, Aretius, in the exposition of the words of Zaccheus, "If I have taken from any man by forged cavillation, I restore him four fold." Melancthon, Zanchius, Perkins, and all that understand any thing at all. For no man except a new man is saved; he must repent and be born again. Now where there is unfeigned repentance, there is contrition for

sin; where contrition for sin, there detestation of sin; where detestation of sin, there followeth amendment of life.

Zaccheus renewed in mind was altered in manners. He that stole must steal no more: such then as detain the goods of others unjustly without satisfaction or restitution, are not sorry, but rejoice rather in doing of evil.

2. We must pay fully: "owe nothing." Many men are willing to pay some part of their debts, but they cannot endure to restore all: they will not compound, except the creditor will take ten shillings in the pound—a common, but not a commendable course, for a mite is debt as well as a million; tam albeit non tantum; so good a debt, howsoever not so great a debt: if we must owe nothing, then there must be full payment of everything. If we cannot pay, God assuredly will accept of votal restitution as well as of actual: of that which is in affect, as if it had been in effect. As Paul showeth in the like case: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God accounts that, as done, which a man sincerely desires to do, but cannot perform.

3. We must pay generally: "owe nothing to any:" whether he be friend or foe, rich or poor, stranger or neighbour: restore all to all. If any man, corrupting or corrupted in secular offices, hath injured any whom he doth not know, then his best course is to restore to God, that is, to the Church and to the poor. Touching these and the like questions of debt, the learned may further examine Thomas, Cajetan, Aragon, Emanuel Sa, with many more; but the best schoolman in this argument is thine own conscience: For "whatsoever is not of faith is sin." That is, all thou condemnest in thine heart for sin, to thee is sin: satisfy then all others so far, that thou mayest satisfy thyself; "owe nothing to any."

Yet this precept hath his except; "But this, that ye love one another:" here then observe first a difference between civil debts and religious. A civil debt once paid is no more due: but charity being paid is still due: when a man dischargeth other debts, obligation leaves him, who pays, and approaches him who is paid. But in paying the debt of love, the more we give, the more we have. As Augustine doth excellently gloss this Text: peruse the cited Epistle, for it is short and sweet: of worldly wealth it may be said truly: It is good where it is rare; but in spiritual riches

it is quite contrary: It is good where it is abundant; or as the Philosopher, better in the word of Solomon, "He that scattereth, increaseth:" in this except then, I note with Gorran,

The { Matter, Manner, Privilege, } in the word { diligatis. invicem. nisi.

The matter is to love: the manner mutually to love: the privilege continually to love, "Owe nothing but love: for he that loveth another fulfilleth the law." This is the first reason in forcing the former exhortation; and it is taken from the worthiness of the thing. "Love is the fulfilling of all the Law;" which he proves by this induction: "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not lust:" and if there be any other commandment, it is all comprehended in this saying: namely, "Love thy neighbour as thyself." Love doth no evil unto his neighbour: in deed, forbidden in the sixth, seventh and eighth commandments: in word, forbidden in the ninth: in thought, forbidden in the tenth. Love then is the complement of the whole law concerning our duty to God and man. For our love to man ariseth originally from our love to God: We love our friend in the Lord: our foe for the Lord. This (saith Luther) is the shortest and longest Divinity: the shortest as touching the words and sentence: but as touching the use and practice it is more large, more long, more profound, and more high than the whole world. I shall often handle this common place, especially Epistle on Quinquagesima Sunday.

I come now to the second argument, from the fitness of the time: ver. 2. "This also we know the season, how that it is time, that we should awake out of sleep: for now is our salvation nearer," &c. The sum of it is, that we must be more studious in performing our duty now than heretofore when we did first believe: for we must go forward and grow upward: from grace to grace, from virtue to virtue, till we be of full growth in Christ Jesus: or as it is here, till we have "put on the Lord Jesus." A violent motion is quick in the beginning, but slow in the end: a stone cast upward, is then most weak when it is most high; but a natural motion is slow in the beginning, but quicker in the end: for if a man from a tower cast a stone downward, the nearer to the centre, the quicker is the motion: and therefore when a man

at his first conversion is exceeding quick, but afterward waxeth every day slower and slower in the ways of the Lord, his motion is not natural and kind, but forged and forced: otherwise the longer he liveth, and the nearer he comes to the mark, the more swiftly would he run, the more vehemently contend for that everlasting crown, which he shall obtain at his race's end.

"The night is passed, and the day is come." Some by night understand the life present; and by day the world to come; in this life many things are hidden as in the dark, but at the last and dreadful day, the books and registers of all our actions shall be laid open, and all things appear naked as they are, to God, men, angels, devils. If we make but twelve hours in our night and six ages in the world, as usually divines account; then five thousand years, that is, ten hours of the night were past, when Paul wrote this: and since that almost sixteen hundred years, that is, an hour and a half and a quarter; so that now there can remain but some few minutes, and then the terrible day of the Lord will come, "When the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with the works therein shall be burnt up." Wherefore seeing the end of this night, and beginning of that day is at hand, let us cast away the works of darkness, and put on the whole armour of light.

Others more fitly by night understand the time of ignorance; by day, the time of knowledge: by night, the law wherein our Saviour Christ was only shadowed; by day, the Gospel wherein he is openly showed: and so salvation is nearer because clearer. Our Apostle's argument then is like that of John the Baptist; "Repent, for the kingdom of God is at hand," Matt. iii. 2.

The Gospel is the day, Christ is the light: faith is the eye which apprehends this light; and therefore seeing the day is come, let us cast away the works of darkness, and put on the armour of light.

Sinners are called the works of darkness: "The fool maketh a mock of sin:" as Abner called fighting a sport: "Let the young men arise and play before us:" so many men make sin their ordinary pastime: but our Apostle terms it a work, and the wise man a weary work too: Wisd. v. 7. "We have wearied ourselves in the ways of wickedness:" a work it is, but black work: a deed of darkness; in that it doth begin from Satan, who is the

prince of darkness, and end in hell, which is utter darkness. See the song of Simeon: and Aquin. lect. 3, upon this chapter.

Holy virtues are called armour of light: armour, because with them a Christian must fight against his enemies: Eph. vi. See Epist. Dom. 21, post Trin. Light in three respects.

1. As proceeding from God, who is the Father of lights: Jam. i. 17.

2. Shining before men, as lights in the world: Matt. v. 16.

3. Enduring the light: John iii. 20, 21. "He that doeth evil, hateth the light: but he that doeth truth, cometh to the light."

"Let us walk honestly," &c. That is, comely: night-walkers are negligent in their habits, an old gown will serve their turn, without ruff or cuff, or other handsome trim. But in the day men are ashamed, except they be in some good fashion according to their quality. Seeing then the night is past, and the day is come, let us put off our night clothes, and put on our apparel for the day, so walking as we care not who seeth us, in all comeliness and honesty. The drunkard is in his night-gown: the fornicator is in his night-gown; the factious schismatic full of strife in his night-gown too: for he loves no comeliness in the Church.

"Not in eating and drinking, neither in chambering and wantonness, neither in strife and envying." Here the Novelists except against our translation. For we should read surfeiting and drunkenness.

In general concerning mistranslation, I refer them unto those whom it more properly concerns; I know, they know we can easily find faults in the Geneva translation of the Psalms in English metre used most, and preferred best of all Scriptures in their private and public devotions. If a Salamandry spirit should traduce that godly labour, as the silenced ministers have wronged our "Communion Book," he would object peradventure that sometime there wants in it reason, as well as rhyme. Lactantius reports of Arcesilas, that having thoroughly considered the contradictions and oppositions of philosophers one against another, in fine contemned them all: even so worldlings and atheists, pending the differences of Christians in matters of religion, have resolved to be of no religion. And understanding the violent contentions about forms of prayer, and translations of Scriptures, use no prayer, no Bible, but make Lucian their Old Testament, and Machiavell their New.

The Church, like Paul, means too much eating and drinking,

for it is lawful to eat all manner of meat, whether it be flesh or fish. But there be certain hedges over which we may not leap: The first hedge is Levit. xix. 26. "Thou shalt not eat the flesh with the blood:" that is to say, raw flesh: for if we should ordinarily devour raw flesh, it would engender in us a certain cruelty, so that at length we should eat one another, as divines expound that place. We may not be cannibals or man-eaters, against this sin God hath set an high hedge. "Thou shalt not kill:" extreme famine made mothers murderers, and turned the sanctuary of life into the shambles of death: extreme necessity breaks all hedges of nurture and nature: but in ordinary course, man is no meat for man: but as Ignatius said, only manchet for God, a service and sacrifice for his maker. Happily some will say, well then, if I devour not man's flesh, I may eat whatsoever I list, howsoever I get it. No, God hath set a second hedge; "Thou shalt not steal:" thou mayest not take thy neighbour's ox out of his stall, nor his sheep out of his fold, nor his fish out of his pool, but thou must feed on thine own meat brought into thine own house, or brought up in thine house, on that only which is given or gotten honestly.

Neither mayest thou commit gluttony with thine own, for there is a third hedge, Luke xxi. 34. "Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness." The gut is a gulf, vitæ Charybdis, as Diogenes aptly: for some men draw all their patrimony through their throat. As the Babylonians used daily to sacrifice to their Bel; so the glutton to his belly; making it his God, Phil. iii. 19. Eat therefore moderately meat that is meet, not too much, but so much as doth neither exceed nor fall short of what is requisite.

It is lawful sometimes to feast, and to provide delicates as well as cates; using dainty bread instead of daily bread; but we may not with the rich epicure fare deliciously every day, for this is dissipare, non dispensare bona Domini, prodigally to waste, not frugally to spend the gifts of our Lord bestowed upon us: neither mayest thou take measurably what and when thou list, for there is a fourth hedge, Rom. xiv. 15. "Destroy not him with thy meat for whom Christ died." Have respect to thine own and others' conscience: first, thou must instruct thy brother in the truth, and then if he continue still in his old Mumpsimus, and will not believe, but is offended out of obstinate wickedness rather than any weakness, eat, not regarding his frowardness, especially

where the prince's law commands thee to eat, for that is another hedge, Rom. xiii. 1. "Let every soul submit himself unto the authority of the higher power." Observing of Lent and fish-days is a policy of the state for the maintenance of fisher-towns, and increase of fishermen, and therefore this statute must be obeyed not only for fear of punishment, but also for conscience, saith Paul: I say conscience not of the thing, which of its own nature is indifferent, but of our obedience, which by the law of God we owe to the magistrate. The particular laws of princes grounded upon the general laws of God, even in things indifferent, makes our obedience not indifferent but necessary. Thus thou mayst eat food of thine own moderately, without offence to thy brother, or disobedience to thy governour.

Concerning drunkenness and the rest, often elsewhere. Yet by the way note the craftiness of the devil, and unhappiness of sin, which seldom or never cometh alone; it is unlike the rail, which flieth solitary, and in this respect most like the partridge, who call one another till they make a covey. First, Paul brings in sin by the brace, gluttony and drunkenness; chambering and wantonness; strife and envying; then as it were by the whole covey, for all these birds of a feather fly together; immoderate diet begets chambering, chambering wantonness, wantonness strife, strife envying; this sin doth first couple, then increase. This text ought to be regarded of us the more, because it was the very place to which Augustine, that renowned doctor, by a voice from heaven was directed at his first conversion, as himself witnesseth, Lib. 8; confess. cap. 12.

"Put ye on the Lord Jesus Christ." As we must put off the old man, so put on the new man, and that is done two ways, either by putting on his merits, or by putting on his manners. Our Saviour Christ in his life, but in his death especially wrought for us a garment of salvation, and a long white robe of righteousness: now the spiritual hand of faith must apprehend and fit this wedding apparel on us in such sort, that all our unrighteousness may be forgiven, and all our sins covered.

Secondly, we must put on the manners and excellent virtues of Christ, in whom was no work of darkness, but all armour of light; so the phrase is used, Job xxix. 14, "I put on justice and it covered me, my judgment was a robe and a crown." This apparel is the true Perpetuan, never the worse, but the better for wearing.

THE GOSPEL.

MATT. xxi. 1.—"*And when they drew nigh unto Jerusalem,*" *&c.*

Christ is Alpha and Omega, the first and the last, the beginning and ending, wherefore the Church allotting a several Scripture for every several Sunday throughout the whole year, begins and ends with the coming of Christ: for the conclusion of the last gospel appointed for the last Sunday, is, "of a truth, this is the same prophet that should come into the world;" and the first sentence in the first gospel for the first Sunday, "Behold thy king cometh unto thee." Wherein the Church imitated the method of God's own Spirit: for as the first prophecy mentioned in the Old Testament, is, "The seed of the woman shall bruise the serpent's head:" and the first history delivered in the New Testament is, "The book of the generation of Jesus Christ;" so the first gospel on the first Dominical, according to the Church's account is Adventual, a Scripture describing Christ and his kingdom, fitting the text unto the time: teaching us hereby two things especially: first, what manner of person the Messiah is who doth come, secondly, what manner of persons we should be now he is come.

In the former part observe two points a { Preface, All this was done that it might be fulfilled which was spoken of by the Prophet: ver. 4. Prophecy, taken out of Zach. ix. 9. Tell the daughter of Sion, &c.

"All this was done that it might be fulfilled." An usual phrase with our Evangelist, as Ch. i. 22; Ch. viii. 17; Ch. xxvii. 35. It doth insinuate the sweet harmony between the Prophets and Apostles, as Numenius said, Plato was nothing else but Moses translated out of Hebrew into Greek, and Ascham, that Virgil is nothing else but Homer turned out of Greek into Latin, and as the Novelists affirm, that our Communion Book is nothing else but the Roman Missal and Portuis thrust out of Latin into English, and as divines have censured Cyprian to be nothing else but Tertullian in a more familiar and elegant style: so the New Testament is nothing else as it were, but an exposition of the Old. That difference which Zeno put between Logic and Rhetoric, divines usually make between the law and the gospel, the law like the fist shut, the gospel like the hand open: The gospel a revealed law, the law a hidden gospel.

This harmonical consent may serve to confound our adversaries,

and to comfort ourselves. It doth abundantly confute obstinate Jews, who expect another Messiah to come, conceiting as yet all things not to be done in the gospel, which was said of him in the law, so that whereas the great question of the world is, Who is that Christ? and the great question of the Church, Who is that antichrist? the Jewish rabbins are ignorant in both.

Secondly, this harmony convinceth all such heretics, as hold, two sundry disagreeing Gods to be the authors of the two testaments, one of the law, another of the gospel.

It affordeth also comfort: first in general, it may persuade the conscience that the Bible is the book of God. For if Ptolemy was astonished at the seventy-two interpreters, because being placed in sundry rooms, and never conferring nor seeing one another, did notwithstanding write the same, not only for sense of matter, but in sound of words upon the self-same text, as Justin Martyr and Augustine report, then how should we be moved with the most admirable divine concordance between the prophets and apostles, who writing the word of God in divers places, at divers times, upon divers occasions, do notwithstanding agree so generally, that they seem not divers penmen, but rather indeed only divers pens of one and the same writer.

In more particular, it may strengthen our faith in the gracious promises of Almighty God, he speaks the word, and it is done; commands, and it is effected. Heaven and earth shall pass, but not one jot of his word shall perish. He promised by Zachary that the Messiah of the world should come, and he tells us here by Matthew that he is come: "All this was done that it might be fulfilled which was spoken by the prophet: Behold thy King cometh unto thee." Thus much of the preface generally, now to sift the words severally.

That, is taken here, non causaliter, sed consecutive, not for an efficient cause, but rather for a consequence and event. Christ did not thus ride into Jerusalem because Zachary foretold it, but Zachary foretold it because Christ would thus ride: Christ being the complement of the prophets, and end of the law, yet the word *that*, insinuates (as Chrysostom notes) the final cause why Christ did thus ride, namely, to certify the Jews how that himself only was that king of whom their prophet Zachary did thus speak, but none but he was king of the Jews, and Messias of the world.

"Fulfilled." A prophecy may be said to be fulfilled four ways,

especially: 1. When the self-same thing comes to pass which was literally delivered in the prophecy. So, St. Matthew, ch. i. 22, saith Isaiah's prophecy, "Behold a virgin shall conceive," &c., was fulfilled by Mary, who brought forth a son.

2. When the thing allegorically signified is fulfilled, as Exod. xii. 46, it is said of the paschal lambs, "I shall not break a bone thereof;" yet St. John, xix. 36, affirms this to be fulfilled in Christ: "The soldiers break not his legs, that the Scriptures should be fulfilled, Not a bone of him shall be broken."

3. When, as neither the thing literally nor allegorically meant, but some other like is done: so Christ, Matt. xv., tells the people in his time, that the words of Esay, "This people draweth near to me with their mouths," &c., were fulfilled in him: "O hypocrites, Esay prophecied well of you," that is, of such as are like unto you.

4. When as it is daily more and more fulfilled, as James ii. 23, the Scripture was fulfilled which saith, "Abraham believed God," Abraham assuredly believed God before, but his offering up of Isaac was a greater probate of his faith: then the Scripture was fulfilled, that is, more and more fulfilled, when Abraham thus far trusted in God. Now Christ fulfilled Zachary's saying in a literal and plain sense, for he sent for an ass, and rode thereon into Jerusalem, "That it might be fulfilled which was spoken by the prophet, Rejoice, O daughter of Zion, for behold thy king cometh," &c.

St. John and St. Matthew relate not the precise text of Zachary, but keeping the sense, they somewhat alter the words. On the contrary, blasphemous heretics and atheists used to keep the words of Scripture, but altogether to change the sense. Children full fed often play with their meat: so Lucianists of our time play with the food of their souls, making the Bible their babble. The Lord who will not suffer his name to be taken in vain, mend or end them.

As for heretics, it is always their custom to make the Scriptures a shipman's hose, wreathing and wresting them every way to serve their turn: First they make their sermon, and then they look for a text.

Herein the papists of latter times most offend, who do not only feign new fathers, and falsify the old doctors, putting out, putting in, chopping and changing, as shall best fit their purpose; so that

the fathers (as Reverend Jewel said) are no fathers, but their children, no doctors, but their scholars, uttering not their own mind, but what the papists enforce them to speak: they do not, I say, wrong human authors only, but also presume to censure and construe God's own books as they list.

Sometime they cite the beginning without the end, sometime the end without the beginning, sometime they take the words against the meaning, sometime they make a meaning against the words, and so "they do not receive, but give the Gospel," as Maldonate fitly: not admit the old Scripture, but upon the point coin a new: for in controverted places, either they suppress the words, or else not express the sense: as if a man should pick away the corn, and give us the chaff, or convey away the jewels, and throw us the bag. The blessed evangelists had warrant from God, and we warrant from them to quote Scripture, sometime more fully for explication, and sometime more shortly for brevity, yet without alteration of the sense, though there be some little alteration of the sentence. Marlorat's annotation is good, that our evangelist and others do not always repeat the very words in the prophets and the law, that we might hereby take occasion to peruse the text, and to confer place with place. Let us then examine the words in Zachary, which are these: "Rejoice greatly, O daughter Sion; shout for joy, O daughter Jerusalem; Behold thy king cometh unto thee."

- They contain two remarkable points: an
  - Exultation; Rejoice greatly, &c.
  - Exaltation, or commendation of Christ, as a reason of this exceeding joy: "Behold, thy King cometh unto thee, just, meek," &c.
- In the former observe the
  - Persons
    - Exhorting
      - Principal, God: for the word of the Lord came to Zacharie, chap. i., verse 1, this then is not the word of man, but the voice of God.
      - Instrumental: Zacharie.
    - Exhorted, Jerusalem.
  - Act, rejoice.

In that Zacharie was God's organ, mark the worthiness of holy prophets, as being the very tongues and pens of the blessed Spirit: and this dignity belongeth also to their successors, apostles, and other preachers of the word; for St. Mathew speaks in the plural number, dicte, tell ye; concluding the prophets and preachers, whose office is to tell Jerusalem that her King and Saviour is come into the world to seek and save that which is lost.

Almighty God hath had in all ages, either Patriarchs, or Prophets, or Apostles, or Preachers, a Moses, or an Elias, a Zacharie, or a Paul, or an Athanasius, or an Augustine, or a Luther, or a Jewell, by whom he spake to his beloved Spouse comfortably, rejoice greatly daughter Sion: especially the Lord useth to choose Zacharies, that is, such as are mindful of God, such as delight in the law of the Lord, and exercise themselves therein day and night.

The persons exhorted are, daughter Zion, and daughter Jerusalem, that is, according to the vulgar Hebraism, Zion and Jerusalem.

Now Jerusalem was the metropolis of the Jews, and Zion an eminent mount adjoining to Jerusalem, and at this time the Jews were the people of God, and Jerusalem the city of God. At Salem was his tabernacle, and his dwelling in Zion. Whereas therefore St. Matthew, Tell ye the daughter of Zion, he meaneth, using a synecdoche, Jerusalem. And whereas Zachary names Jerusalem, he meaneth, the Church of God over the face of the whole earth, of which Jerusalem is a figure, and so the text is to be construed typically, not topically; for this joy concerns the Gentile so well as the Jew, the one as the root, the other as the branch, as Paul showeth in his Epistle to the Romans, ch. ii. Indeed Christ is the glory of his people Israel, but he is the light of the Gentiles, illuminating all such as sit in darkness, and in the shadow of death.

Here then observe that Christ is the Church's joy, and only the Church's joy: dumb idols are the Gentile's joy: Mahomet is the Turk's joy: Circumcision is the Jew's joy: Antichrist is the Babylonian's joy: the devil Calicute's joy: but only Christ is our joy: we will rejoice and be glad in thee; "I am my beloved's, and my beloved is mine;" Christ is so much the Church's, as that he is none other's joy: for as Cyprian and other Catholic doctors; He that hath not the Church for his mother, hath not God for his father: and he that hath not God for his father, hath not Christ for his saviour. Through the door of the church we enter the door of Paradise. No Church, no Christ; no Christ, no joy.

This exultation appertains only to the Church: He that is not a son of Zion, a citizen of Jerusalem, is in the gall of bitterness, and hath no part nor portion in this happiness.

Now concerning the act, the matter is, to rejoice.

The manner greatly to rejoice, with jubilation and shouting.

It is a received opinion in the world, that religion doth dull our wits, and daunt our spirits, as if mirth and mischief went always together: but it is taught and felt in Christ's school, that none can be so joyful as the faithful, that there is not so merry a land as the holy land, and therefore Zachary doth double his exhortation, rejoice greatly, shout for joy: and Zephany doth triple it, rejoice O daughter Zion, be ye joyful O Israel, be glad with all thine heart, O daughter Jerusalem: Exulta lætare, jubila.

Now jubilation, as the fathers observe, is so great a joy, that it can neither be smothered nor uttered: Hilaris cum pondere virtus. In the words of Christ, "My yoke is easy, my burthen is light." A new yoke is heavy, but when it is worn and dried, it waxeth easy: Christ therefore did first wear and bear this yoke, that it might be seasoned and made light for us: he commanded us to fast, and himself did fast; he commanded us to pray, and himself did often pray: he commanded us to forgive one another, and himself pardoned. Again, when he saith, my yoke is sweet, and my burthen is light, he doth insinuate, that the yokes of others are bitter, and their burdens heavy: that it is a sorry service to be Satan's vassal, or the world's hireling, so that the good man takes more delight in performing his duty, than the wicked can in all his villanies and vanities. I was glad, saith David, when they said unto me, we will go into the house of the Lord. And Psalm lxxxiv. 2. "My soul hath a longing desire to enter into the courts of the Lord." And Psalm lxxxi. "Sing we merrily to God," &c.

An upright Christian is a musician, a physician, a lawyer, a divine to himself: for what is sweeter music than the witness of a good conscience? what is better physic than abstinere et sustinere: good diet and good quiet? what deeper counsel in law, than in having nothing to possess all things? and what sounder divinity, than to know God, and whom he hath sent, Jesus Christ? On the contrary, the wicked is wearied in his ways, and discontented in his courses. A malicious man is a murderer of himself, the prodigal man a thief to himself, the voluptuous man a witch to himself, the covetous man a devil to himself, the drunkard all these to himself, a murderer to his body, a thief to his purse, a witch to his wit, a devil to his soul. The blind poet saw so much.

—Semita certo
Tranquille per virtutem patet unica vitæ.
The only way of life that leads,
To tranquil shades, is marked by virtue's deeds.

Salvianus hath pithily comprehended all in a few words; "None is miserable because others think him so, but only when he thinks himself so: such, as are conscious of happiness, cannot be miserable, because of the false judgment of others. Religious people are more happy than all others; having what they wish, they can have no more. They enjoy a present faith, and seek the rewards of a blessed futurity."

Hitherto concerning the prophet's exultation: his exaltation followeth, Ecce Rex tuus, &c. The word behold in the Bible is like John the Baptist, always the forerunner of some excellent thing: and indeed all our comfort consists in this one sweet sentence, "behold thy King cometh unto thee."

Behold, look no more for him, but now look on him: "Happy are the eyes which see the things ye see."

"King." A real and a royal prince.

Real in regard of his { right, and that by a threefold title; { jure creationis. / merito redemptionis. / dono patris. / might, as being the Lord, verse 3, who commands, and it is done, verse 6, for he can do whatsoever he will, and more than he will. A royal prince both in his affections and actions.

A tyrant doth rob and spoil the people, but the Messias is JESUS, a Saviour of his people. Matt. i. 21.

A tyrant is a wolf to scatter and destroy the sheep; but Christ is the Good Shepherd who gave his life for the sheep. John x. 11.

"Thy." Promised unto thee, born of thee, bred up with thee, flesh of thy flesh, and bone of thy bone: not every one's king, for Satan is prince of the world; but thy king, for he is God of Israel; his coming was sufficient for the whole world, but efficient only for Sion: or thy king, because it is not enough to confess in general, that Christ is a king; for the devil himself believes the major of the gospel; but the daughter of Sion must assume and believe the minor, that Christ is her king, Isaiah ix. 6: "To us a child is born, to us a son is given." There is great divinity, saith Luther, in pronouns; a great emphasis in nobis and noster, as Bullinger and Calvin note.

"Cometh." Christ is the way, we wanderers out of the way; so that if the way had not found us, we never should or could have found the way, nec opibus, nec operibus, nec opera: neither by might, nor by power, nor through our works.

"Unto thee." If incredulous, against thee: but if believing,

for thee; for thy, not his good, he gave himself for thee. He was born to be thy companion, nourished to be thy meat, he died to pay thy debt, he reigns to promote thee. See Epist. Dom. 3. Quadrages.

What could have been said less, and yet what canst thou wish for more? For if Christ be a *king*, then he is able; if *thine*, then willing; if he *comes* he respects not his pain; if he comes unto *thee*, he regards not his profit, and therefore rejoice daughter of Sion, shout for joy daughter of Jerusalem. These glosses are common in the fathers and friars, and I shall often touch upon them, especially Epistle and Gospel on Christmas day.

The second part of this Gospel insinuates how we must entertain Christ in our { Thoughts, Words, Deeds.

For the first: we must believe Christ to be that Jesus, verse 11, that great Prophet, who is the Messiah and Saviour of the world.

For the second: we must profess and confess this faith, having Hosanna in our mouths, and crying "Blessed is he that cometh in the name of the Lord, hosanna in the highest," verse 9.

For the third: we must spread our garments in the way, cut down branches from the trees, and strew them in the passage, verse 8, that is, forsake all and follow Christ, proffering and offering ourselves wholly to his service; or as the Epistle doth expound the Gospel, "seeing our salvation is near, the night past, and the day come, let us cast away the works of darkness, and put on the armour of light."

I am occasioned here justly to direct their ignorance who *do* not understand, and correct their obstinacy who *will* not understand the wisdom of the church so fitly disposing of the gospels and epistles, as that often the one may serve for a commentary to the other. As here St. Matthew, "Behold thy king cometh;" And St. Paul, "Our salvation is nigh and the day is come." St. Paul doth advise, "not to make provision for the flesh:" and St. Matthew reports, how the people accompanying Christ, spread their garments in the way.

St. Paul commands love in all men, St. Matthew commends love in these men who gave such entertainment unto Christ.

The whole gospel is a lively picture of the Church, in which are four sorts of persons especially:

1. Christ, who is King and Head, verse 3 and 12.

2. Prophets who loose men from their sins, and bring them unto Christ, verse 2 and 7.

3. Auditors who believe that Christ is the Messiah, openly professing this faith, "Hosannah to the Son of David," verse 9, and manifesting this faith also by their works in obeying the ministers of Christ, verse 3, and performing the best service they can, verse 8.

4. Adversaries, who much envy Christ's kingdom, saying, Who is this? verse 10.

Concerning Christ's severity towards those who played the merchants in the temple. See Gospel, Dom. 10, post Trinit.

THE EPISTLE.

ROM. XV. 4.—"*Whatsoever things are written aforetime, they are written for our learning,*" *&c.*

This scripture contains in it three things concerning the scripture:

What	it is *written.*	Showing the scripture's	authority
When	aforetime.		antiquity.
Why	for our learning.		utility.

For the first: things only told passing through many mouths, are easily mistold: it is long ere we get them, and we soon forget them. Almighty God therefore commanded that his law should be written in books, and engraven in stone, that the syllables thereof might always be in our eyes, so well as the sound in our ears, and that for two causes especially:

1. That the godly man might exercise himself therein day and night:

2. That the wicked might neither add to it, nor detract from it.

In like manner, albeit, the sound of the thundering apostles went out through all the earth, and their words unto the ends of the world: yet the Spirit of Wisdom thought it meet that there should be a treatise written of "all that Christ did and said:" and that "from point to point:" entitled, "The Book of the Generation of Jesus Christ." The scripture then is a Bible because written; and *the* Bible in many respects excelling all other books, especially for the maker and matter, in so much that

St. Paul saith, "If an angel from heaven preach otherwise, let him be accursed." And Justin Martyr goes yet further: "If Christ himself should preach another god, or another gospel, I would not believe him."

This doctrine makes against unwritten verities of papists, and fond relations of anabaptists, and factious interpretations of schismatics, and impudent conceits of libertines: all which equal their own fantasies with the scripture's authority.

The papists and schismatics are all for a speaking scripture: the libertines and anabaptists are all for an infused scripture; the true catholics only for the written scripture: "to the law and to the testimony." "Thy word is a lantern unto my feet, and a light unto my paths."

The second point to be considered is, that the scriptures were written aforetime, being the *first* book so well as the *best* book; for as Tertullian was wont to call Praxeas, hesternum Praxean, youthful Praxeas; so we may term the most ancient poets and philosophers, in comparison of Moses, upstart writers. All the classics are new and of yesterday. As Galaton painted Homer vomiting, but the other poets drinking the things which he had vomited, to signify, saith Elian, that he was the first poet, and all others, as well Greek as Latin, but his apes. In like manner, Moses is called by Theodoret, "the sea of divinity," from whom all other writers as rivers are derived. The which point, as it is excellently confirmed by Theodoret, Clemens, Josephus, and others, so it is ingenuously confessed even by the heathen historiographers: Eupolemus lib. de Judeæ regibus, avoweth Moses to be the first wise man: Plato, that a barbarous Egyptian was the first inventor of arts; Appion, Ptolemy, Palæmon, have granted the same: and upon the point, Strabo, Pliny, Cornelius Tacitus, and others, as Ficinus reports, lib. de religione Christiana, cap. 26. To demonstrate this more particularly: the Trojan war is the most ancient subject of human history: but Troy was taken in the days of David, about the year of the world, 2788, and Homer flourished Anno 3000, whereas Moses was born, Anno 2373.

Secondly, this "written aforetime," confutes the Marcionites and Manichees, and all such as reject the Old Testament. For the place, to which the text hath reference, is taken out of the 69th Psalm, verse 9. That the Scriptures of Moses and the Prophets are written for our instruction, it is plain by Christ's in-

junction, "search the Scriptures:" as also by that of our apostle, 1 Cor. x. "These things happened unto them for ensamples: and were written to admonish us, upon whom the ends of the world are come." If all little histories, then, much more the great mysteries are our schoolmasters unto Christ: Let us examine therefore the third observable point, concerning the Scriptures' utility; "Whatsoever things were written aforetime, they were written for our learning." The Scripture, saith Paul, is the people's instruction: the scripture, say the papists, in the vulgar tongue, is the people's destruction. The scripture, saith Paul, doth make the man of God absolute: the scripture, say the papists, in a known language, makes men heretical and dissolute; but the bible makes men heretics, as the sun makes men blind: and therefore Wickliffe truly: To condemn the Word of God, translated in any language for heresy, is to make God an heretic.

Not to press this place nor urge any other scripture, we may beat the Rhemish and Romish in this controversy with their own weapons, antiquity and custom. For it is acknowledged that the Christians in old time read the bible to their great edification and increase of faith, in their mother tongue. The Armenians had the Psalter, and some other pieces of Scripture translated by Saint Chrysostom: the Sclavonians by S. Hierome: the Goths by Vulpilas, and that before he was an Arian: the Italians three hundred years since by James, Archbishop of Genoa: and the bible was in French also two hundred years ago. Besides these, the Syrians, Arabians, Æthiopians, had of ancient time the scriptures in their several languages; as it is manifest by those portions of them, which are at this day brought from their countries into this part of the world.

To speak of our own country: venerable Beda did translate the whole Bible into the Saxon tongue, and the gospel of Saint John into English. King Alfred also, considering the great ignorance that was in his kingdom, translated both the Testaments into his native language. Queen Anne, wife to Richard the Second, had scriptures translated in the vulgar, as Thomas Arundel, then Archbishop of York, and Chancellor of England, mentioned at her funeral sermon, anno 1394.

Moreover, in a Parliament of this King Richard, there was a bill put in to disannul the bible translated into English, unto which John, Duke of Lancaster, answered, and said; "we will

not be the refuse of all men: other nations have God's laws in their own language." Thomas Arundel, as we read in the constitutions of Linwood, being translated into the See of Canterbury, made straight provision in a council holden at Oxford, that no version set out by Wickliffe or his adherents should be suffered, being not approved by the diocesan.

It is apparent then out of our own chronicles, that the bible was turned into the mother tongue before and after the conquest, before and after the time of Wickliffe, before and after the days of Luther: and all this pain was undertaken by good and holy men, that the people of God reading and understanding the scripture, through patience and comfort of the same, might have certain hope of another life.

As then I condemn the malice of papists in forbidding, so likewise the negligence of carnal gospellers, in forbearing to read those things aforetime written for our learning. Our forefathers heretofore spared neither cost nor pain: they ventured their crowns and their heads too for the New Testament in English, translated by Master Tyndal: and when they could not hear the gospel in the Church publicly, they received much comfort by reading in their houses privately: the very children became fathers unto their parents, and begat them in Christ, even by reading a few plain chapters unto them in a corner: but in our time, when every shop hath bibles of divers translations, editions, volumes, annotations, the number of those who can read is but small, the number of those who do read is less, the number of those who read as they should, least of all. If a learned clerk should pen a treatise for thy particular instruction, thou wouldst instantly with all diligence peruse it. If a nobleman should send thee gracious letters concerning thy preferment, thou wouldst with all dutiful respect entertain them. If thy father, or some other friend, taking a journey into a far country, should pen his will, and leave it in thine hands and custody, thou wouldst hold it as a great token of his love. Behold, the bible is written by wisdom itself for our learning, that we may be perfect unto all good works. It is God's epistle, and letters patent, wherein are granted unto us many gracious immunities and privileges: it is his Testament wherein all his will is revealed, whatsoever he would have done or undone: and therefore let us pray with the Church, that we may in such wise read holy scriptures, hear, mark, learn, and inwardly

digest them, that by patience and comfort of God's holy word, we may embrace and ever hold fast the hope of everlasting life, through Jesus Christ our Lord. Amen.

THE SECOND SUNDAY IN ADVENT.

THE GOSPEL.

LUKE xxi. 25.—"*There shall be signs in the Sun,*" *&c.*

The Sun of righteousness appeareth in three signs: { Leo. Virgo. Libra.

First roaring as a lion in the law: so that the people could not endure his voice: then in Virgo, born of a Virgin, in the gospel: in Libra, weighing our works in his balance at the last and dreadful audit. Or there is a three-fold coming of Christ, according to the threefold

difference of time { Past. Present. Future.

Which Bernard hath uttered elegantly: Venit (he comes.) { ad homines, to men. in homines, in men. contrahomines, against men.

He came among men in time past, when as the Word was made flesh and dwelt among us: he comes into men in the present by his grace and Holy Spirit, Apoc. iii. 20. "Behold I stand at the door and knock." He shall in the future come against men, to judge both the quick and the dead: but the Son of man hath but two comings in the form of man: his first coming in great meekness, his second in exceeding majesty. At his first coming he rode upon an ass: in his second (as it is here said) he shall ride upon the clouds. In his first coming he came to be judged: in his second he comes to judge. In his first coming the people did triumph and rejoice, crying Hosanna; but in his second coming the people shall be at their wits' end for fear, and for looking after those things which shall come on the world.

In that therefore the Church hath adjoined this gospel of his second coming unto that other of his first coming, it doth teach all teachers this lesson, that their song be like David's, of judgment and mercy; that in all their sermons they mingle faith and fear;

that they preach Christ to be a judge so well as an advocate. This method Christ himself did use, who did as well expound the law, as propound the gospel; who denounced woe to the proud Pharisees, and pronounced blessedness to the poor in spirit; who poured wine and oil into the wounds of him that was half dead: oil which is supple, wine which is sharp; and when he departed he gave to the host two pence, that is, to the preachers, who take charge of him, the two Testaments, and willed them to temper and apply these two till he come again, that thinking on the gospel we might never despair, and thinking on the law we might never presume: that looking upon Christ's first coming, we might rejoice: and expecting his second coming, we might fear, because there shall be signs in the sun and in the moon, &c.

In handling whereof I will not trouble you with idle curiosities: only note two plain points especially,

To wit, the { Certainty / Uncertainty } of Christ's second coming.

The certainty, *that* he shall come: the uncertainty, *when* he shall come.

The certainty is declared here by
- Words:
  - Affirmed barely, ver. 27. "They shall see the Son of man come in a cloud," &c.
  - Enforced with an asseveration, verse 22. "Verily I say unto you," &c., adding further a peremptory conclusion, verse 33. "Heaven and earth shall pass away, but my words shall not pass away."
- Wonders, verse 27. "There shall be signs," &c.

The words are spoken by Christ, as it is apparent, verse 8. Now Christ is truth: Ergo, this prophecy cannot be false. That which he foretold touching *Jerusalem* in this chapter, is in every particular come to pass: why then should this prophecy be thought untrue concerning the *world's* destruction, when as that other was true concerning *Jerusalem's* desolation?

Zachary foretold that the Messiah in his first coming should in meekness ride upon an ass, and as St. Matthew reports, all that was done: behold here a greater than Zachary tells us that the Messiah in his second coming shall ride upon the clouds; and shall we doubt of his word, who is that eternal Word? Shall we believe Zachary, who was but one of the small prophets, and shall we distrust him who is that great prophet? John vi. 14.

But because men will not believe him upon his bare word, who made all the world with his word, Psalm xxxiii. 9. "He spake,

and it was done:" he doth use an oath and earnest asseveration in the 32d verse. "Verily I say unto you," &c. Because there is none greater than himself, he doth swear by himself, truth doth protest by Truth, "this generation shall not pass till all be fulfilled."

The word generation hath perplexed as well old as new writers exceedingly. Sometimes generation in Scripture signifieth an age: as "one generation passeth, and another cometh:" and "the truth of the Lord endureth from generation to generation," that is, ever, from age to age. Now generation in this acception is an hundred years. So Nestor is said to live three ages, that is, three hundred years: and therefore some divines have referred this unto the destruction of Jerusalem only, which happened within an hundred years after this prophecy: so learned Erasmus and Beza construe the place, both of them, interpreting the word, ætas, (and the translators of Geneva following them in our lesser English Bible,) "this age shall not pass:" but as well the translation as observation is defective, because Christ saith here, "this generation shall not pass, till all these things be done," not only those which concern the desolation of Jerusalem, but all those likewise which concern the world's end.

Others by "this generation" understand the nation of the Jews, as Luke xvii. 25. "The Son of man must be reproved of this generation:" and Matt. xxiii. 36. "All these things shall come upon this generation:" that is, this nation.

St. Hierome, by generation, understands all mankind, as if Christ should say, the generation of men shall continue till all be fulfilled, and then in fine they shall acknowledge that I spake the truth.

Chrysostom, Theophylact, Euthymius, expound this of that generation only which seek God; of God's elect and faithful people, as if Christ should speak thus; albeit there be signs in heaven, and troubles on earth, yet hell gates shall not prevail against the Church: "I am with you alway, saith Christ, until the end of the world." The generation of such as believe in me shall not pass, till all this be fulfilled: and therefore let none of my followers be discouraged, but rather lift up their heads, in that their redemption is so near. This exposition I take to be both pertinent and profitable, because Christ in this chapter had foretold, that his disciples should be persecuted and brought before kings and princes

for professing his gospel: verse 12. Yet this generation shall not pass, but there shall be a Church alway to confess the faith in despite of the devil, the Church one day shall pass too, but not till these things be done, then in the end it shall inherit a better possession in God's own kingdom without end.

Christ interprets himself in the verse following, "heaven and earth shall pass, but my words shall not pass away." That is, howsoever the earth be movable, and the powers of heaven shake: though both wax old as doth a garment, and all things in them are subject to mutation and change, yet Christ is yesterday and to-day, the same also for ever: so that if you will credit Christ, either upon your own reason and experience, or upon his word and oath, believe this also, that he shall come riding on the clouds with great power and glory to judge both the quick and dead.

Secondly, Christ's coming to judgment is showed here by wonders in heaven, in earth, and in the sea, which shall be like harbingers of that dreadful and terrible day: "There shall be signs in the sun, and in the moon, and in the earth: the people shall be at their wits' end through despair: the sea and the waters shall roar," &c.

Every man is desirous to buy the calendar, that at the beginning of the year he may know what will happen in the end: merchants, and husbandmen especially, that they may see this year what dearth, or death, or other accidents are likely to ensue the next year. Behold here Christ's prognostication, foretelling by signs in the sun, and in the moon, and in the stars, what shall come to pass in the end of our years, as also what shall betide us in the new year, the world to come. The mathematicians of the world never mentioned or dreamed of an universal eclipse of the sun and moon together, only Christ's almanac reports this. I purpose not in particular to discuss any curious question, but only to note in general, that these wonders in heaven, and extraordinary troubles on earth, are manifest forerunners of the world's ruin, that as we know summer is near when the trees bud, so when we see these things come to pass, we may be sure that the kingdom of God is nigh: for as a man that is dying hath many fantasies, even so, saith Chrysostom, the world declining shall have manifold errors, in so much if it were possible, God's elect should be deceived, Matt. xxiv. 24.

Aristotle could not conceive the world should have an end, be-

cause he thought and taught it had no beginning: but divine Plato, who lived in Egypt, and read (as it is supposed) the books of Moses, acknowledged the world's creation, and so subscribed to the world's destruction, holding this axiom, Quod oritur, moritur. That which hath a beginning, hath an end; whatsoever hath an end, hath a beginning; the which is to be construed of compounded elementary substances, subject to generation and corruption, as all things in this world are. For as we read in Scripture, some things have a beginning, but no end, as angels, and the souls of men.

Some things have no beginning, but yet have an end, as God's eternal decrees.

One thing, to wit, Ens Entium, Almighty God, hath neither beginning nor end: who only hath immortality; of all other things, the first and the last: and yet in himself there is neither first nor last.

Some things have both a beginning and end, as the world, which had a creation, and is subject to corruption. The world passeth away, and the glory thereof, and then, when the powers of heaven shall be shaken, and the element shall melt with heat, and the earth with the works that are therein shall be burnt up, "then the Son of Man shall come in a cloud with power and great glory."

Now this certainty of Christ's coming to judgment affordeth abundant matter of
- Comfort to the godly.
- Terror to the wicked.
- Instruction to both.

Comfort to God's people: for when these things come to pass, then, saith Christ in 28th verse, "Lift up your heads, for your redemption draweth near." Now you are prosecuted and persecuted, delivered up to the synagogues, and cast into prison, but at that great assize there shall be a general gaol delivery, and you that have done good, shall go into everlasting joy, and your enemies who have done evil, into everlasting fire. Here, ye mourn, but hereafter, all tears shall be wiped from your eyes: here, ye sow in hope, but then ye shall reap with joy: when ye shall see the Son of Man coming in the clouds, &c. As God is the God of comfort, so his book is the book of comfort: "Whatsoever things were written aforetime, they were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The very soul of all the Bible is the Gospel: and the sum of all the Gospel is the Creed: and the main point of all the Creed is that article concerning our resurrection and hope of eternal glory, when Christ shall appear. The Church then hath well annexed that Epistle to this Gospel, as a consolation against desolation. By the book of comfort, we know that our Redeemer liveth, and that he will come again to judge and revenge our cause.

We believe that an eternal kingdom was secretly granted unto us in our election, openly promised in our vocation, sealed in our justification, and that possession shall be given in our glorification: when as the Judge of the world shall say, "Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world. When the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God, we shall be caught up in the clouds to meet him, and so shall ever be with him." And therefore pray we daily, "Thy kingdom come: Come Lord Jesus, come quickly. Amen."

Now as this is comfortable to good men, so most terrible to the wicked: as Christ, verse 26, "Their hearts shall fail them for fear." They "shall seek death in those days, and shall not find it." And, as it is, Apoc. vi. 16, "They shall say to the mountains and rocks, fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb." This hath been their day, wherein so far as they could they have done their will: the next is the Lord's day, wherein they must suffer his will: "a day of anger, a day of trouble and heaviness; a day of destruction and desolation; a day of obscurity and darkness; a day of clouds and blackness." The reprobate shall see the Son of Man in the clouds above, to condemn them: beneath, hell's mouth open ready to devour them: before, the devils haling them; behind, the saints and all their dearest friends forsaking them; on the left hand their sins accusing them; on the right justice threatening them: on all sides, the whole world made a bonfire, terrifying them: to go forward, insupportable; to go back, impossible: to turn aside, unavailable: no marvel then if at the world's end men be at their wit's end.

Thirdly, this administereth instruction unto all: as it is in the Epistle, "Whatsoever things were written aforetime, were

written for our instruction." And this is so good a lesson, that if we could observe it well, we should need no more teaching: so saith the wise men, "Remember the last things, and thou shalt never do amiss."

The last things are four: { Death. Judgment. Heaven. Hell.

But the chief is judgment; for all the rest attend it. Death is usher to judgment, going before; heaven and hell executioners, following after. Death would not be so fearful, if judgment did not follow: hell would not be so painful, if judgment went not before: without it heaven would not be desired, nor hell feared. He then that remembers the last day, remembers in it all the last things: and he that remembers the last things, cannot do amiss. Wherefore let us ever embrace that godly meditation of St. Jerome: "Whether I eat or drink, or whatsoever I do else, I think I hear the last trump; Arise ye dead and come unto judgment." The consideration of the world's destruction is a sufficient instruction to keep good men in honest courses, and to terrify bad men from evil ways. Italians, in a great thunder, used to ring their bells, and discharge their cannon shot, that the roaring of the one may lessen the terror of the other. In like sort Satan hangs tinkling cymbals on our ears; and delights us with the vanities and music of the world, that we may forget the sound of the last trump, and so that day be seen, before foreseen of most.

As it is certain that Christ shall come, so most uncertain when he shall come; for he speaks of the time not definitely, but indefinitely: verse 25, "Then there shall be signs;" verse 27, "Then shall they see the Son of Man coming in a cloud:" verse 28, "When these things come to pass, then look up, for your redemption draweth near." But how near now? No man or angel can tell. Esay saw God in his throne, and the seraphims stood upon it, covering his face with two wings, and his feet with two wings: his face, keeping us from the secrets of God's eternal plan in the beginning: his feet, not disclosing when he will come to judge the world in the end.

The certainty then, of this uncertainty, may teach us not to be curious or careless; not curious, for why should we presume to

know more than other men? more than all men? more than angels? more than Christ himself? It is a kind of sacrilege, saith Salvianus, to break into God's holy place, and pry into his secret sanctuary, and to know more than he would have us to know.

Christ's apostles were his secretaries, his especial favourites and followers, from whom he kept nothing which was for their good, and yet he said unto them, "It is not for you to know the times of the seasons, which the Father hath put in his own power." The glorious angels abound with much knowledge, natural, experimental, revealed, having far better means of knowledge than we: for as much as we know the Creator by the creatures; whereas they know the creatures by the Creator. Angels always behold the face of God in heaven, which as in a glass they see much more than is possible for us on earth to discern. Let not then an heavy lump of clay presume to know more than heaven's heralds: and yet Christ, to satisfy further our curiosity, saith in the thirteenth of Mark, that himself knows not that day and hour. Now "the disciple is not above his master, nor the servant above his Lord: it is enough for the disciple to be as his master is, and the servant as his Lord." He is a fool that will be wiser than wisdom itself: but Christ as *man* was either ignorant of it, or else had no commission to reveal it: or as Aquine, Dicitur nescire, quia non facit scire: he is said himself not to know, because he would not have us to know. Such as will inquire more touching that text, may see Sixt. Senen. Bib. sent. lib. 6, annot, 105. Suarez Conimbricen. tract. 3, in Matth. Bellarm. lib. de anima Christi, cap. 5, sect. 1. am de quarto. Jansen. concord. cap. 124. Maldonat. in Matt. xxiv. 36. Wesselus Groning. lib. de causis incarnationis Christi, c. 16. I will end with the saying of Augustine, Ne nos addamus inquirere, quod ille non addidit dicere. Let us not seek the things that are too hard for us: but that which God hath commanded let us think upon with reverence. "Secret things belong to the Lord; revealed things unto us."

Secondly, this uncertainty of Christ's second coming, may teach us not to be careless: God would have us ignorant of the last day, that we might be vigilant every day. This use Christ makes in the words immediately following my text: and Matt. xxiv. 42, and Mark xiii. 33. It behoveth us, upon whom the ends of the

world are come, to be more watchful, because Satan is grown more wrathful, Apocal. xii. 12.

The Father of mercies and God of compassion increase our faith, and fill our lamps with oil, that when the bridegroom shall come, we may meet him, and enter with him into the wedding; where there is joy beyond all joy, pleasure without pain, life without death, everything that is good, without anything that is evil. Amen.

THE THIRD SUNDAY IN ADVENT.

THE EPISTLE.

1 Cor. iv. 1.—"*Let a man this wise esteem us, even as the ministers of Christ,*" *&c.*

The people of Corinth in Paul's age, like the people of England in our time, were very factious and humorous, extolling some preachers, and despising others indiscreetly, without either judgment or love. Saint Paul therefore rebukes sharply this insolent rashness, and showeth in this Scripture, 1. What every man should judge, verse 1. "Let a man," &c.

2. What he should not judge of the preachers: in which point he doth
- 1. Report, ver. 2.
- 2. Reprove their fault, and that two ways.

1. By way of correction, "I pass very little to be judged of by you," &c., verse 3, 4.

2. By way of direction, "He that judgeth is the Lord, and therefore judge nothing before the time," verse 5.

"Let a man." Whereas the Corinthians ascribed either too much or too little to their teachers, our apostle shows a mean, "Let a man this wise," &c., neither magnifying them as Christ, for they are not masters but ministers, and yet not vilifying them as ordinary servants in God's house, for they are stewards, and that of God's own secrets.

Albeit Paul plant, and Apollos water, only God giveth increase. Paul planted in preaching, Apollos watered in baptism: some plant by their words, others water by their works: some plant by doctrine, others water by their exhortation: some plant by speaking, others water by writing, but in all God is all.

"He that planteth is nothing, he that watereth is nothing," that is, no great thing, no principal agent, but a subordinate instrument: wherefore let not a man boast in men, "whether it be Paul, or Apollos, or Cephas, or the world, or life, or death; whether they be things present, or things to come, even all are yours, and ye Christ's, and Christ God's." If then the preachers are yours, and you are Christ's, and Christ God's, as of him, and through him, and for him are all things, so unto him, and not unto men, give all the praise and glory.

Let a man esteem us not as Christ, but as the ministers of Christ: not as lords, but as stewards in God's house: now stewards administer not their own goods but their master's, and one day must account for them, and therefore ye must have, and we behave ourselves as accountants. Antichrist then is not the vicar of God, but a factor of Satan, in preaching his own decrees, and equaling them with the divine law.

But albeit preachers are servants, yet are they not mean, but high stewards: and this is an exceeding great dignity to be Christ's mouth, Christ's voice, Christ's messengers, Christ's angels, insemuch as "he that receiveth them, receiveth him, and he that despiseth them, despiseth him," as ambassadors speaking from him, and for him, as our apostle elsewhere. They be not only common ambassadors, but legati à latere, stewards of his hidden secrets: not only dispensatores ministeriorum, as in the vulgar Latin: but according to the original, mysteriorum, administers of his sacraments, which are mysteries, and preachers of his faith, which is a deep secret, 1 Tim. iii. 16, of all others the greatest, and yet it is the minister's proper office, with John Baptist to show the lamb of God, which taketh away the sins of the world.

They are the mouth of God in preaching to the people, and again the people's mouth in praying to God: even mediators as it were between God and man: as Moses said of himself, Deut. v. "I stood between the Lord and you, to declare unto you the word of the Lord." This doth intimate how we should teach, and you should hear. First, how we should preach: "If any man speak, let him talk as the words of God," 1 Pet. iv. 11.

It is a good observation, that the lawyer ought to begin with reason, and so descend to common experience and authority. The physician must begin with experience, and so come to reason and

authority: but the divine must begin with authority, and so proceed to reason and experience.

2. This may teach you to hear our voice; not as the word of men, but as it is indeed the word of God. Christ said of the wicked Pharisees in the 23d of Saint Matthew. Do as they say, but not as they do: for they do their own works, but speak the Lord's word. And therefore so long as the preachers deliver the wholesome words of our Lord Jesus, or doctrine which is according to his words, you must entertain them as angels of God, even as Christ Jesus; honouring their place, and reverencing their persons. And this I take to be the pith of the first part.

In the second, St. Paul teacheth how we must not judge: first he reports, then reproves their fault. His report is in these words: Here among you Corinthians it is discussed and disputed who is a faithful minister, and who is unfaithful.

And herein they wrong both God, his Word, and his ministers: God to whom only judgment belongs in this case. Some peradventure may judge of the minister's eloquence, many of his industry, but none of his faithfulness; which is the chief thing required in a steward. A man may be fruitful and yet not faithful; an instrument to save others, and yet be condemned himself: for he may preach Christ, not for Christ, but happily for other respects: as the fornicator makes delectation his end, not generation; so the preacher, adulterans verbum, the pulpit adulterer, as it is in the vulgar, intends not to get children in Christ unto God, but gain glory to himself. Ye know the men, ye know not their mind; ye see their fact, not their faith; only God knows the secrets of all hearts.

Secondly, it is an injury to God's word, in having the faith of our glorious Lord Jesus Christ in respect of persons, James ii. 1. No man may either privilege an error, or prejudice a truth: for if he preach another gospel, hold him accursed, although the minister be an angel: if a truth, do as he says though the teacher be a devil: poison in a golden cup is as hurtful as in an earthen pot: wine in a silver bowl no better than in a wooden dish. When one saith, "I am Paul's, and another, I am of Apollos, are ye not carnal?" Is not this gross carnality, to set up idols in the Church, and to worship them instead of God?

Thirdly, this is an indignity to the preachers, in that artless men will take upon them to judge of art. By the laws of the

land, none prescribe physic but such as are doctors, at least practitioners in the faculty: none plead at the common bar, but such as are learned in the law: yet every one, as Jerome complains in an Epistle to Paulinus, takes upon him exact knowledge in Theology, and will teach both clerk and priest what they should say, what they should do. So that often it fareth with preachers, as it doth always with fish, none so welcome as new come: If a stranger happily come among us, albeit he be never so weak for his learning, never so wicked for his living; yet all the country must gad after him, and neglect their own pastors; as Christ in the Gospel, "A prophet is not honoured in his own city, and in his own house." This was a foul fault in Corinth; Apollos and Cephas and Paul were despised, while false teachers were deified. Indeed Paul writes in the third chap. of this Epistle, as if some followed him, and others Apollos: *himself* for his plain doctrine, and *Apollos* for his excellent eloquence. But in the sixth verse of this chapter he saith, he applied those things unto himself, and Apollos figuratively; meaning that Peter and Apollos and himself were neglected, and other upstart seducers only regarded: he did use the names of God's apostles in his censures for the benefit of the Corinthians. For your sake, that ye might learn by us that no man presumes above that which is written, and that one swell not against another for any man's cause.

So men in our days are too partial in hearing and censuring their teachers; as one said, auditories are like fairs; the pedler and the ballad-monger hath more company than the grave rich merchant; children and fools hang upon them who sell toys, and neglect those who have their shops stuffed with good commodities; and this assuredly doth discourage many pastors learned and profitable. For every man hath not a magnanimous spirit, to spurn those who spurn him, to tell his auditory with Paul, "I pass very little to be judged of you." For so this fault is reproved in the third verse.

The false teachers had extolled themselves and disgraced him; affirming that "his bodily presence was weak, and his speech of no value." St. Paul therefore having the testimony of a good conscience, resolutely tells the Corinthians, "I little pass to be judged of them, or you, or any man." He saith not, I esteem not at all; but I little regard; that is, not so much respect your judgment, as that I should be discouraged in doing my duty. The

witness of conscience is more comfortable than the vulgar breath; in comparison of the one, I little prize the other. Or as Gorran: It were a great thing to be judged of such as are spiritual; but it is a very small thing to be judged of you, who are thus carnal. As Seneca: "The things reported against me are not evil, but the *reporters* are. I should be moved if Cato, Lælius, or Scipio had said this of me, but to be descried by evil men, is to be praised."

"Either of man's judgment." Our apostle wills us to rebuke with all long suffering and doctrine. Now himself is a pattern of his own precept; for lest he should seem too bitter in chiding the Corinthians, and despising their judgment; he doth in this clause somewhat qualify his speech, insinuating that he doth except against all others' judgment, as well as theirs. Happily some will object, it is uncivil and unchristian, not to regard what men speak of us. But as we must have a care of our conscience, so likewise of our credit: If it be once lost, thou shalt be no one thereafter.

It is good in our courses to gain the fore-game; for it is exceeding hard to play an after-game of reputation. Answer is made, that albeit Paul esteemed little their judgment in regard of himself, as expecting the praise of God, and having a good certificate from his own conscience; yet in respect of others who might hereby be scandalized, and so the Gospel hindered, he was assuredly grieved, and therefore reproves here their fault boldly, that they might repent heartily. To me it is little, but unto others it is a great scandal, that I should be thus abused and neglected of you.

I judge not mine own self. I know more of myself than you or any man else, and yet I cannot judge myself; therefore much less ought ye to judge me. This seems contradictory to that of Paul: "If we would judge ourselves we should not be judged." I answer with Aquine, that there is a threefold

Judgment: { 1. Discussionis. Examination.
2. Condemnationis. Condemnation.
3. Absolutionis. Absolving.

Every man may, yea must judge himself with the two former; he must examine himself, and upon examination altogether condemn himself. Every man ought daily to commune with his

own heart, and to search out his spirit, Psalm lxxvii. 6. "I did as it were sweep my soul:" examine thyself whether thou hast gone forward or backward in the ways of the Lord. Summon thyself, as it were before another, and so sift the whole course of thy life, wherein thou hast offended in thought, word, deed; by sins of omission, or commission, against God, thy neighbour, and thyself. Judge thine own self in secret before thyself, and thou shalt not be condemned at the last day before all the world. "Do this," saith Bernard, "if not always, or often, at least sometime;" especially, saith our apostle, when ye come to receive the blessed Sacrament of our Lord's Supper; "Let a man examine himself, and so let him eat of this bread, and drink of this cup."

The second kind of judgment is of condemnation. So Job: "I will reprove my ways in his sight. If I would justify myself, mine own mouth shall condemn me." So David: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." And Saint John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

A Christian in this world is mundus et mundandus: clean in part, and in part to be made clean: all his perfection consists in acknowledging his imperfection; all his righteousness in forgiveness of sins, rather than in perfection of virtue. Yea but, say the Pelagians, and after them the papists, "Elizabeth and Zachary were just, observing all the commandments and ordinances of the Lord," Luke i. 6. "Job an upright man departing from evil, and preserving his innocency," Job ii. 3. "In David no wickedness," Psalm xvii. And here Paul, "I know nothing by myself."

I answer to the first: if Zachary was a priest, then a sinner: for as we read, Heb. vii. 27, the priest's manner was first to offer sacrifice for his own sins, and then for the people's. If then Zachary did sacrifice, he had sin, and sin is a transgression of the law: so that he did not exactly keep the whole law, but himself and his wife so far observed the commandments, as that they were blameless in the world's eye: no man could justly condemn them for doing unjustly.

But as Augustine said, "woe to the commendable life of man, if God set mercy aside in judging of it."

Even their own Bernard confesseth ingeniously, that if the Lord should take a strait account of us his stewards, it were in-

possible that any should answer the thousandth, yea the least part of his debt, nec millesimæ nec minimæ parti.

For the commendation of Job, it is not simple, but comparative: there was none like him on the earth; at least none so righteous in that part of the earth in the land of Uz. It was a great praise to be so good among that people, who were so bad. According to the measure of human perfection, Almighty God hath given him so great testimony of righteousness, saith Augustine; "hast thou not considered my servant Job? how none is like him in the earth, an upright and just man, one that feareth God, and escheweth evil." But himself is afraid of himself: Verebar omnia opera mea: so the Romish translation hath it: "I was afraid of all my works," Job ix. 28. And in the second verse of the same chapter; "How shall a man be justified before God?" and in the third verse: "if I contend with him, I shall not be able to answer him one for a thousand.

Now for David, his praise was not general, but particular and partial. There was no wickedness found in him, that is, no plot or practice against Saul; whereof he was accused unjustly: but other wise in other things, his sins were so many, and those so heavy, that he crieth out in the 38th Psalm, "put me not to rebuke, O Lord, in thine anger," &c. David was no traitor, but David was an adulterer, and a cruel murderer: "He turned from nothing the Lord commanded him all the days of his life, save only in the matter of Uriah the Hittite," 1 Kings xv. 5.

What! had David no fault else, but only that against Uriah? Yes surely, David was conceived in sin, and shapen in wickedness. As he was the son of many years, so the father of many sins. In his private conversation he did so much offend, as that he saith in the 130th Psalm, "If thou O Lord be extreme to mark what is done amiss, O Lord who may abide it?" That text then is to be construed of his public government, as the circumstances import; as he was a king, the Scripture giveth him this commendation, that, excepting the matter of Uriah, he gave no public scandal in the whole time of his reign. David was in many things a bad man, but in most things a good king.

So likewise this speech of Paul, "I know nothing by myself," is not general, extended to the whole course of his life, but particular, touching his apostleship. Now Bishop Latimer said: "as for sedition, for ought that I know, methinks I should not need

Christ: if I might so say." Paul knew nothing, that is no unfaithfulness in exercising his ministry; which he did utter here, not to justify himself, as it is apparent in the next clause, but to glorify God. As we find in the fifteenth chapter of this Epistle, verse 9. "I am the least of the apostles, not worthy to be called an apostle, because I persecuted the Church of God: but by the grace of God I am that I am, and his grace was not in vain, for I laboured more abundantly than them all; yet not I, but the grace of God which is with me." St. Paul then, assisted with God's especial grace, found nothing in himself to condemn himself, for his unfaithfulness in preaching: but in other actions he was so buffeted with Satan, and overladen as it were with his infirmities, as that he grievously complaineth: "O wretched man that I am, who shall deliver me from the body of this death?" He that calls himself in one place the least saint, in another acknowledgeth himself the greatest sinner. But what need we look any further? He that here saith, I know nothing by myself, saith also, yet herein am I not justified: as I do not condemn, so not absolve myself. The papist then in citing this text, hath lost a pound to gain a penny: for although a man do all that he can, he is still an unprofitable servant. I know no unfaithfulness in me, yet am I not hereby justified: for, as Gorran and Aquine note, Paul might have many secret sins unknown to himself; according to that of David; who can tell how often he offendeth? "O cleanse thou me from my secret faults." "Every way of a man (saith Solomon) is right in his own eye; but the Lord pondereth the heart:" and who can say, I have made mine heart clean? Or, as our divines expound it, howsoever Paul was faithful in his office, yet his, and all our good works, are stained with some blemish.

There was iniquity in the holy sacrifices of the children of Israel: but their high priest did bear their iniquity to make the offering acceptable before the Lord: Exod. xxviii. 38. There is unholiness in our holiest actions, but Christ our high priest hath borne the iniquity: and they are accepted of God in him, not by themselves or their own perfection, but as perfumed with the sweet incense of Christ's obedience: who to make both us and them acceptable, gave himself an offering and a sacrifice of a sweet smelling savour to God: Ephes. v. 2.

THE GOSPEL.

MATT. ii. 2.—"*When John in prison heard the works of Christ.*"

This gospel hath two principal parts:
- A question moved by St. John Baptist, in the 2d, 3d verses.
- An answer made by our Saviour Christ in the rest.

In the question four things are regarged:
1. The place where: In prison.
2. The time when, He heard the works of Christ.
3. The messengers: he sent two of his disciples.
4. The message: Art thou he that shall come, &c.

Christ's answer concerneth either the { Message / or / Person } of John.

That which concerned the message of John, he delivered unto the messengers, ver. 4, 5, 6. "Go and show John what ye have heard and seen."

That which concerned the person of John, he delivered unto the multitude when the disciples of John were departed: verse 7, 8, 9, 10.

Wherein observe these three circumstances:
1. When: After John's disciples are gone, avoiding hereby all flattery.
2. To whom: To the multitude, confirming in them a reverend opinion of John.
3. What: His speech altogether tended unto the praise of John.

And it is partly
- Negative, showing what he was not, for his life, ver. 7, 8.
- Affirmative, showing what he was, for his office, ver. 9, 10.

This I take to be this gospel's anatomy and epitome.

"When John in prison." "Many are the troubles of the righteous." If they were many, and not troubles, then as it is in the proverb, the more the merrier: or if they were troubles, and not many, then the fewer the better cheer. But it hath pleased Almighty God to couple them both together, in nature troubles, in number many, "that through many tribulations we might enter into the kingdom of God," Acts xiv. 22.

Some therefore are touched in their reputation, as Susanna; some crossed in their children, as Ely; some persecuted by their enemies, as David; some wronged by their friends, as Joseph; some tormented in their body, as Lazarus; some suffer loss of goods, as Job; some restrained of their liberty, as here John in prison. As Naples is called in history the butt, and Milan the bale of fortune; so the good man is the butt of the wicked, whereat he shoots his sharpest head arrows: and therefore we must put on God's armour, following St. John's example. When

we are in prison, or in any other affliction, we must not fly to witches, or rely too much on men, but immediately send to Christ: I say send two messengers unto God, our alms and our prayers: for they will do our errand for us, as they did for Cornelius, Acts x. 4.

Not to follow the common postils in this argument, I note out of these two circumstances, of place and time, two commendable virtues in John, to wit, his discretion and humility. The disciples of John held their master a greater prophet than Christ: albeit he told them plainly, that he was not worthy to untie the latchet of Christ's shoe, Matt. iii. 11. Behold then his exceeding wisdom, who sent his disciples unto Christ, when himself was most abased in regard to his present imprisonment, and imminent death, and when Christ on the other side was most famous for his wondrous works and strange miracles: "when John being in prison, heard the works of Christ, he sent two of his disciples unto him."

The disciples of John had three faults, as we find in the gospel.
- Envy: "Behold, he that was with thee beyond Jordan baptiseth, and all men follow him."
- Ignorance: "supposing John to be Christ."
- Incredulity: "joining with the Pharisees against Christ, saying, why do we and the Pharisees fast oft, and thy disciples fast not?"

Now in Christ's school there were three perfections opposite to these three defects: examples of humility against envy: words of wisdom against ignorance: works of wonder against incredulity. John therefore sent his disciples unto Christ, that seeing his humility, their envy might be lessened; that hearing his wisdom, their ignorance might be rectified: that wondering at his works, their incredulity might be confounded: and because faith is the mother of all virtues, and infidelity the nurse of all wickedness, the Baptist then sent his disciples, when he heard of the great works of Christ; that going, they might see: seeing, wonder; wondering, believe; believing, be saved.

A good example for all preachers to follow; that they take their hint, and best opportunity to benefit their auditors. Every pastor is a steward in God's house; and a steward must not only provide meat enough, but also prepare it in due season: otherwise, saith Bernard, it is not dispensatio, but dissipatio.

This ought to be their first and last care: for John in prison even at death's door was most careful to commend his scholars

unto the best tutor: and this pattern fits all parents, as well as preachers. In a word, all superiors, that they be watchful, for the good of such as are under them. "If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel." If such as neglect their families in temporal things, be worse than infidels; how bad are they who neglect them in spiritual things, using no pains in their life, nor care at their death; that their servants and children after their departure, may be brought up in instruction and information of the Lord.

But that which is especially noted out of those circumstances, is John's humility, who was not vain-glorious, or factious, or any way desirous to draw disciples after him, but rather to send them unto another, who could better instruct them. If all our preachers were like John, there would be much less division, and much more devotion in the Church. An itching shepherd must necessarily make a scabby sheep.

"He sent." When the pastor is restrained of his liberty, let him not cease to provide for his flock: when the master of the family cannot come to Church himself, let him send his servants unto Christ.

"Two." For mutual society, because two are better than one: if one fall, the other may lift him up; if one forget, the other may remember: and yet not more than two, lest turba should prove turbulenta, lest many heads should make many creeds. As Joshua sent two to spy the promised land; so John sent two to spy the promised Lord.

"Art thou he that shall come." At the first sight hereof some may suppose that John did doubt, whether Christ was the true Messiah or no: for otherwise he would never have sent his disciples with this question, "Art thou he that shall come," &c. But if you call to mind that which is written before; that John baptized Christ in Jordan, and how he saw the Holy Ghost descending upon him, and how he pointed him out with the finger, "This is the lamb of God." Or if you shall advisedly consider what followeth after this question of John in this present chapter, what honourable testimony Christ gave of him, that he was not a reed shaken with the wind; that is, an inconstant man, one that preached Christ to be come, and now made question of his coming: that he was a prophet, yea more than a prophet: if, I say, we note

the text either precedent or consequent, it will appear more manifest than light at noon, that John himself did no way doubt of Christ: and therefore to let pass all other expositions, I follow with the whole stream of late writers, that old interpretation of St. Hierome, Chrysostom, Theophylact, Euthymius, Hilary, Rupertus, all which are of this opinion, that John Baptist made not this doubt in regard of himself, but in the behalf of his doubting disciples, as yet not thoroughly persuaded that Christ was the Saviour of the world: and therefore did he send them unto Christ, that by occasion of Christ's answer, hearing his words, and seeing his wonders, they might be fully satisfied, and in fine saved.

A candle being put in a close room, will show forth itself through the little crannies of the walls, and chinks of the window. John was a burning and shining lamp: and therefore though he was shut up in prison, yet notwithstanding shined in his humility, wisdom, love, zeal before men, even like the sun giving the greatest glimpse at his going down.

"Go and tell John." Why tell John? He knew before that Christ was the Messiah: he might have said rather; I tell you; not, go you and show John: but Christ would take no notice of their unbelief, lest he should shame and discourage them too much.

What you have heard and seen. What you have heard of others, and seen yourselves; for as St. Luke reports at that very time before their eyes, for our Saviour cured many of their sicknesses and plagues, and of evil spirits, and unto many blind men he gave sight: as if he should reason thus; I have made the premises; it remaineth only that ye gather the conclusion: he that enlighteneth the eyes of the blind, and openeth the ears of the deaf, and bindeth up the broken hearted, and preacheth good tidings unto the poor, &c. He is assuredly the Messiah of the world: but I do all these: therefore go tell John what ye have heard and seen, the blind receive their sight, the lame walk, &c. Ye know the tree not by his foliage, nor by his flowers, but by his fruit. Here then we may learn to teach ignorant people with our works as well as our words, that all men may see, so well as hear what we are.

Yea, but why did he not show them in plain terms, but demonstrate by miracle, that he was the Messias? He told the woman of Samaria before she did ask: why then did he not tell them

when they did ask? Chrysostom gives this reason; because Christ knew the woman of Samaria would easily believe, therefore he used a bare word only; but the disciples of John were hard of belief, and therefore he thought it best to teach them by works, and not by words: "I have greater witness than the witness of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. Wherefore, though ye believe not me, yet believe the works." Go show what ye have seen; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, &c. These works which I have done, the like whereof were never done, testify that I am he who should come; and so tell your master John, that he look for no other. This answer was thought sufficient by Christ, which is wisdom itself. Go and show John the things that ye have heard and seen. But if Christ now will find any faith among our atheists, he had need to come with new miracles, I might have said with more than miracles, lest our searching wits find the reason of them; or otherwise conclude them to be but our ignorance of the cause. Men and gods, as it is in the fable of the golden chain, were not able to draw Jupiter down to the earth, and yet Jupiter was able to draw them up to heaven. So we must submit our reason unto faith, and not faith unto reason.

And as they departed, Jesus began to say unto the people. This part of our Saviour's answer concerns the commendation of John. If Alexander the Great accounted Achilles happy for that he had so good a trumpeter of his honour as Homer, what an exceeding glory was it for the Baptist to be thus extolled by Christ, who being truth itself, would not flatter, and could not lie?

Divines out of these circumstances of persons and time, note Christ's wisdom and sincerity; wisdom, who did not magnify John before those who did already praise him too much; his sincerity, that would not flatter him before his own disciples, albeit he did extol him before the people, when they were gone. It is an old saying of Gregory, "the word of the flatterer hurts more than the sword of the persecutor."

A malicious enemy doth often good by telling us of our vices, but a fawning friend wrongs us in telling us of our virtues; either commending that which we have not, or too much extolling that which we have; the which is termed in the Canon law,

simonia linguæ, verbal simony. Salt was used in the legal sacrifices, but not honey, that our lips may offer up acceptable sacrifice to God. We must have salt in our speech, and not honied compliments, as being more desirous to correct our acquaintance wisely, than to flatter them basely.

The parasite, saith the poet, hath bread in one hand, and a stone in the other; using as the Jews did Christ, carry us up to the top of an hill, and then cast us down headlong. Christ therefore rebuked the Pharisees before their faces, but commended John behind his back, not to his own, but to the people, lest they should entertain an ill-conceit of him who was a preacher and a prophet: and here by the way note, that the difference between the disciples of Christ and John in matter of ceremonies, as fasting and washing of hands, made no schism in the Church: but John gave this testimony of Christ, that he was not worthy to loose the latchet of his shoe: and Christ here commends highly both the carriage and calling of John, affirming of the one, that he was not an inconsistant or vain man, of the other, that he was a prophet and more than a prophet.

John was greater than the prophets under the Law, because they prophecied of Christ to come, but John bare record that he was come, being, as divines have termed him, a mean, between a prophet and an apostle; a prophetical apostle, and an apostolical prophet; standing between the two dispensations, he ended the old and began the new. The Baptist then is more than a prophet, in pointing him out with the finger; who is the very centre of all the prophet's aim.

He was also greater than a prophet, in that he baptized the Lord of the prophets.

But what need we look any further, when as our Saviour in the very next verse gives a sufficient reason of this assertion out of the prophet Malachi: "This is he of whom it is written, Behold I send my messenger before thy face," &c: Other prophets are sent to man, but John to God, from God the Father to God the Son: "Behold," saith God the Father, "I send mine angel before thee," &c.

Christ in all his sermons usually cited texts, for the proof of his doctrine; so John the Baptist; "I am the voice of a crier, as saith the prophet Esay." So St. Peter, "This is that which was spoken by the prophet Joel." So St. Paul buildeth all his exhor-

tations and conclusions upon evidence of holy writ; teaching us hereby, that howsoever the sermon be fetched out of the school, yet the grounds of all our preaching must be taken out of God's own Book. Believe this, for it is written; do this, for it is written. Audi, dicet Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus. *God* speaks; I hear, not Donatus, or Augustine, &c., but God. Expound one text by comparing it with another; for the prophets are commentaries upon Moses, and the Gospel is a short exposition of both: and that you may the better perform this, examine the questions, harmonies, concordances, annotations, glosses of the learned doctors in CHRIST's Church from time to time. For as the Word of God was not penned in old time, so likewise not to be construed in our time, by any private spirit, 2 Pet. i. 20, 21.

"Behold I send my messenger." Our Evangelist reports this as spoken by God the Father, but the prophet as spoken by the Son; "Behold, I will send my messenger, and he shall prepare the way before me." This altering of the persons hath troubled interpreters a little: some therefore thus, "I send my messenger before my face;" that is, before my Son, Heb, i. 3. This observation is true, but not pertinent; for to send a messenger before a man's face, is nothing else but to send a messenger before him, as Hab. iii. 5. "Before him went the pestilence:" and Jeremy, Lament. i. 5. "Her children are gone into captivity before the enemy;" Ante faciem tribulantis; and so Christ expounds it here, before thy face, that is, before thee.

Now for the changing of the persons, it is usual in the Bible: St. Peter affirms that the word of God was written by the Holy Ghost: but St. Paul saith, Heb i. 1, that God the Father in old time spake by the prophets. Esay doth ascribe this unto the Son; my people shall know my name, in that day they shall know that I am he who sent to them: and the reason hereof is plain: because all the works of the sacred Trinity, quoad extra, be common unto all the three persons, and so God the Father, and God the Son, and God the Holy Ghost, send. The person's diversity then alters not the sacred identity: but as interpreters observe, that text of Malachi compared with this of Matthew, prove notably that God the Father and God the Son are all one, their power equal, their majesty coeternal.

"My messenger." In the vulgar Latin, Angelum meum:

Origen therefore thought John was an angel; but other expositors more fitly, that the baptist was an angel officio, non natura: so Malachi calls other prophets, angels, in his 2d chap. 7. "The priests' lips shall preserve knowledge, and they shall seek the law at his mouth, for he is the messenger of the Lord of hosts:" Angelus Domini: so preachers are called angels in the New Testament, that is, messengers and ambassadors of God; and here the gospel agrees with the epistle. This is a pattern of Saint Paul's precept: preachers are to be respected as the ministers of Christ, and stewards of God, for God saith of John the Baptist, "Behold I send my messenger," &c.

Happily some will object, if ordinary prophets are called angels, how doth this testimony prove John to be more than a prophet? Answer is made by Zachary, that John is THE prophet, and here by Matthew, THAT angel, as it were beadel or gentleman usher unto Christ. As then in a solemn triumph they be most honoured, who go next before the king: so John being next unto Christ, even before his face, is greater than they who went far off: he was the voice, Christ the word: now the word and the voice are so near, that John was taken for Christ. Again, John may be called that angel, in regard of his carriage as well as his calling; for albeit he did no miracle, yet, as one said, his whole life was a perpetual miracle: first his conception was wonderful: begotten, saith Ambrose, with prayer: Non tam complexibus quam orationibus: an angel from heaven avoucheth as much in the first of Luke, verse 13. "Fear not Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." It was another miracle, that a babe which could not speak, yea, that was unborn, began to execute his angelical office, and to show that Christ was near; that dumb Zachary should prophesy, was a third wonder at his circumcision; and so the whole life of John was very strange, living in the wilderness more like an angel than a man: and in a word, those things which are commendable in others severally, were found in him all jointly, being a prophet, evangelist, confessor, virgin, martyr: living and dying in the truth, and for the truth. I know not (as Ambrose speaks) whether his birth, or death, or life was more wonderful.

How John doth prepare the way before Christ, is showed in the gospel on next Sunday; yet observe thus much in general, that it is the minister's office to show men the right way to salvation,

and to bring them unto God: our Saviour hath promised to come unto men; it is our duty therefore to knock at the doors of your heart, by preaching faith and repentance, to prepare the way for our master, that when himself knocks he may be let in, and so sup with you, and dwell with you, and you with him evermore. Amen.

THE FOURTH SUNDAY IN ADVENT.

THE EPISTLE.

PHIL. iv. 4.—"*Rejoice in the Lord always: again, I say rejoice.*"

A text of rejoicing against the time of rejoicing: whereby the Church intimates how we should spend our Christmas ensuing; not in gluttony and drunkenness, in chambering and wantonness, doing the devil more service in the twelve days, than in all the twelve months: but rather in psalms, and hymns, and spiritual songs, making melody in our hearts unto the Lord: I say the Church allotting this Scripture for this Sunday, teacheth us how this holy time should be well employed, not in unholiness and mad merriments among lords of misrule, but in good offices of religion, as it becomes the servants of him who is the God of order: observing this festival in honour of Jesus, not Iacchus; always praising our heavenly Father, in loving us so well as to send his Son to save his servants: and lest we should err in our spiritual revels, observe in this Epistle both

The { Matter / Manner } of our joy.

The matter and object of our joy: rejoice in the Lord.

The manner: how { Long; always rejoice. / Much; again and again rejoice.

It is an old rule in philosophy, and it is true in divinity, that affections of the mind, as, anger, fear, delight, &c., are in their own nature neither absolutely good, nor simply evil, but either good or bad, as their object is good or bad. As for example, to be angry or not angry, is indifferent: "Be angry, and sin not," saith Paul; there is a good anger. "Whosoever is angry with his

brother unadvisedly (saith Christ) is in danger of judgment;" there is a bad anger. So Matt. x. 28. "Fear not them that kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." So likewise to rejoice, or not to rejoice, in itself is neither absolutely disgraceful, nor altogether commendable: we may not rejoice in the toys of the world, in frowardness, or doing evil, saith Solomon: non in vitiis, non in divitiis, neither in vices nor riches, saith Bernard: "Wo be to you that thus laugh, for ye shall wail and weep:" but we may delight in the Lord, saith David. Rejoice in Christ, saith Mary: then our joy is good, when as our joys object is good, yea God; as Paul here; "rejoice in the Lord."

As sorrow is a straitening of the heart, for some ill: so joy the dilating of the heart for some good, either in possession or expectation. Now Christ is our chief good; as being author of all grace in this life, and all glory in the next: and therefore we must chiefly rejoice in him, and in other things only for him: in him, as the donor of every good and perfect gift: for him, that is, according to his will: as the phrase is used, 1 Cor. vii. 39. "If her husband be dead, she is at liberty to marry with whom she will, only in the Lord."

So then we may rejoice in other things; *for* the Lord as *in* the Lord: we may rejoice in ourselves, as being the Lord's; and in others, because they rejoice in the Lord, Psalm xvi. 3. "All my delight is upon the saints that are in the earth, and upon such as excel in virtue:" so likewise we may rejoice with the wife of our youth, and disport ourselves in good company: we may make Christmas pies, and harvest dinners: in a word, rejoice in every thing which may further our spiritual rejoicing in the Lord. But "whether we eat or drink, or whatsoever we do else, all must be done to the honour and glory of God. Rejoice in the Lord always, and again I say rejoice."

Yea but Christ, Matt. v. 4. "Blessed are they that mourn," Luke vi. 21. "Blessed are they that weep." This rejoicing is not contrary to that mourning; for such as mourn are blessed in being comforted, and comforted by rejoicing in the Lord. "Rejoice, saith Christ, in that day and be glad, when any shall hate you for my sake;" the which his apostles accordingly fulfilled, Acts v. 41. "They departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name;" that Christ

would use them as his buckler; and Rom. v. 2. We rejoice in tribulations. The Father of mercies and God of all consolation comforteth us in all our afflictions. As the sufferings of Christ abound in us, so our consolation abundeth through Christ. He doth appoint comfort to such as mourn in Zion: he doth give beauty for ashes, oil of joy for sorrow, the garment of gladness, for the spirit of heaviness, so that a martyr when he is most mournful is mirthful; he speaks of his tormentor, as Socrates of Anitus; and Petus of Nero the tyrant: "he may well kill me, but he shall never ill me." No blow is felt when the hand that strikes is in heaven, saith Tertullian. Every cut is a wide mouth to praise Christ, as the martyr Romanus sweetly:

> Tot ecce laudant ora quot sunt vulnera,
> Grates tibi, O præfecte! magnas debeo,
> Quo multa pandens ora, jam Christum loquor.
> I owe thee thanks, Oh Prefect!
> So many mouths, as I have wounds, will raise
> Sweet songs to Jesus, and speak out his praise.

Blessed are they that die *for* the Lord, because they rejoice *in* the Lord. No loss, no cross, can interrupt our spiritual joy: for as it followeth in the text to be considered, it must be continual, always rejoice. The Christian must keep Christmas all his life, though not in his hall, yet in his heart; always in his mind, albeit not always with his mouth.

It is a true rule delivered by the schoolmen, that God's affirmative laws, obligant semper, sed non ad semper: ad semper velle, but not ad semper agere; requiring disposition perpetual, and practice so often as occasion is offered. Holy, just, valiant men are they who can, whensoever they will, and will whensoever they ought, execute what their several imperfections import. There is a time for all things, and therefore several duties ought to be discharged in several seasons. He that saith here rejoice alway, saith in another place, "pray continually, and in all things give thanks:" and therefore we need not always actually pray, nor actually give thanks, nor actually rejoice in word and outward gesture, but as opportunity shall require. If then a time, never a better time, than this holy time; never greater cause to shout out for joy, than now, for that our King comes unto us; it is our bounden duty always intentionally, but at this time with psalms and songs actually. No sin, nor sorrow must hinder our spiritual

rejoicing. For in all our adversity God is ever at hand; not only nigh in his majesty, though doubtless he be not far from every one of us, but also nigh in his mercy, Psalms cxlv. 18. "The Lord is nigh unto all them that call upon him. A very present help in trouble." Yea, the Lord's second coming is at hand, when he shall judge and revenge our cause; rewarding us with eternal happiness, and punishing our adversaries with everlasting fire: and therefore rejoice always in all things: I say, rejoice in the Lord, for we cannot always rejoice in the things of this life. The world passeth away, and the lust thereof, but Christ is evermore the same: the beginning and end of all other things, himself without either beginning or end; if then our joy's object be God, it may be continual, but if fixed on earthly things, exposed to manifold changes and chances, it must necessarily be mutable. So that as the poet truly, Gaudia principium nostris sunt sæpe doloris. Even in laughing the heart is sorrowful, and the end of mirth is heaviness. The world is a sea of glass, Apocal. iv. 6, brittle as glass, tumultuous as the sea: but he that rejoiceth in the Lord, is like Mount Sion, which standeth fast for ever. If then any desire to rejoice alway, let him rejoice in the Lord.

"And again I say rejoice." The troubles of this life are so great, and our patience so little, that Paul doubleth this exhortation to press the duty, and express our dulness: and indeed our rejoicing cannot be continued, except it be multiplied again and again: rejoice therefore for mercies already received, and again, rejoice for mercies hereafter promised. For received grace: first, for thy creation: Almighty God might have made thee a dull ass, a venomous serpent, an ugly toad, whereas he created thee according to his own image and similitude, as it were an epitome of divinity. For the world is God's book, and man is index of that book, or a commentary upon that text: rejoice therefore in the Lord, and say with David: "What is man that thou art so mindful of him, or the son of man, that thou shouldst visit him? Thou hast crowned him with worship and glory: thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet," as a ladder whereby men might ascend to the consideration of thy greatness and goodness.

For thy preservation: he might have denied thee sight, as he did to Bartimeus, or made thee deaf or dumb, or a cripple, as we read of many in the gospel, and daily see many crying and dying

in our streets. If the Lord of Hosts had not been thy guard, all other creatures, his soldiers, would have banded themselves against thee; fire would have devoured thee, water would have drowned thee, mother earth would open and swallow thee quick; the stone out of the wall, the beam out of the timber would fight against thee: but he hath given his angels charge over thee, to keep thee in all thy ways; he doth defend thee under his wings, and bless thy going forth, and thy coming home; bless the fruit of thy body, the fruit of thy ground, the fruit of thy cattle; every way so bless thee, that thou mayest always rejoice in the Lord.

For thy redemption, at this festival especially; consider with Bernard, who it is that comes, whence he comes, where, to what, when, and for what purpose. Meditate on God's unspeakable love, who sent his Son, his first begotten, only begotten Son, whom he loved as himself. The very character and brightness of his glory to deliver us his servants, undutiful as unprofitable, from the hands of all our enemies. If thou hast any feeling of these mysteries, any faith, be it so small as a grain of mustard seed, evermore rejoice in the Lord.

For thy sanctification also: many men in a reprobate sense do not call upon God; cannot call upon God. Whereas he hath given thee grace to pray with the congregation publicly, with thine own family privately, with thyself secretly: giving thee grace to feel thy sins, and to be sorry for the same: rejoice for these good benefits in possession; and again rejoice for those mercies of God in expectation: for that most excellent and eternal weight of glory, which he hath laid up, and in that day will give to such as love his appearing. Let us evermore rejoice in this hope, saying with Habakkuk, "I will rejoice in the Lord, I will joy in the God of my salvation."

Faith is the mother of our rejoicing in the Lord: for Christ dwelleth in our hearts by faith, and faith is by hearing of the Word: spiritual joy then is increased by reading, hearing, meditating on holy Scriptures. "I have spoken unto you these things, that my joy might remain in you." Luke xxiv. 32. "Did not our hearts burn within us while he talked with us, and opened unto us the Scriptures?"

It is increased also by good life. For as sin doth grieve the Spirit, so good works on the contrary cheer the soul, Proverbs xxi. 15. "It is joy to the just to do judgment." Here the gospel and

epistle parallel: for the way of the Lord is prepared especially by faith and repentance. Now he that is a good man sorroweth for his sins, and rejoiceth in his sorrow; and that he may do this, he must rejoice in the Lord; wherefore be not careful for that which is worldly, but make your patient mind known to men, and let your petitions be manifest unto God. And the peace of God which passeth all understanding, keep your hearts and minds through Christ, giving you many joys in this life, to the end; and in the next, his eternal joy without end. Amen.

THE GOSPEL.

JOHN i. 19.—"*This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, What art thou?*"

This Gospel is a dialogue between certain priests and John the Baptist. The priests inquire after his person and place, carriage and calling. Their interrogatories are five; the which are answered by St. John severally; showing, and that directly, both what he was not, as also what he was: not Christ, not Elias, not the prophet, but the voice of a crier in the wilderness.

The first question is, "Who art thou?" Who am I? is the question of a good man; Who art thou? of an envious. He that hath a bad house gads abroad. The wicked are busy bishops in other men's dioceses. A true saying in itself, but upon this text but a false gloss; for it belonged unto the priest's office to manage the business of the Church, and exactly to know what every prophet was. And albeit Euthymius is of opinion, that the Jews herein maliciously dissembled their knowledge: yet it is more probable that they made this question to see whether he was Christ. For as we read, Luke iii. 15, All men mused in their hearts of John, if he were not the Christ; and our Saviour told the Jews plainly, that they for a time rejoiced more in John, who was but a candle, than in himself, who was the Sun of Righteousness and light of the world: and albeit these messengers uttered not so much in word, yet assuredly they harbored such a conceit in their hearts, therefore John answering their intention rather than their question acknowledged ingenuously that he was not the Christ.

In which answer, observe the matter and the manner. In the

matter he confesseth the truth, denying himself, where note his modesty; and acknowledging Christ to be the Messias; where note his firmness. It was great humility to refuse this honour, which not only the people, but also the priests, as it should seem, were ready to cast upon him; hereby teaching us in all our actions, to seek, not our own, but God's glory, saying with this holy Baptist, "He must increase, but we must decrease." The constant resolution of John is also remarkable in confessing Christ freely, not only before the multitude, but also before the Levites and Pharisees, men of great learning, and no less place in the Church, and such as he might well suspect would call his preaching in question.

But the manner of his confession exceeds far the matter: "he confessed and denied not, and said plainly, I am not Christ." The which words are not superfluous and idle, for every tittle of the Scriptures hath his worth and weight. Such repetitions are usual in the Bible, to set our things more fully, as "vanity of vanities, vanity of vanities, and all is vanity." "Return, return, O Shulamite, return, return." "O earth, earth, earth, hear the word of the Lord." By this iteration then of one and the same thing, St. John showed how unwilling he was to rob Christ of that honour which belonged unto him alone. When Cornelius fell down at Peter's feet, and would have worshipped him, Peter instantly took him up, saying, "Stand up, for even I myself am a man." When the men of Lystra would have sacrificed unto Paul and Barnabas, they rent their clothes, and ran in among the people, crying, "We are even men, subject to the like passions that ye be." When that other John would have worshipped the glorious angel, who showed him his revelation, he said unto John, "See thou do it not, for I am thy fellow-servant." So careful are God's children in all ages to give God the things appertaining to God; honour to whom honour, fear to whom fear, divine worship to whom divine worship belongeth. Here we may justly condemn the Papists, in giving that kind of worship to the cross, which is only due to Christ. If a man should ask them hwether the crucifix were Christ, I hope they would answer with John, and deny, and confess plainly that it is not the Christ. Give then to the crucifix, the respect due to the crucifix, reserving to the crucified that honour which only belongs to the crucified.

If a man should ask the bread in the Sacrament, what art thou?

it would answer plainly with John, in such language as it can, I am not the Christ: approving itself to our sight and taste, that it is a morsel of bread, a creature, not a Creator, and therefore not to be worshipped and adored as God. If good men on earth, and glorious angels in heaven, have refused always to be reputed Christ; what shameless idolators are they, who say, here is Christ, and there is Christ; this is Christ, and that is Christ?

The second question is, Art thou Elias? To which John answers, No. Yet Christ saith, he is that Elias. An angel from heaven hath answered this objection, Luke i. 17. John Baptist is Elias in power, not in person, indued with the like temperance, like wisdom, like courage. Now the Pharisees imagined that Elias himself should come, not another in the spirit of Elias; and therefore John according to their meaning, answered truly, that he was not Elias. How John and Elias paralleled, see Beauxamis Harmod. Evangel. Tom. i. fol. 101. Ludolphus de vita Christi, part I. cap. 19. Postil. Catholic. Con. 2, Dom. 4, Advent. Whether Elias shall come before the great day of the Lord's second coming, see Luther. postil. major in lec. and his majesty's premonition, from the 62d page to the 80th.

The third question is, Art thou a prophet? To which John answered also negatively. Christ said, he was more than a prophet; himself that he was less than a prophet.

There are three degrees of humility:
1. To submit ourselves unto our betters.
2. To give place to equals.
3. To yield unto inferiors.

All these were found in John: he submitted himself to superiors, affirming that he was not Christ: he gave place to equals, answering that he was not Elias; he did yield to his inferiors, in saying he was not a prophet. Yea, but John out of his humility must not tell an untruth: his father Zacharias in the Benedictus, calls him the Prophet of the Most High; and Christ more than a prophet. Chrysostom, Theophylact, Euthymius, and other Greek fathers are of opinion, that the Pharisees imagined John to be that Prophet spoken of by Moses, Deut. xviii. 15, "The Lord thy God will raise up unto thee a Prophet like unto me from among you, even of thy brethren, unto him ye shall hearken." The which text must be construed either of the whole college of prophets, or else of Christ, the chief of the prophets; and therefore John answered directly, that he was not THE Prophet. Ru-

pertus and other Latin doctors affirm, that the Pharisees in this interrogatory desired to know whether his office were like that of Esay, Jeremias, Amos, and the old prophets; unto which John might answer well, that he was not such a prophet; for their office was to foreshow Christ by some works, or foretell him by some words: vel dictis præsignare, vel factis præfigurare, saith Rupertus. But John's embassage was not to foretell that Christ should come, but plainly to tell that Christ was come. "Thou shalt be called the prophet of the Most High;" not as to prefigure "but to go before the face of the Lord." A prophet is a preacher of the Gospel, not as a priest of the Law.

Hitherto John Baptist answers negatively, showing what he was not, neither Christ, nor Elias, nor a prophet. Wherein he did not satisfy the messengers of the Jews fully: that therefore they might return a more perfect answer, they further importune and press him, to know what he was; "what sayest thou of thyself?" Which is the fourth interrogatory. John therefore declares, "I am the voice of a crier," &c.

There were two chief prophecies of him: one, that he should be that angel of the Lord; and this, that he should be the voice of a crier in the wilderness. Here then interpreters observe John's humility, giving himself the meanest title; not Christ, not an angel, not a prophet, but only "the voice of a crier." Wherein he lively describeth a good preacher of the gospel: he must be the voice of a crier in the wilderness, to make straight the way for the Lord.

The Word of God is a proclamation in writing, common to all, and the minister is the voice of the crier to give notice to the people, that the matter of the proclamation concerneth them and every one of them, Acts xiii. 26. "Men and brethren, and whosoever among you feareth God, to you is the word of this salvation sent: to you God raised up his Son Jesus, and hath sent him to bless you by turning every one of you from your iniquities."

Out of the abundance of the heart the mouth speaketh; a preacher therefore must cry from the bottom of his heart; the which is prefigured, Ezekiel iii. 1. "Son of man, eat this roll, and go and speak unto the House of Israel." Utter nothing to the people, but that which thou hast first digested thyself.

"The voice." A word is first conceived in the heart, then uttered by the voice; yet we hear the voice before we know the

word: so Christ, the eternal Word, was before John and all other preachers. "In the beginning was the Word," and that beginning was before all beginning: yet the world knew not the Word, till it was preached by the voice of men and angels: albeit the Word in itself be before the voice, yet unto us the voice goeth before the Word: "he that cometh after me was before me." Christ then is the Word, and every preacher of Christ is a voice; the which one word confounds all such as being called thereunto, do neglect their duty of preaching. In every voice, especially a Church voice, three commendable qualities are required; that it be clear, sweet, and high.

Clear: for as Hierome said, "All things in a divine should preach;" his apparel preach, his diet preach, his whole life preach. "An example in word, in conversation, in spirit, in faith, in pureness." Such a voice was the Baptist: his preaching was of repentance, and he lived as a penitent: as he did boldly speak the truth, so constantly suffer for the truth: on the contrary, bad manners and false doctrine, make harsh and hoarse the loud voice.

Covetous Judas had an hoarse voice: filthy Nicholas an hoarse voice: Simon Magus an hoarse voice: Peter in denying his Master, through extreme coldness of fear, had an hoarse voice too for a time. Manichæus, Arius, Pelagius, all heretical, schismatical, atheistical teachers, are hoarse voices in God's choir.

Ille solus prædicat viva voce, qui prædicat vita et voce.
He only preaches with a living voice who preaches with his life and voice.

Secondly, the Church voice must be sweet; every seed is not to be sown at every season, in every ground: and so it is in God's husbandry: the voice therefore must aright divide the word which it sings and says: observing time, and keeping itself in tune, speaking to the proud boldly, to the meek mildly, to all wisely. The bells hung on Aaron's garment were of pure gold, hereby signifying that Aaron's voice should be no sounding brass, nor jarring cymbal, but a sweet ring, proving sweetly, reproving sweetly, confuting error sweetly, confirming the truth sweetly; running over all the changes of God's ring, mentioned, 2 Tim. iv. without any jar or false stroke, sweetly. Such a voice was John the Baptist, rebuking Herod, hardened in his wickedness, ruffly; taking up the dissembling Pharisees bitterly; speaking to his own disci-

ples gently, singing to every one the true note fitly; and this, as David speaks, is to charm wisely,

Thirdly, the Church voice must be high, and that in

regard of the { Matter, of which / Men, to whom } he speaks.

And such a voice was the Baptist also. First, for the matter, he reached many strains never sung before: Repent, saith he, for the kingdom of heaven is at hand. This note was never heard of the people, nor sung by the priests in old time. John being more than a prophet, exalted his voice above the prophets, and in a plain song, without any crotchets, preached him who is higher than the highest.

Secondly, in regard of the men to whom he spake: For, as it followeth in the next word, he was the voice of a crier. Now men use to cry aloud,

Either { When they speak to men which are afar off. / When they speak to men which are deaf. / When they are angry. }

Sinners are far off from God, and exceeding deaf: and therefore we must be angry crying aloud, and lifting up our voice like a trumpet, showing the people their transgressions, and the house of Jacob their sins.

First, sinners are far off, as it is said of the prodigal child, gone into a far country, like lost sheep, strayed out of God's pastures into Satan's enclosures; and therefore it is our office not only to speak, but also to cry, "Return, return, O Shulamite, return, return."

God doth not go from man, but man from God. He that saileth nigh a rock, thinketh the rock runs from the ship, when as indeed the ship rides, and the rock stands still: even so we leave the ways of the Lord, and run our own courses, and then we complain that God is far from us, and that our cry comes not nigh him. It is true that God is far off from the wicked, not because he is moveable, for he is ever the same, but because they be wandering; yet they cannot fly from his presence. The further from east, the nearer unto the west: the more they go from God's grace, the nearer his justice; salvation is far from the wicked, but judgment hangs over their heads. It is our duty therefore to recall men, from God as an angry judge, to God as a merciful Father. If we draw near to God, he will draw near to

us; as the good father of the prodigal son, when he perceived him afar off, he had compassion, and ran, and fell on his neck, and kissed him. It is said in the text, that the son did *go* to his father; but the father *ran* to meet his son. The father's compassion and mercy, was greater than the son's passion and misery.

Secondly, sinners are deaf, and therefore we need to cry aloud. Some will hear but with one ear, like Malchus in the gospel, having their right ear cut off, and only bringing their left ear to the sermon, misconstruing all things sinisterly: some stop both their ears, like the deaf adder, refusing to hear the voice of the charmer, charm he never so wisely; Psalm lviii. 5. St. Augustine writing upon these words, hath reported out of natural historiographers, that the serpent delighting in the darkness, wherewithal he hath enclosed himself claspeth one of his ears hard to the ground, and with his tail stoppeth the other, lest hearing the Marsus he should be brought forth into the light: so worldly men stop one ear with earth, that is with covetousness, and the other with their tail, that is, hope of long life. Jeremy therefore crieth: "O earth, earth, earth." O unhappy caitive, thou that hast nothing but earth in thy mouth, ever talking of worldly wealth; thou hast nothing but earth in thy mind, ever plotting how to join house to house, and field to field; nothing but earth in thy hands, ever busied about the trifles of this life: hear the word of the Lord, which chargeth thee not to trust in uncertain riches, but in the living God, and that thou be rich in good works, evermore ready to distribute whilst thou hast time; stop not thine ear from the cry of the poor, with hope of long life, but remember what Job saith in his 21st chapter, verse 13. They spend their days in wealth, and suddenly they go down to hell. O fool, this night will they fetch away thy soul from thee, then whose shall those things be which thou hast provided?

Thirdly, men speak aloud, when as they be angry: so the preacher ought to be zealous in the cause of God, evermore displeased with the sins of his people, saying with David; do not I hate them, O Lord, who hate thee? and am not I grieved with those that rise up against thee? Such a crier was St. Peter, telling Simon the sorcerer that he was in the gall of bitterness and bond of iniquity. Such a crier was Paul, taking up Elymas; O full of mischief, the child of the devil, and enemy of all righteousness, &c. Such a crier was Polycarpus, who told Marcion

that he was the devil's darling. And such a crier every divine should be, as a Simon helping to bear the cross of the distressed; and a Barnabas which is the son of consolation; so like James and John, styled in Scripture Boanerges, which is sons of thunder: as Ambrose fitly, vox and clamor must go together, the voice preach faith, the cry repentance; the voice comfort, the cry threaten; the voice sing mercy, the cry sound judgment: so most interpreters expound "the voice of one crying." Yet it is a good observation of others, that John is not the crier, but the voice of the crier; for it is Christ who crieth in preachers, he speaks by the mouth of all his holy prophets: he crieth, "O ye foolish, how long will ye love foolishness?" he crieth, "Repent, for the kingdom of God is at hand:" he crieth, "Come unto me all ye that are wearied and laden, and I will refresh you." To-day then if ye will hear his voice, harden not your hearts, but suffer the words of exhortation and doctrine; be moved at his cry, lest he despise your call. As he saith in the first of the Proverbs: because I have called, and ye have refused, I have stretched out mine hand, and none would regard: therefore they shall call upon me, but I will not answer: they shall seek me early, but they shall not find me. Think on this all ye that forget God, ye that suffer Christ to stand and knock, and cry at the door of your hearts, and yet you will not let him in.

"In the wilderness," that is, in the world, a desert of goodness, wherein the preacher must fight with beasts, as Paul at Ephesus in the shapes of men, crying unto ravening wolves, covetous foxes, roaring lions, &c. Here is the place he must cry; for in heaven there is no crying, but all singing, and in hell there is no crying, to take heed of woe; but howling and crying for woe; while then you are in the way, while it is called to-day, give ear to the voice of the crier.

"Or in the wilderness," that is Jerusalem; out of order as a desert: or in the wilderness: that is, among the Gentiles and desolate people, strangers from the commonwealth of Israel, and aliens from covenants of promise before Christ's coming; but now the desolate hath more children than the married wife. The Gentiles heretofore were without an husband, and the synagogue of the Jews had God for her love; but now contrariwise the church converted to the faith, bears more children unto God than ever the synagogue did. The voice of the crier shall gather and call so

many sheep to Christ's fold, that the wilderness shall say in her heart, "Who hath begotten me these children, seeing I am barren and desolate?"

"Or in the wilderness." Literally: because that is the most fit place for the preacher of repentance, wherein there is least tumult; and again, to signify that the people should follow the pastor; not the pastor humour the people. The preacher is the voice of a crier in the wilderness, not a carpet divine for table gospellers in a corner. I will not any further examine the place, the end is all, and that is to make straight the way of the Lord.

The wicked walk either in circles, or else in overthwart ways, wearying themselves in the labyrinth of their unruly desires: or if they walk not circularly, they walk in wry-ways and by-ways opposite to the Lord's way: for example; the vain-glorious do all their good works to be seen of men, and so they cross God's way tending to another end; only the children of God walk in the straight way, in a right line beginning and ending in God; as every good gift is from him, so it is by them referred unto him; as his is the power, so his is the praise.

The end of our preaching is not to make way for ourselves and our own preferment, but for our Master and his glory: make straight the way of the Lord, as saith the prophet Esay. Wherefore leaving all other expositions, I come to the prophet's interpretation, as it is recorded in his 40th chapter, at the 3d and 4th verses. "A voice crieth in the wilderness, prepare ye the way of the Lord: make straight in the desert a path for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be straight, and the rough place, plain."

Now these things are to be construed in a spiritual sense. For as kings in their solemn progresses have their ways levelled and straightened against their coming into the country: so the preachers as harbingers and sumners of Christ, ought to prepare the people, that he may come unto them, as about this time he came unto them. Presumption and pride make mountains and hills in Christ's way; desperation holes in Christ's way; vainglory makes crooked the way: covetous cares are briers and bushes in the way: noisome lusts make foul the way: wherefore the voice of the crier in the wilderness must dig down the mountains, exalt the vallies, stub up the briers, make smooth the rough, rectify the

crooked. Behold, saith God to the prophet, "I have set thee over the nations, and over the kingdoms, to pluck up, and to root out, and to destroy and overthrow, to build and to plant." The which text is wrested by the papists exceedingly, to prove that the Pope hath authority to depose princes, and dispose of their crowns at his pleasure. But God expounds himself in the words immediately before: "I have made thee a prophet, and put my words into thy mouth:" a preacher with words in his mouth, not a magistrate with a sword in his hand: and therefore their own glossographer interprets it thus: I have appointed thee to root up; that is, to root up vices, to beat down heresies, and to build up virtues. And Theodoret; to root up kingdoms is nothing else but to denounce God's heavy judgments against them: as Hierom; to cast them down by the word of Almighty God. Bernard saith; that thou mayest do the work of a prophet, thou must have a weeding hook, not a sceptre: and as Gregory notes aptly, the prophet is willed here first to root up, and after to plant; because the foundation of truth is never well laid, except the frame of error be first subverted: at the first we must cast down the mountains by the preaching of the law; then exalt the vallies by the preaching of the gospel. Such a voice was the prophet Nathan: at the first he did cast down the mountain, the presumptuous hypocrisy of king David, rebuking him for his sins, and thundering out judgments for the same; but when he saw this huge mountain cast down, when David was under foot, dejected in spirit, crying out, I have sinned against the Lord; Nathan presently raiseth up this valley, saying, the Lord hath taken away thy sin. This course Saint Peter used in his first sermon, in the beginning whereof he charged the Jews with their sins: but so soon as they were pricked in their hearts, and said, "Men and brethren, what shall we do?" Saint Peter presently lifteth them up again by preaching Christ for the remission of sins. And well might John call himself such a voice, for all his preaching stood upon two legs, repentance and faith, digging down the mountains by the one, and raising up the valleys by the other.

The great doctor having heaven for his chair, earth for his school, the whole Bible for his text, and the whole world for his audience, began this method in the first sermon that ever was made, Gen. iii. Adam by following his new schoolmaster the devil, waxed proud, and began to grow so big as a mountain:

God therefore doth first cast him down, showing the greatness of his fault, and then he raiseth him up again, by promising that the seed of the woman should bruise the serpent's head. Seeing then we have both precept and pattern from God himself, let us be followers of him as dear children, pulling down the mighty from their seats, and exalting the humble and meek. To begin with the first:

There are two sorts of mountains:
- One assuming too much unto themselves, out of their own merit.
- The other presuming too much upon God's mercy.

"Every man is naturally like Simon the Sorcerer," Acts viii., conceiting himself to be some great man: as Martin Luther said, "all of us have a Pope bred in us;" an opinion of our own works: albeit there be in us no real virtue, no true substance; yet Narcissus-like, we are enamoured with our own shadows: and this is the serpent's head, the beginning of all evil. Wherefore we must labour every day to dig down this high mountain: we must descend, that we may ascend: as we fell by ascending, so we must be raised by descending. Beda wrote of the Publican: "He approached not near the throne, the king came to him." He that will not be a mountain in Christ's way, must not be a mount-bank of his own virtue, but level himself even with the ground, working his salvation in fear and trembling.

The second kind of mountains are such as raise themselves upon mere presumption of mercy, boasting of a shorter cut to heaven than either the good works of papists, or good words of Puritans, abusing the sweet text of Paul, "where sin aboundeth, there grace superaboundeth." Indeed where sin is felt and grieved for, there God's grace is greater than our sin, both in imputation and effect: for our sins are finite, whereas his goodness is infinite, the salve is greater than the sore. But when we draw iniquity with cords of vanity, and sin as with cart-ropes: when we speak good of evil, and evil of good: when as without any remorse we sin presumptuously: when as we fall not forward as Abraham and Ezekiel, but backward as old Eli, and the Jews who took Christ: then assuredly the more sin the less grace. Shall we continue still in sin that grace may abound? God forbid. Yea, God hath forbidden it, enjoining us to be holy as he is holy, that being delivered out of the hands of all our enimies, we might serve him in holiness and righteousness all the days of our life.

A man is dejected and made a valley two ways: in regard of his { Great faults. Little faith.

The voice of the crier must pronounce God's proclamation and general pardon for the one, and apply it in particular for the strengthening of the other.

The fifth and last question of the Pharisees is: "why baptizest thou then, if thou be not Christ, neither Elias, nor the prophet?" unto which John answered; "I baptize with water," &c.

This last interrogatory was the first in their intention: for the Pharisees had a tradition, that none might baptize but Christ, or some great prophet, and therefore they did first ask craftily whether he were Christ, or a prophet: and then having undermined him thoroughly, with what authority dost thou baptize? being neither Christ, nor Elias, nor a prophet? St. John's answer is opposite, but apposite. I am a minister but not a Messiah; I give the outward sign, but Christ is he who doth give the inward grace: "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and fire." In which he compareth the ministry of man with the power of God; the outward baptism with the spiritual baptism: whereof the first is done by the hand of man, the other is peculiar only to Christ. The comparison is not as the papists imagine, between the baptism of John and Christ, but between the person of John and Christ; for the baptism of John and Christ are one, both in effect and authority: for John's baptism was not of his own devising, but of God's institution: as he showeth his commission in John, 1 ch. 33 v. "He that sent me to baptize with water," &c., a text which hath made Bellarmine contradict himself twice in one page. For whereas he first had set down peremptorily that John instituted his own baptism; now he confesseth honestly that God was author of it for the matter in general, but not for the manner in particular: and yet after long search he cannot find in what rite John's baptism differs from Christ's.

It is an axiom delivered in their own school, that there are but two things essential in baptism, the outward element of water, and invocation of the blessed Trinity. So St. Augustine: "the word added to the element forms the sacrament:" other things are required in a sacrament circumstantially, not substantially. Now Bellarmine out of this text grants that John used the right element: for he saith, I baptize you with water: and out of Ambrose,

cites against himself, that John invocated the sacred Trinity, Father, Son and Holy Ghost: Ergo, the baptism of John and Christ are one for essence: so likewise one in effect, for "John preached the baptism of repentance for the remission of sins:" Ergo, forgiveness of sins is by the baptism of John, so well as by the baptism of the blessed apostles: as Augustine, Basil, Gregory Nyssen, out of that text observe: neither doth the Cardinal disavow their gloss, though the Council of Trent hath denounced anathema to such as hold the baptism of John to have the same force with that of Christ; let Matthæus Tortus, if he can, unloose this wedge for his master. I fear that overthwart divine so little, that I say with Luther, "they can never untie this knot, neither can the papists ever reconcile other inconsistencies of their Chaotic Theology." The scripture makes no difference between John's and our baptism, but this only; that we baptize into Christ having suffered and been raised; whereas John baptized into Christ about to suffer and to be raised. See Epist. Dom. 17, post. Trin.

THE SUNDAY AFTER CHRISTMAS.

THE EPISTLE.

GALAT. iv. 1.—"*I say, that the heir so long as he is a child, differeth not from a servant,*" *&c.*

Ignorant people behold rather an image well painted, than a book well written, and are sooner persuaded with plain similitudes and familiar examples, than with subtile reasons and accurate discourses. Our apostle therefore after he had used for his purpose (namely, to prove that justification is not by the law, but by faith in Christ) the comparison of a man's will, of the prison, and of the schoolmaster in the former chapter, adds also this of an heir; wherein as in every similitude, two points are remarkable:

- The
  - Proposition: verse 12.
  - Reddition; in the rest.
  - In which our twofold estate must be considered, of
    - Thraldom, under Moses.
    - Freedom, by Christ, when the Law's tyrannical government ends; and that is,
    - Two manner of ways, as interpreters out of the text,
      - 1. By the coming of Christ in the flesh once at the fulness of time, verses 4, 5.
      - 2. By the coming of Christ in the spirit daily, verses 6, 7.
    - In his first coming note the
      - Fact: verse 4, and in it the
        - Giver: God, whose good will appears in bestowing on us his Son:
          - Fitly: when the time was full come.
          - Freely: for he was not bought nor stolen, but sent.
        - Gift: Christ described here by his
          - Divinity: his Son.
          - Humanity: made of a woman.
          - Humility: bound to Law.
      - Effect: verse 5, "To redeem them which were bound unto the Law," &c.

"The heir as long as he is a child." This comparison is taken out of the Roman law, by which it is ordained that a pupil, albeit he be lord of all his father's inheritance, should be kept under tutors and governours, until he come to full age; to wit, under tutors till fourteen years, under curators until five and twenty. Tutors are guardians of the pupil's person principally: but curators are factors especially for his goods and estate.

Now the ward, during the time of his minority, suffers much bondage; differing saith Paul, nothing from a servant, nothing in respect of any present possession, or actual administration of his own estate, but very much in respect of his right and property, Dominus habitu, non usu, having freehold in law, though as yet not freehold indeed. And so the ward doth differ from the slave; who was in old time no person in law, but a mere chattel, and as it were of the nature of cattle.

It was in Paul's age then a great slavery to be a pupil. And Bishop Latimer complained of late, that there was not a school for the wards, so well as a court: a school for their learning, so well as a court for their lands. It should seem guardians in his days used young noblemen not as lords, but as servants, as Paul does here.

In like manner, when we were little children in our nonage we were heirs having the promise of an eternal inheritance to come, which should be given unto us by the seed of Abraham: that is to say, by Christ, in whom all nations should be blessed; "but because the fulness of time was not yet come," Moses, our tutor and governour held us in bondage. The law doth threaten, accuse, condemn, so long as we be children in understanding, dwarfs in faith, ignorant of Christ. St. Paul calls the law "rudiments of the world;" not only because it is our first schoolmaster, and A, B, C, to Christ, but because it leaves a man in the world, and prepares not a way for him to heaven. I kill not, I steal not, I commit not adultery; this outward honest conversation is not the kingdom of Christ, but the righteousness of the world.

The law, when it is in his principal use, cannot justify, but accuse, terrify, condemn. Now these are things of the world, which because it is the kingdom of the devil, is nothing else but a puddle of sin, death, hell, and of all evil; and so the whole law, especially the ceremonial, are beggarly rudiments of the world.

I speak not this to disgrace the law, neither doth Paul so mean; for it is holy, righteous, spiritual, divine; but because Paul speaks of the matter of justification, it is, as Luther observes, exceeding necessary, that he should speak of the law as of a very contemptible thing. Wherefore, when Satan assaults thee with the terrors of the law, banish that stuttering and stammering Moses far from thee: let him utterly be suspected as a heretic, or as an ex-

communicated person, worse than the pope, worse than the devil himself, quoth Luther; but out of the matter of justification, and conflict of conscience, reverence Moses as a great prophet, as a man of God, even as God.

In the civil life, Moses and Christ did agree: for our Saviour said, "he came not to destroy, but to fulfil the law;" but in the spiritual life, the one cannot abide the other; for "no man is justified by the law; but the just shall live by faith." And therefore when Christ is present, the law must depart out of the conscience, and leave the "bed, which is so strait that it cannot hold two," to Christ alone. Let him only reign in righteousness, in peace, joy, life, that the soul may sleep and repose itself in the multitude of his mercies sweetly without any terror of the law, sin, death, hell. And thus you see the law tyrannizeth over our consciences, as the cruel tutor doth over his unfortunate ward, till God in fulness of time giveth us freedom by Christ.

"When the time was full come." Not by fatal necessity, but by God's appointment. For there is a time for all things, and Almighty God doth all things in his due time; he created and redeemed us in his due time, preserveth, justifieth, sanctifieth in his due time, and he will also glorify us in his due time.

Now the coming of Christ in the flesh, is called the fulness of time for many respects: as, 1. For the fulness of grace received by his coming. 2. Because Christ is the fulfilling of the promises of God, as being in him, yea and amen. 3. Because the law and the prophets are fulfilled in him. 4. Because the times from Christ are the ends of the world, and it was fit he should come so late, when the time was full, for two reasons especially: 1. Because CHRIST is a Lord, yea, THE Lord, and therefore most meet there should be great preparation, and long expectation of so puissant a person. 2. Because Christ is the grand Physician of the world, and therefore very requisite all sinners, his patients, should thoroughly feel their sickness and misery, before he came to visit and redeem them.

"His Son." God is Father of
- All men and all things, by creation generally.
- His elect, by adoption especially.
- Christ, by nature, singularly. See the Creed: Art. "His only Son."

"Made of a woman." In expounding this clause, we must take heed of sundry wicked heresies, on the left hand, and on the right.

On the left; first, of Paulus Samosatenus, and Photinus, affirming that Christ had his being and beginning from his mother Mary: whereas the Scripture teacheth plainly, that Christ was "made of the seed of David according to the flesh," not according to his person, for that is eternal. "In the beginning was the Word, and the Word was with God, and that Word was God." Again we must take heed of Cerinthus holding "that Christ was not conceived of the Holy Ghost, but begot of Joseph: Mary is called a woman, not a virgin." Our answer is, that a woman in Scripture doth not always signify the married, or one that hath known a man: but sometimes it doth only denote the sex, as Gen. iii. 12, "The woman which thou gavest to be with me, she gave me of the tree, and I did eat." Eve must needs be a virgin, because so soon as she was made she was married: and yet the text calls her woman at that time, when there could be no time for man to corrupt her.

On the right hand we must shun the rocks of Valentinus and Nestorius; of Valentinus, who taught Christ had not his body from Mary, but that he brought it with him from heaven, and passed through the womb of the virgin, as water through a conduit pipe: contrary to the text here; made of a woman. Not in a woman, "but of a woman." And the preposition "of," notes the matter, as an house is made of timber and stone; bread is made of wheat; wine of grapes: and therefore Christ had the materials of his body from Mary; so some copies have it here, γεννώμενον not γενόμενον. Yet Christ had not his formale principium of Mary, for the Holy Ghost was agent in his wonderful conception; and therefore fitly said here, to be borne, as we read, to be made; not begotten of a woman.

By this also we may shun Nestorius's rock, who thought Mary might not be called the mother of the Son of God: for the text is plain; God sent his Son made of a woman: ergo, the Son of God was the Son of Mary.

"Bound to the law." Though he were Lord of the law, yet made he himself subject to the law, circumcised according to the law, and presented in the temple, according to the law; yea, it executed upon him all the jurisdiction it had over us. It doth by good right accuse, convince, condemn us. For alas, all of us are sinners, and by nature the children of wrath; but Christ did no sin, neither was there guile in his mouth; yet notwithstanding the

law was no less cruel against this innocent and blessed lamb, than it was against us cursed and damnable sinners; yea much more rigorous. For it made him guilty before God of all the sins of the whole world. It terrified and oppressed him with such an heaviness of spirit, that he sweat blood; and in fine condemned him to death, even the death of the cross. Thus CHRIST "was made bound unto the law, to redeem them which were bound unto the law:" for he died for our sins, and endured all this for our sakes; and so being under the law conquered the law by a double right: first, as the Son of God, and Lord of the law; secondly, in our person, which is as much as if ourselves had overcome the law, for his victory is ours.

And therefore remember alway this sweet and comfortable text in the midst of all dangers, all assaults of tyrants, all temptations of Satan, in the hour of death especially, saying to the law: Thou hast no power over me; for God the Father has sent his Son to redeem me from thy bondage; thou dost accuse, terrify, condemn in vain: for I will creep into the hole which bloody Longinus made with his spear in my Saviour's side. There will I hide myself from all my foes; I will plunge my conscience in his wounds, death, victorious resurrection, and glorious ascension, besides him I will see nothing, I will hear nothing. "The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us the victory through our Lord Jesus Christ."

The novelist's exception against our translating natural sons, is idle: for our communion book doth not call us natural sons, as Christ is God's natural son by eternal generation: but as it were *naturalised* by spiritual regeneration, adopted through election and grace: so Paul elsewhere termeth us "Co-heirs with Christ." Neither doth this paraphrase wrong the patriarchs before the law, nor the prophets under the law: for as I have noted out of Martin Luther, Christ who came in the flesh once, comes in the spirit daily, crying Abba Father, as it followeth in the text; he is one yesterday and to-day, and shall be the same forever. Yesterday, before the time of his coming in the flesh; to-day, now he is revealed in fullness of time: "For ever the same Lamb of God, slain from the beginning of the world." The fathers then had Christ in spirit, which Holy Spirit made them free from the bondage of the law, so that they and we are saved by one and the same grace, by one and the same faith in one and the same Christ.

How the blessed Spirit cryeth in our hearts, assuring our spirit that we are the children of God: helping our infirmities, and making request for us with sighs, which cannot be expressed; see before, The grace of our Lord Jesus Christ, &c. This epistle doth accord with the gospel, which intimates in particular, how Christ became the Son of man, that he might make us the sons of God; how Christ is Jesus and Emanuel. Both fit the time, that in the midst of Christmas our soul might magnify the Lord, and our spirit rejoice in God our Saviour, "who was made of a woman, and made bound unto the law: to redeem those who were bound unto the law: that we might be sons and heirs of God through him."

THE GOSPEL.

MATT. i. 1.—"*The book of the generation of Jesus Christ, the Son of David, the Son of Abraham,*" *&c.*

The climax of theology is the Scripture, the climax of Scripture is the gospel, the climax of the gospel is the book of genealogy, the climax of all things is Jesus Christ, the Son of David, the Son of Abraham. He is the first; he is the last; the Alpha of the law, the Omega of the gospel, the beginning of Genesis, the amen of the Apocalypse. Veiled in the Old Testament, revealed in the New; shadowed in that, manifested in this. In one brief breath, God's word contains nothing else except the word of God. Matthew begins with this title: Paul assents to it in 1 Cor. ch. ii. v. 2. "I determined not to know anything among you but Jesus Christ crucified." Augustine says, "Unhappy is the man who knows all other things, but knows not thee; but he is blessed, who knoweth thee although he knows nothing else: nor can the knowledge of other things add to the happiness of the man, who knowing thee is supremely happy.

To read and to do the things narrated in this book of the generations of the Son of David, is the art of arts, the science of sciences.

There are two illustrious things in this frontispiece. { The inscription of the gospel. The description of Christ.

Two things are specially worthy of note in the inscription of the gospel

1st. What is it? A book. 2d. Of What? Of genealogy.

In the description of Christ also, two things are to be noted; for the Sun of righteousness shines in his

- Name
  - Proper, *Jesus.*
  - Appellative, *Christ.*
- Generations
  - Son of David.
  - Son of Abraham.

Here four things require examination,—

1. Why name these two in so long a series of Christ's parentage?

2. Why place David before Abraham, the junior before the senior?

3. To whom does the second genitive "*of the Son*" refer, to Christ or to David?

4. How was Christ the son of David, &c.?

In explaining all these, I believe the fluent Tully would be exhausted; Tertullian himself would not suffice. I therefore imitate those who depict the great globe on little maps, and give a miniature, not an image: I most faithfully render what has been given me.

The poet Æschilus used to say, "that his tragedies were choice morsels taken from the feasts of the great Homer." Thus, in every study, I endeavour to select the most delightful fruits from the well-stored tables of the best authors.

The causes which induced the holy evangelists to write this book of genealogy, were partly general, partly special.

There were two general causes.
- First, that we may believe Christ.
- Second, that we may believe in Christ.

1. That we may believe Christ, this is called historical faith. St. Luke, in the preface to his gospel, says:

"It seemed good to me also, to write all things from the very first, in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

2nd. *That we may believe in Christ.* This is called "Saving faith, unless by the temptation of Satan, we fall and die." Augustine, Epist. 80.

St. John xx. 31, says, "These things are written that ye might believe that Jesus is the Christ, and that believing, ye might have

life through his name." It appears that these reasons were common to all the Evangelists, although not declared by Mark and Matthew; for all were of the same mind and the same spirit, and were of one heart and taught one way.

The special reasons which occasioned each Evangelist to write, are gathered partly from { Scripture. Conjecture.

From Scripture. Luke signifies in ch. i. v. 1, that he was led to compile his history, because many others were endeavouring to compile histories, which they could give with equal fidelity. "Many," not Matthew nor Mark, but *Apollos*, as Bede observes; and *Basilides*, as Ambrose adds; and *Merinthus*, as Epiphanius relates; others name Nasaræorus, and Matthias, and Nicodemus, and Thomas; whose books were afterwards rejected by the Church as Apochryphal. They "took in hand," and "endeavoured," but did not *perfect*, as Origin, Ambrose, and Augustine observe.

From conjecture. St. John, called from the Episcopate of Asia Minor, wrote his Gospel against heretics. For, when the Ebionites, Cerinthians, and Nicolaitans denied the divinity of Christ, and he saw that the other Evangelists had failed to confirm these men in this doctrine, it seemed good to him to write a Gospel, which should most positively prove it. See Irenæus, lib. 3, cap. ii. Epiphanius hærisi, 51; Jerome in Catalogo; specially Augustine in preface of Exposition of John, &c.

Eusebius adds, that St John wished to preserve some things, omitted by the three others, which happened before the captivity of the Baptist, and also to testify to the truth of what the others had written. Lib. 3, cap. 26.

Matthew, being translated to the Episcopate of Ethiopia, wrote his Gospel in Hebrew, for the Jews, giving them not only a sure guide, but a system of the Christian religion. See Irenæus, lib. 3. c. 1; Athanasius, Eusebius, Augustine, lib. 1, de consensu Evan. Theophylact, &c. St. Augustine says that it is uncertain who translated St. Matthew's Gospel from Hebrew into Greek. Jerome saw it in Hebrew in the Cæsarian Library.

Bellarmine reports that one Peter Lombard is stronger than a hundred Luthers, two hundred Melancthons, three hundred Bullingers, four hundred Peter Martyrs, and five hundred Calvins; I, more justly, remark, that there is more in one sentence of Mat-

thew's golden enchiridion, than in all the voluminous works of Livy, Plato, Plutarch, Demosthenes; yes, and I add, Tully, Aristotle and Theophrastus. Incomparably more beautiful is this Margarita of Christians than Helena of the Greeks.

As ancient orators, who appeared to advantage when alone, became mute when Cicero was present; so do other writers, when compared with Matthew, shrink back as if awed by the secret spirit that breathes through his pen. Whether you take the whole book, or compare verse with verse, even the Fathers themselves sink into the insignificance of children: as Luther says, I care not for a thousand Augustines, or a thousand Cyprians, when Matthew is before me.

Some papists confess this vast superiority of the sacred writings. Among them Gerson, the very learned Chancellor of Paris, and the illustrious John Picus Mirandulanus; saying, that the judgment of a child well versed in Scripture is of more weight than that of the supreme pontiff, or the decree of a universal council, not founded on the Word of God. These things are so true that they cannot be denied.

"The Book of the Generation." This word "generation" has exercised the ingenuity of doctors.

Some think it is not the title of the whole book, but the initial of the genealogies of Christ. Others esteem it the title, but not covering every subject in the book. Others, both the title, and the title of the whole, embracing in itself the substance of the Gospel.

Sixtus Senensis gathers from the Rabbinical works, that the word used by Matthew signifies, in this place, not only "the generation," but also the whole course of life. See Gen. vi. 9, "Noah was perfect in his generation," that is, in every part of his life. Therefore, Matthew calls his Gospel "the book of the generation of Jesus Christ," as if he said, "of his life, of all his doings, from incarnation to ascension." So Luke calls his Gospel "the history of all things which Jesus began, both to do and to teach." Acts, i. 1.

"Of the generation" is put in the singular number, because Christ having too natures (human and divine) Matthew wrote only of his human nature. Of his divine generation, Isaiah says "who shall declare it?"

"Of Jesus Christ the Son of David:" a description of his name and of his nature.

Of his name, { Proper "Jesus," / Apellative, "Christ."

"Jesus," a designation of his nature: "Christ," a title of his person, dignity, and office.

The name "Jesus" was given to others, besides our Lord:—Jesus Nave, Jesus Sydrach, Jesus Josedeck; but these were not written Jesus, but Jehosua; now Jehosua signifies, "God will save:" but Jesua, "the Saviour;" thus is the title peculiar to Christ.

St. Bernard observes, the other names of Christ denote his majesty, but Jesus is the title of mercy. For to be called the Word of God, the Son of God, the Christ of God, pertains to his glory. But the name of Jesus signifies a Saviour; in which, indeed, both his glory and our safety are contained: therefore by the wise institution of the Church, we arise to salute and bow our knees, at this name; we do not indeed bow at the syllabic composition, but rather at the saving exposition of the word, reverencing the majesty of his Divine nature, and exhibiting thanks for our salvation, through that sacred name. Phil. ii. 10. Were all parts of the body converted to organs of speech, and were the body, thus vocal in all its members, to give forth melodious names, I could utter nothing so worthy as this name, this Divinity. But it is rather to be invoked in prayer, than illustrated by argument. Oh! good Jesus! be thou my Jesus! Thou hast been forgetful of thy own good, and provided against my evils. Thou art "Jesus," therefore willing, thou art "Christ," therefore able to save. As I have before hinted, the word "Christ" is an appellative of dignity and office. Among the ancients, kings and priests were called "Christs," because they were "the Lord's anointed." Is. xlv. 1, and Ps. cv., "touch not mine anointed." "But Jesus was anointed with the oil of joy above his fellows." THE Christ by pre-eminence; not only "the Christ of God," but also, "Christ, the Lord," anointed both King and Priest; as Illiricus says, thou hast three royal immunities, to judge, to rule, and to defend thy people; also three priestly immunities, to teach, to intercede, and to sacrifice. All which Jesus, our King and priest, now executes in heaven, as once he did on earth. He is our King, as the Son of David, and our Priest, as the Son of Abraham. Here occurs

the question: Why were the names of Abraham and David selected out of so long a list? Aquinas gives many reasons. First, the promises of the Messiah were given to David and Abraham. Gen. xxii. 18: "In thy seed shall all the nations of the earth be blessed." So the Apostle, Gal. iii. 16, "To Abraham were the promises given, and to his seed; not to his seeds, in the plural, but to his *seed* in the singular, which is, to Christ." And, "the Lord sware unto David, of the fruit of thy body will I place upon thy seat." Ps. cxxxii. 11. Therefore the Jews accosted him with shouts, "Hosanna to the Son of David." See Chrysostom, Jerome, Ambrose, Irenæus.

The second reason consists in the fact that as Christ was King, priest, and prophet, so he is named as the Son of David, who was king and prophet, and of Abraham, who was a priest.

Why is the name of David placed before that of Abraham? Among the reasons given by Cardinal Hugo and others, I note this one: Jesus came into the world not to call the just, but sinners to repentance. The sinner, David, is therefore placed by the Evangelist before the just man, Abraham. This is indeed a solace and a gospel to the miserable. For how shall Jesus be otherwise than Jesus to the sinner; when he himself was the son of that notorious sinner, adulterer, homicide, blasphemer, David? As he delivered the fathers, before he was himself born into this world, shall he not deliver us, their children, now that he is glorified.

It is now to be inquired, how was he the the Son of David?

Isaiah, the Homer of Sacred Poets, (as Bede calls him,) sings, ch. ix. v. 6, "Unto us a child is born, unto us a son is given." Eusebius Emisenus observes, "he was *given*" as Divine, but "*born*" of the Virgin; that was born, which should die; that was given, which should arise from the dead; that was born, which should be younger than his mother; that was given than which his Father was not more ancient. He, who was, was given; He, who was not, was born; He came into the world, who made the world; He descended to terrestrial things, and did not relinquish his heavenly nature; He took to himself our nature, not laying aside his own nature. The Word was made flesh, his majesty not being laid aside, but veiled.

For it became the Mediator between God and men to have something Divine, something human, lest being only a man, he should

be far off from God; or only God, he might be far off from man. Christ, therefore, among mortal sinners, and the immortal just, appears as a mortal to men, and just, before God. Aug. Conf., lib. 11, c. 42.

We give the remainder of this Exposition in the original latin.

Quemadmodum enim flores (authore Protagora) solem habent in cœlo patrem, solum in terra matrem: Ita Christus flos de Jesse. Patrem habuit in cœlo sine matre; in terris autem matrem sine patre; non alter ex patre, alter ex virgine; sed aliter ex patre, aliter ex virgine; de Deo Deus, de Deo patre Deus filius, inquit Fulgentius: alter in persona, non alius in natura: semper apud patrem, semper cum patre, semper de patre, semper in patre: filius ex ipso, cum ipso, hoc quod ipse.

Verus etiam homo de homine, propter hominem, secundem hominem, super hominem; unus tamen idemque, Jesus Christus, Emmanuel, Θεάνθρωπος, nobiscum Deus; ejusdem Mariæ filius et parens. Ita Paulus ad Galatas quarto, Misit Deus Filium suum factum de muliere. Secundum conditionem naturæ natus ex fœmina: supra conditionem naturæ, natus ex virgine.

Jam vero Deipara, (sicut historia sacra testatur) ex stirpe Davidica; nec non ex Abrahami stemmate oriunda. Christus itaque secundum usitatum loquendi consuetudinem apud Hebræos, et filius David, et filius Abraham, non ex ejusdem prognatus, sed ex eadem generis serie propagatus.¶

Atque sic ea, qua potui brevitate, quæstionibus istis omnibus enodate respondi: quatum attinet ad contentiosos non satis, quantum ad pacatos et intelligentes plus forte quam satis; ut ad Bonifacium scripsit Augustinus.

Si quis expectet, ut ego subtilius aliquid adijciam de Christi genealogia, quærat ille genealogicos fabulones; qui dum ænigmata nescio quæ conantur explicare, lectorum animos inextricabilibus errorum labyrinthis solent implicare.

Horum duo sunt genera: { Judæi veteres. / Judaizantes novi. }

Illi a loco veritatis aversi, et ob hoc luci veritatis adversi. Isti genealogiam Christi, vel non intelligendo reprehendunt, vel reprehendendo non intelligunt. Ambo (quod Augustinus de Petiliano) Multa dicendo nihil dicunt, aut potius nil dicendo multa dicunt. O mirabilem insaniam (inquit sanctissimus pater) aliquid de Christo narranti, nolle credi Matthæo, et velle credi Manichæo!

O curas hominum! quantum est in rebus inane! Excidium Troiæ post Homerum, aut βίβλον γενέσεως, post Lucam et Matthæum contexere. Paulus instituens Timotheum, abundare fecit eum præceptis morum, institutisque Theologiæ: sed inutiles de genealogia quæstiones, et inaniloquia, non ab auribus modo, sed ab orbis Christiani finibus arcenda judicavit. Odi semper ego Novatores, etiam recens antiquitatem amplexus sum. Itaque toto hoc sermone, quod a patribus accepi, vobis tradidi: quorum omnium hæc est summa; Liber excitat lectionem: Liber generationis electionem; Jesus devotionem, Christus obedientiam; filius David spem; filius Abrahæ fidem. In his si quid bene, quia nostrum non est, agnoscite: si quid male, quia nostrum est, ignoscite. Humanum enim (ait Aristoteles) imo regium (uti Plutarchus) imo Christianum (inquit Hieronymus) id est, vestrum est (ornatissimi viri) magna liberaliter dare, parva libenter accipere.

Gratia Domini nostri Jesu Christi filii David, filii Abraham, sit cum omnibus vobis, nunc et in secula seculorum. Amen.

Ad Clerum habita Cantabrigiæ pro gradu Doctoratus, Anno 1605.

THE EPISTLE.

Rom. xii. 1.—"*I beseech you brethren, by the mercifulness of God, that you make your bodies a quick sacrifice,*" *&c.*

It is well observed by Chrysostom, that all the sacred Epistles of this Apostle stand upon two legs especially:

To wit, { Explications: or doctrines of holy faith.
Applications: or exhortations to godly life.

The former chapters are spent in dogmatical conclusions appertaining to belief. The residue contain moral instructions of honest conversation and love: wherein our Apostle teacheth, how we should behave ourselves to God and man; and that by precept and pattern. By precept, in the xii., xiii., xiv., xv., chapters; by pattern, in the xvi. chapter.

This Scripture shows how we must demean ourselves to God, in { Body: ver. 1, "Make your bodies a quick sacrifice," &c.
Soul: ver. 2, "Fashion not yourselves like unto this world, but ye be changed by the renewing of your mind.

"I beseech you brethren." Two things induce men especially to suffer words of exhortation; opportunity and importunity; The worth of the matter, and zealous affection of the speaker. Saint Paul makes his loving affection manifest in these sweet terms: "I beseech you brethren by the mercifulness of God." He might have commanded, as he told Philemon; but for love sake, he doth rather entreat.

God the Father appeared in a still and soft voice; God the Son was not a tiger, but a lamb; God the Holy Ghost came down, not in the form of a vulture, but in the shape of a dove: signifying hereby, that preachers ought to use gentle means in winning men unto God; herein resembling the good mother which hath "ubera et verbera," a teat as well as a rod: a dug to restore such as feel their sin with the spirit of meekness: Gal. vi. 1, but a rod to whip the careless and senseless, lest they grow too wanton. And therefore St. Paul, who doth here beseech the Romans out of his love; doth adjure them also "by the mercifulness of God:" that is, as some construe it, I beseech you by mine apostolical authority, committed unto me by God's especial mercy, 1 Cor. vii. 25, as he himself expounds himself in the third verse of this chapter; "I say through the grace that is given to me:" where the

Greek verb λέγω may be translated, I command; or, by the mercifulness of God showed unto you: for as God is more bountiful, so you must be more dutiful. "We may not sin, that grace may abound;" but on the contrary, because "the grace of God, that bringeth salvation to all men, hath appeared, it teacheth us to deny ungodliness and worldly lusts, and that we should live soberly and righteously and godly in this present world."

The mercies of God to me, the mercies of God to you, be many and manifest. I beseech you therefore by the riches of his abundant mercy, make your bodies a quick sacrifice, &c.

Thus you see the zealous earnestness of the speaker: I come now to the worthiness of the matter, concerning the Romans, and in them ourselves, as much as the salvation of our souls. I beseech you therefore mark what the Spirit writeth, and first observe Paul's order: After justification he speaks of sanctification; herein intimating that good works, as Augustine said, do not go before, but after justification. As the wheel turneth round, not to the end that it may be made round, but because it is first made round, therefore it turneth round: so men are sanctified, because first justified; not justified, because first sanctified. As Aulus Fulvius when he took his son in the conspiracy with Catiline, said: "I did not beget thee for Cataline, but for thy country." So God hath not begotten us in Christ, that we should follow that arch-traitor Satan; but serve him in holiness and righteousness all the days of our life: making ourselves a quick sacrifice, &c.

There are two kinds of sacrifices:
- Expiatory, for sin; which we cannot offer. See Epist. Dom. 3.
- Gratulatory, of thanks and praise, which we can and must offer.

And hereof there are three kinds, according to the three sorts of goods; of the
- World.
- Mind.
- Body.

1. We must offer our goods of the world, Heb. xiii. 16, "To do good and distribute forget not; for with such sacrifices God is well pleased. He that hath mercy upon the poor, lendeth unto Lord."

2. We must offer to the Lord the goods of our mind, by devotion and contrition, Psal. li. 17, "The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt thou

not despise." When by divine meditation and devout prayer, we beat down the proud conceits of our rebellious hearts, we kill and offer up as it were our son Isaac; that which is most near, most dear unto us.

3. We must offer to the Lord the goods of our body; which are done { Patiendo, by dying for the Lord. Faciendo by doing that which is acceptable to the Lord.

Martyrdom is such a pleasing sacrifice, that as Ambrose said of his sister: "I will call her martyr, and then I shall be sure to commend her enough. See Epist. on St. Stephen's day.

St. Paul here means a sacrifice by doing; Give your members as weapons of righteousness to God. For as Christ offered up himself for us, so we made conformable, should offer up ourselves unto him. And Christ hath delivered us from the hands of all our enemies, it is our duty to sacrifice perpetually to him, ourselves and our souls, and so live to him who died for us. Lest we should err in our offering, St. Paul shows all the causes: Efficient: "ourselves." Material: "our bodies." Formal: "quick and holy." Final; "acceptible to God." Or, as others observe, St. Paul sets down four properties of a sacrifice: 1. "Sound and quick." 2. "Sanctified and holy." 3. "Pleasing." 4. "Reasonable."

First, our sacrifice must be sound and quick; not blind, not lame, not feeble, Malach. i. 8. We must not offer to the devil our youthful years, and lay our old bones upon God's altar: his sacrifice must be the fattest, and the fairest; he must have both head and hinder parts: hereby signifying that we must remember our Creator in the days of our nonage, as well as in the days of our dotage: for if we defer our offering till the last hour, when sickness, the bailiff of death, hath arrested us, and pain, sickness's attendant, dulled our senses, it cannot be called a quick, but a sick; not a living, but a dead offering. That our sacrifice therefore may be quick, let us, I beseech you, begin quickly to dedicate ourselves unto God.

"Or Quick." That is willing: for those things are said to be quick, which move of themselves; and those dead, which do not move but by some outward violence: we may not then be stocks and blocks in God's holy service, doing no good but upon con-

straint of law, and penalty of statute: such oblations are not acceptable, because they be not quick. The Lord loveth a cheerful giver and thanksgiver. Nothing is done well, but that only which is done with our will, freely, readily, lively.

"Or Quick." That is, quickened through faith: for as the soul is the life of the body, so faith is the life of the soul; without which he that liveth is dead: for the just doth live by faith. Seneca said, when he passed by the ground of that voluptuous Epicure; "Vacia lieth here dead and buried;" and so Paul of a widow living in pleasure; she is dead even while she doth live. That our sacrifice therefore may be living, it must proceed from a faith that is lively.

"Or Living." That is, a continual sacrifice. The sacrifices of the Jews have now their end; but the sacrifices of Christians are without end. We must always give thanks and always pray. The fire on our altar must never go out, our sacrifice never die.

In the Law beasts appointed for sacrifice were first slain, and then offered; and that for two causes especially: first, (as Ambrose notes) to put the sacrificer in mind what he deserved by sin; namely, death: and secondly, because those bloody sacrifices were types of Christ's death on the cross, which is the propitiation for our sins. In like manner every Christian sacrifice must be dead to the world, that he may live to God; mortifying his earthly members, and crucifying his carnal affections, that he may become a new creature in Christ.

As death deprives a man of natural life, so mortification destroys the body of sin; which is the sensual life: "We must die for a time in this life, lest we die for ever in the next life." Aug. We must rise again with Christ, saith Paul. Now a man must be dead before he can rise again: first, grafted with Christ to the similitude of his death, and after to the similitude of his resurrection. He that lived ill, and now demeans himself well, is risen again from the death of sin, to the life of grace; mortified, and yet a living sacrifice; the more mortified, the more living, Rom. viii. 13. "If ye mortify the deeds of the body by the spirit, ye shall live." This killing of our beastly desire is very fit, whether we consider ourselves,

As men; that we may lead our life not according to sense, but according to reason: otherwise we should be rather sensual beasts than reasonable men.

As civil men; that we may not live according to lust, but according to law; though not according to conscience, yet according to custom, that we break not the statutes, and disturb not the commonwealth wherein we live. The philosophers in old time comprehended all points of mortification in these two words, "SUSTAIN AND ABSTAIN."

As Christian men; for he that will be Christ's disciple must deny himself. He must deny his kin, his goods, himself. The kingdom of Heaven suffereth violence, and the violent take it by force: that is, by mortification and daily fighting against the lusts of the flesh; as Basil, Chrysostom, Augustine, Hierome, Gregory, Theophylact, Euthymius expound it.

Last of all, yet most of all, mortification is necessary for eminent persons, either in the ministry or magistracy. For great ones ought especially to be good. Their sacrifice must be most quick, that they may be patterns unto others; as it were walking statutes, and talking laws to the people.

"Holy." The second thing required in our sacrifice: so we read: Levit. xxii., that unhallowed and unclean persons ought not to touch the things of the Lord. "Ye shall be holy, for I the Lord am holy." This is the will of God, even our sanctification.

The word ἁγία is derived, as Plato notes, of the private particle α and γαῖα, signifying that holy things are not infected with the corruptions and filth of the world: when our throat is an open sepulchre, when our mouth is full of cursing and bitterness, when our feet are swift to shed blood, when our bodies are sinks of sin, we cannot be an holy sacrifice: for the law is plain, "Ye shall not offer anything that hath a blemish, not a beast that is scabbed, not a bullock, nor a sheep that hath a member lacking. The drunkard then that is ἀκέφαλος, without his head (as Clemens Alexandrinus termed him) and the coward who wants an heart, and the rotten adulterer, whose body is neither holy nor whole, is no sacrifice for the Lord. We must be good in our youth, better in our manhood, best of all in our old age: we must grow from grace to grace, till we be of full growth in Christ; dedicating all that is within us, all that is without us, all that is about us, unto the service of God.

Servius, expounding the words of Virgil, Qui fœdera numine sancit, affirms that sanctum is sanguine consecratum, consecrated with blood, and so must our sacrifice be consecrated and dipped

in Christ's blood, in whom only God is well pleased; and therefore, as it followeth in the text, if holy, then acceptable.

Now that it may be well accepted of God two things are required: 1. That it be grounded upon his word. 2. That it be performed in faith.

1 Sam. xv. 22. Obedience is better than sacrifice: no sacrifice then is pleasing to God, except it be done according to his will: invocation of saints, adoration of the consecrated host, administration of the sacraments under one kind, divine service in an unknown tongue; praying to the dead, mumbling of masses, jumbling of beads, worshipping of images, and other like trash, which are the very Diana of the Romish religion, have no foundation in Holy Scripture; not built upon the rock Christ, but upon the sands of human brains, and therefore not acceptable, but abominable to the Lord. A new religion is no religion: "To devise phantasies of God is as bad as to say there is no God."—*Hilary.*

Again, courses of life not warranted by God's own book, such as are rather avocations from God and goodness, than vocations, as ordinary cheating, brotheldry, conjuring, and all other unlawful occupations or professions, are not a sweet savour to God, but altogether stinking in his nostrils: If we will have our sacrifices acceptable, they must be first holy. So divine Plato, "Whatsoever is good and holy, that is acceptable to God."

Secondly. Sacrifice must be performed in faith, otherwise though it be warranted by God's own word, it is not acceptable: prayer, receiving of sacraments, hearing of the Scriptures, &c., are holy sacrifices, and yet not pleasing God, if done without faith. As our Apostle, Rom. xiv. 23: "Whatsoever is not of faith is sin;" that is, whatsoever is against our conscience: so when the recusant comes to church against his conscience, to satisfy the law of man, not to certify his love to God, it is not an acceptable sacrifice. If a man be a lawyer, a physician, a merchant, a soldier, against his conscience, though his calling be never so good, yet his oblation is bad. Or as others expound that text more fitly: whatsoever is not done in a good assurance, that God for Christ's sake will accept of it and us, it is sin. Christians are priests offering spiritual sacrifices acceptable to God by Jesus Christ.

All good works without faith in him are like the course of an horse that runneth out of the way, which taketh great labour,

but to no purpose. For unbelieving gentiles and misbelieving heretics, albeit they be never so witty, never so virtuous, are no sweet savour to the Lord.

"Reasonable." We read in the law, that every sacrifice was seasoned with salt: now salt mystically notes discretion: as Coloss. iv. 6. Let your speech be gracious always, and powdered with salt; that is with wisdom and sobriety. When Paul then exhorteth us to give our bodies a reasonable sacrifice, his meaning is, that all things must be done in order, comely, discreetly. The Proverb is good, "An ounce of discretion is worth a pound of learning:" for as zeal without knowledge is blind, where it rushes more madly, there it confounds more grievously: so knowledge without discretion is lame, like a sword in a madman's hand, able to do much, apt to do nothing but evil. He that will fast, must fast with discretion; he must so mortify, that he do not kill his own flesh. He that gives alms to the poor, must do it with discretion: quoth Agustine: to every one that doth ask, but not every thing that he doth ask: so likewise pray with discretion, observing place and time: place, lest thou be reputed an hypocrite; time, lest accounted an heretic, like the Psallianists and Euchitai.

Others expound the word reasonable as opposite to the Jews' oblations. As if Paul should speak thus: In the law dead beasts, but in the Gospel reasonable living men are to be sacrificed unto God. Every Christian is a sacrificer, every lay-man a priest, but the pastor is a priest of priests, one that sacrificeth his people by teaching, and exhorting them to give up their bodies, a quick and holy sacrifice to the Lord. "I am," saith Paul, "the minister of Jesus Christ towards the gentiles, ministering the Gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost."

Hitherto concerning the first general branch of St. Paul's exhortation. Now, as musicians do not only teach their scholars what they shall sing, but also what they shall not sing, that they may follow that which is good, and eschew that which is evil: so Paul doth not only show what we must do, but also what we must not do: "Fashion not yourselves like unto this world."

World, used in the worse sense, signifieth either the wicked men of the world, or else the vain things of the world: the

wicked men, as John xii. 31; the Devil is termed "the Prince of the World," that is, of the wicked in the world, who make themselves his vassals, by yielding to his temptations, according to that of Paul, "He is our master, to whom we submit ourselves, as servants." It is not Satan's power, that he doth thus domineer in the church; for he was bound and cast out of the church; but it is the weakness and wickedness of men, who loose him, and open the gate when he was shut out; admitting him as lord of misrule, ruling and overruling those who are children of disobedience, Ephes. ii. 2.

Secondly: the word World, taken in a bad and more strict sense, signifies the pomps and vanities of the world. As 1 Epist. John, ii. 15. "Love not the world, neither the things of the world:" that is, as himself construeth himself, "The lust of the flesh and pride of life."

According to both acceptations, it may be expounded in this text; as if St. Paul should say, Brethren, I beseech you by the tender mercies of God, that ye fashion not yourselves, either according to the wicked men, or according to the vain things of this world.

For the first: Two things occasion fashion in the world:

1. Multitude: for Custom is not only another nurture, but as it were another nature. And, as the lawyers speak, "That which is done by many, is thought at length lawful in any. 2. Greatness: For He that is highest, hath always most followers. Augustus, a learned prince, filled the empire with scholars; Tiberius, with dissemblers; Constantine, with Christians; Julian, with atheists.

So that Paul understanding how prone men are to follow fashions, adviseth us here, not to conform ourselves according to the world.

In complement of courtesies and common civilities, it is not amiss to follow either the most or the best. In matter of church orders and ceremonies, it is insolent singularity not to fashion ourselves according to that which is enjoined by the best, and used by the most; yea, even in the main points of holy religion. If the great be good; and the most, best, we may follow both.

But St. Paul's meaning is, that we may not follow wicked men in their wickedness, nor worldly men in their worldliness, nor good men but in that they are good; as he saith elsewhere, "Be

ye followers of me, as I am of Christ:" for as in imitation oratory, there are two sorts of examples; one necessary to be followed always in all things; as Demosthenes among the Grecians, and Tully among the Latins; another to be followed in some things, and at some times, as Poets and Historiographers: Even so there are two sorts of examples in Christian imitation; the one necessary, which is Christ the way, the truth, and the life, "Via in exemplo, veritas in promisso, vita in præmio." The truth, in his learning, the way for his living, as the Fathers usually gloss that place. The others are to be followed in some things, and at some time, as Paul, Peter, Augustine, Chrysostom, Nazianzen, and other blessed saints of God, whose lives and lines are so far forth to be followed, as they swerve not from our chief copy, Christ. In sin we may not follow the good, much less he wicked of the world, be they never so many, never so mighty: we may not be drunken, because it is the fashion among the most; nor live lasciviously, because commonly great ones are wantons. In this point the Scriptures are plain and peremptory: "The gate is wide, and way broad, that leadeth to destruction, and many go in thereat. Ergo, we must not follow the most. "Do any of the rulers believe in Christ?" Ergo, we must not fashion ourselves according to the greatest.

In the old world many were drowned, only Noah and his family saved: in Sodom many wicked beasts destroyed, only Lot and his house delivered. There were two malefactors hanged, one Christ crucified; two extremes, one virtue; many thorns, one lily; Cant. ii. 2, "Like a lily among the thorns, so is my love among the daughters."

It is said, Apoc. xx. 12, that at the last day the books shall be opened, and another book, which is the Book of Life. Where some note, that the book wherein God's elect are registered, is but one; but the books of the reprobate are many. "The number of fools is infinite;" but God's people, which are truly wise, "a little flock." Christendom is the least part of the world: they that profess Christ aright, are the least part of Christendom; and of this little part, many be called but few chosen: professing they know God in their words, but denying him in their works; arrant heretics, as one wittily, not disputing against religion, but living contrary to religion; marching under

Christ's colours, and yet fashioning themselves according to the world.

Here some will object: If I fashion not myself like the world, I shall be played upon, and made a very Tabret: I shall become the by-word and song of the people. First, according to the rules of reason, he is base that dependeth on vulgar breath.

> "Qui pendet ab errore et opinione vulgi,
> Pendet magis atque arbore qui pendet ab alta.
>
> The hangman's victim dies an easy death,
> Compared with his, who hangs on people's breath.

Augustine, who reckoned out of Varro, 288 divers opinions concerning the chief good, affirms notwithstanding, that no man ever was so mad, as to place his happiness in common fame, because that is but wind, and of wind it is said in the Scripture, that "no man knoweth whence it cometh, and whither it goeth." As the child's love, so the people's commendation is forgotten, and forgotten in an hour. Socrates in Plato suspected evermore that to be bad, which the vulgar extolled for good. And Pliny gave this rule in the school, That he declaimed worst, who was applauded most.

Secondly, it is an axiom in the Bible, "that amity with the world, is enmity with God." He that is a parasite to men, is not the servant of Christ; it is an unhappy thing to converse with ungodly wretches in the tents of Kedar; to be brother unto the dragon, and companions to the ostriches. Yet Noah must not follow the fashions of the old world; Lot must not follow the fashions of Sodom; Job must not follow the fashions of Uz; we must not follow the fashions of our corrupt age; but as Paul exhorteth, in the midst of a crooked and naughty generation, we must be pure and blameless, shining even as lights in the world, striving evermore to walk in the narrow path, and to enter in at the straight gate.

Again, we may not conform ourselves to the greatest: "the king agrees with me," is no good plea, when God shall reckon with us at the last and dreadful day. Some men are so much at other men's service, that they neglect altogether God's service. That thou didst follow such a lord, and humour such a gentleman; that there were better men in the company when thou didst this villany; that vanity will not go for a current excuse; when

Almighty God shall come to judgment, then sceptres and sepulchres shall be all one, princes and peasants shall be fellows.

As in chess-play, so long as the game is in playing, all the men stand in their order, and are respected according to their place; first, the king; then the queen; then the bishops; after them, the knights; and last of all the common soldier: but when once the game is ended, and the table taken away, then all are confusedly tumbled into a bag, and happily the king is lowest, and the pawn upmost. Even so is it with us in this life; the world is a huge theatre or stage, wherein some play the parts of kings; others, of bishops; some, lords; many, knights; others, yeomen: but when our Lord shall come with his angels to judge the world, all are alike. For if great men and mean persons are in the same sin, they shall be bound together, and cast as a fagot into hell-fire. And, therefore, let us not fashion ourselves according to the wicked whether prince or people.

Secondly, we must not fashion ourselves according to the vanities of the world, and that for two causes especially:

1. Because they be transitory: where note the world's mortality.

2. Because they be not satisfactory: where note the soul's immortality.

For the first, all the things of this world are of such a fashion, as that either they will leave us, or else we must leave them. They leave us; All "riches have their wings, and make their flight like an eagle," Prov. xxiii. 5. We leave them; "As the partridge gathereth the young, which she hath not brought forth; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool," Jer. xvii. 11.

The partridge, as Ambrose writes in his 48th Epistle, maketh a nest of eggs, which she layed not; but so soon as the birds are hatched, the true mother calls them all away from the stepmother. So it is, saith Jeremy, with the covetous man, he broods over mercenary plans, like a brood goose, or as a hen that sits; he keeps his nest, and sits as it were brooding, but when his chickens are hatched, he hears a voice from heaven; "O fool, this night will they fetch away thy soul from thee, and then whose shall these things be which thou hast provided?" Indeed many men reputed him wise while he lived; but at his end, when by

the finger of God, we see that his goods are otherwise disposed, either escheated to the king, or restored to the true masters; or else by some small error in his will, carried away by those whom he never loved: at his end, when every partridge shall call his young, then those that are wise, shall account him a very fool: "Lo, this is the man that took not God for his strength, but trusted in the multitude of his uncertain riches, and strengthened himself in his wickedness." And therefore love not the world; neither the things of the world; for the world passeth away, and the lust thereof, being only certain in being uncertain.

Secondly, things of this world are not satisfactory, they do not fill and content the mind of man. The eye cannot be satisfied with seeing, nor the ear filled with hearing: and things have an emptiness and extreme vanity, purchasing unto the possessors nothing but anguish and vexation of spirit: and the reason hereof, as Vivaldus observes, is, because the heart of man is made like a triangle, and the world round as a circle. Now a circle cannot fill a triangle, but there will be some corner empty.

Nothing can fill the mind of man, but the blessed Trinity, when God the Father, the most ancient of days, shall fill our memory; God the Son, who is wisdom itself, shall fill our understanding; God the Holy Ghost, who is contentation and love, shall sit in our will; then all the powers of our mind will be at rest, when they shall enjoy him who made them. But the things of this world afford no perfect and absolute contentment; and therefore fit not yourselves according to the world's figure, which is a circle; but be ye renewed in your mind, which is a triangle, representing the sacred Trinity.

Take a view with the wise man of all worldly things; in brief, doth any pleasure satisfy? No: pleasure is like lightning: the moment of its birth, is its death; it is sweet but short; like hawking, much cost and care for a little sport.

The prodigal child wasted both goods and body, yet could not have enough; at the last, not enough hog's meat.

> "Virgo formosa superne,
> Desinit in turpem piscem malesuada voluptas."—*Horace.*

> 'Twas pleasure's form. Most beauteous in her bust;
> With feet as foul as ever touched the dust.

Doth learning, that incomparable treasure of the mind, satisfy? No: The more a man knoweth, the more he knoweth that he

doth not know; so that as Solomon saith, "He that increaseth knowledge, doth increase sorrow."

Doth honour content a man? No: The poor labourer would be written yeoman; the yeoman after a few dear years is a gentleman; the gentleman must be a knight; the knight, a lord; the baron, an earl; the count a duke: the duke, a king: the king would Cæsar be: and what then, is the world's emperor content? No.

"Unus Pellæo juveni non sufficit orbis,
Æstuat infœlix angusto limine mundi."—*Juvenal.*

One world is not enough for Alexander, and therefore he weeps, and is discontent; as if he wanted elbow room.

In the state ecclesiastical, the begging friar would be prior; the prior, an abbot; the lord abbot, a bishop; the bishop, an archbishop; the metropolitan, a cardinal; the cardinal, pope; the pope, a God; nay, that is not enough, above all that is called God: 2 Thes. ii. 4. This made Bernard wonder, "O ambition, cross of the ambitious, how dost thou pain, yet pleasure all men!"

Do riches content? No: the more men have, the more men crave; and that which is worst of all, they are the greatest beggars when they have most of all. "He that loveth silver, shall not be satisfied with silver," Theophylact. As the poor man crieth out, What shall I do? for I have no money. So the covetous wretch as fast complaineth, What shall I do to take care of my money? Luke xii. 17.

Those drinks are best that soonest extinguish thirst; and those meats, which in least quantity do longest resist hunger: but here the more a man doth drink, the more thirst; so strange in some is this thirst, that it maketh them dig the pits, and painfully draw the water, and after, will not suffer them to drink. This, saith Solomon, is "an evil sickness, and a great vanity, when a man shall have riches, and treasure, and honour, and want power and grace to joy in them."

Thus you see, the world is like a butterfly with painted wings, either we fail in pursuing it, or else when we have caught it, it is so vain, that it giveth no contentment. Herein is the true difference between earthly things and heavenly things; the one are desired much, but being obtained, they content little: the other are desired little, but once gained, satisfy much: and therefore, "Lay not up treasure upon earth, where the moth and canker

corrupt, and where thieves dig through and steal," for these things are neither "vera" nor "vestra," neither good, nor yours, but lay up treasure for yourselves in heaven. If ye will not hear the words of Scripture, behold the works of nature. Man's heart is broad above, narrow beneath; open at the top, close below: to signify that we should enlarge and spread our affections toward heaven and heavenly things, and draw them to as narrow a point as possibly we can, concerning earth and earthly things; and so by the fashion of our heart, we may learn not to follow the fashion of the world.

"Be ye changed by the renewing of your mind." We are formed by God, deformed by Satan, transformed by grace;

1. Sacramentally, by baptism.

2. Morally, by newness of life; which our apostle means in this place. That which follows in the text, is expounded in the Epistle for the next Sunday.

THE GOSPEL.

LUKE ii. 42.—"*The father and mother of Jesus went to Jerusalem after the custom of the feast-day,*" *&c.*

This Gospel is a direction how parents ought to carry themselves towards their children, and how children also should demean themselves towards their parents: the one, by the practice of Joseph and Mary; the other by the pattern of our Saviour Jesus Christ.

Parents' care touching their children concerns their { Soul. Body.

Their soul: That they be "brought up in instruction and information of the Lord;" that is, in godliness and civility: by the one they shall keep a good conscience before God: by the other they shall obtain a good report among men: the which two, conscience and credit, must chiefly be sought after in this life.

For the body: Parents ought to provide competent sustenance and maintenance: guarding their persons, and regarding their estates: all which is performed here by Joseph and Mary towards Christ.

First, for the soul's institution; they did instruct him by precept and example: precept, bringing him to the temple, that he might be taught; and that not only this once, but often, as often as law did require. So Juvencus expressly,

> "Ad templum lætis puerum perducere festis.
> Omnibus annorum vicibus de more solebant."
>
> As oft as festal seasons roll'd around,
> They gladly led their boy to Zion's mound.

This should teach all parents, how to teach their children: especially, that they send them unto the public catechising in the Church, and that according to canon and custom; for the common catechism, which authority commands, is fit and full, as containing all the virtues necessary to salvation, and the means whereby those virtues are received and conserved.

The principal virtues of a Christian are faith, hope, charity.

The Creed is necessary for faith; as teaching us what we have to believe. The pater noster is necessary for hope; teaching us what we are to desire. The ten commandments are necessary for charity, teaching us what we have to do. The sacraments are instruments of grace, by which those virtues are conveyed unto us,

and continued in us. As to build a house, it is requisite, first to place the foundation, then to raise the walls, and last of all to cover it with the roof: so saith Augustine, to make in our souls the building of eternal salvation, we need the foundation of faith, the walls of hope, the roof of charity. The tools, as it were, wherewith all these be wrought, are the sacred word and blessed sacraments; our catechism then in brief, comprehending all these matters, and all these means; and standing upon the same legs especially with the Genevan (Cat. Calvin) and Roman Catechism, (Bellarm. Cat.) cannot be distasted either of accusant or recusant out of devotion and piety, but out of faction and malice: well, or rather ill, each may say with the poet,

> "Non amo te Sabidi, nec possum dicere quare:
> Hoc tantum possum dicere, non amo te."—*Martial.*

> I do not love thee Sabidi,
> I cannot tell the reason why;
> I do not love thee, Sabidi.

"The father and mother." Joseph was not the natural father of Christ, but father,

In
- Opinion: Luke iii. 23, Jesus, as men supposed, was the son of Joseph.
- Care: being his nursing father, appointed of God; for nurses are called mothers, and patrons fathers.—*Theophilact.*
- Law: being husband to Mary, and nigh of kin to Christ. *Augustine.*

But Mary was the mother of Christ, not only in opinion and care, but in truth and in deed. "Mater a materia," the very matter of Christ's body was of the Virgin Mary, Gal. iv. 4, "God sent his Son made of a woman." See Epist. Sunday after Christmas.

Secondly, these parents instruct their children by their own example; for they do not send, but bring him up to Jerusalem, after the custom of the feast-day. The which is the shortest cut of teaching, "Longum iter per præcepta, breve per exempla." The parent's good life prevails more with his child, than a good lesson. (Jerome.)

Their devotion is seen in
- Going up to Jerusalem, after the custom of the feast.
- Tarrying there, fulfilling the days.

St. Paul exhorts us to pray at all times, and in all places; for the whole world is God's universal, and as it were, cathedral church; and every particular Christian is, as it were, his private chapel and temple; Daniel prayed in the lions' den, Jonas in the whale's belly, Job on the dunghill, and the thief on the cross; yet the Lord heard their prayers, and granted their requests. It is lawful then in private to pray when and where we shall judge most meet: but God for his public worship hath in all ages assigned certain times and certain places. The most special time is his Sabbath, and the most special place the temple; so we find precept and practice. Precept, "My house shall be called the house of prayer," the which is repeated by Christ in three Evangelists.

Practice: the publican and the pharisee went up into the temple to pray, Luke xviii. Anna prayed in the temple, Luke ii. Peter and John went up into the temple at the hour of prayer, Acts iii. Christ himself daily teaching in the temple, Luke xix.

After Christ, by reason of the great persecution, the Christians assembled not in the fittest, but in the safest places; in process of time they did erect oratories; not in any sumptuous or stately manner, which neither was possible by reason of the Church's poverty, nor plausible in regard of the world's envy; but at length when Almighty God stirred up religious kings and queens, as nursing fathers and nursing mothers of the Church, that which the Christians before either could not, or durst not do, was with all alacrity performed; in all places temples were built; no cost spared, nothing too dear which that way should be spent: sacrilegious wretches are not now more desirous to pull down, than those devout professors were to set up churches.

Now one chief cause, why God in all ages would be served in public temples, is, that his Church might be distinguished from the conventicles of heretics and schismatics, that as all of us acknowledge one God, and one Christ, so all of us might have one faith, and one baptism, and uniformity in doctrine, and a conformity in outward ceremonies, for the better delivering of this doctrine.

The parents of Christ did therefore well in joining themselves unto the congregation, and observing the public ceremonies of the church. At that time the temple was made a den of thieves; and yet Joseph and Mary join with the Church in the public worship of God; whose example doth exceedingly cross the practice of

Brownists and all other recusants, who refuse to communicate with us in our temples; because some things, as they pretend, are amiss. Joseph and Mary took part with God's priests and people in that which was good, and as for the rest, they did not meddle further than their place required. They went this long journey to satisfy the law, as also by their good example to stir up others, to reverence the public ceremonies and ministry.

By the law, men only were bound to keep the general solemn feasts, as we read, Exod. xxiii. and Deut. xvi. 16. "Three times in the year shall all the males appear before the Lord thy God in the place where he shall choose;" so that Mary went not up to Jerusalem as compelled by the law, but only carried with pure devotion to God, and unfeigned love to her husband and child.

Here then is a notable relic for women to behold: Mary free by the letter of the law, by the custom of the country, dwelling at Nazareth, a great way from Jerusalem, did notwithstanding every year go with her husband unto the feast of the passover. In our time, many women, unlike this good lady, will be content, even on the Lord's day, to toil at home about their own business, and gad abroad to meddle with others' business, rather than they will accompany their good husband Joseph, and their towardly son Jesus, unto God's house.

"And when they had fulfilled the days." That is, whole seven days, according to the custom. They came with the first, and went home with the last. Worldly men, for their honour, will ride post to the Court, to be knighted with the first; for their profit, at mill and market first; for their pleasure, at the play first; at hunting first; first at any merry meeting: but as for the church, they think they come too soon, and stay too long. Winter days are too short for hunting, summer days too short for hawking, yet one hour of seven days is thought long that is spent in God's holy worship; as one wittingly, "Long salmons and short sermons please best." And yet if we look not with the spectacles of the world, but with the eyes of faith, discerning all things aright, we shall find that there is no such honour, as to be God's servant, no such gain as godliness, no such pleasure as a good conscience.

The congregation under the law was not dismissed without the priest's benediction and valediction; the which custom is retained

in the Christian Church, that no man depart out of the temple, before the divine prayers and sermon end: so the 4th Council of Carthage decreed, excommunicating all such as offend in this kind.

Thus you see Christ was instructed by good lessons and life: so that if Jesus had not been Jesus, to be saved and not a Saviour, he might have said of his mother Mary, what Augustine writes of his mother Monica: She laboured with more solicitude over the birth of my soul than at the birth of my body. She laboured with my body, that I might be born for a time; with my heart, that I might be regenerated for eternal glory.

Now for his body: when he was missing, Joseph and Mary sought him instantly with all diligence till he was found: "Behold, thy father and I have sought thee weeping." Where literally note Mary's humble carriage toward her husband Joseph, and the care of them both over Christ their child. The dutiful respect of Mary toward Joseph is observed in the order of her words, in that she saith, thy father and I, not, I and thy father. As Cardinal Woolsey's style, "Ego et rex meus," I and my King, is insupportable in the politics, so I and my husband insufferable in the economics. It was Ahassuerus' edict, and it is God's law, that "all women, both great and small, shall give their husbands honour, and that every man shall bear rule in his own house;" for the man is the wife's head, and the wife is her husband's subject. "Thou shalt be subject to thine husband, and he shall rule over thee," Gen. iii. 16. So that a woman murdering her husband is accounted by the civil laws a paracide, by the statutes of our land a traitor.

The next remarkable point is the joint care of them both over Jesus: "Thy father and I have sought thee weeping." As Paul said to Timothy, so we to every father, Keep that which is committed to thee. Have a tender eye over thy child, which is a pledge of God's goodness, and that happily which may move thee more, flesh of thy flesh, and bone of thy bone; not only a lively picture, but a living and a walking image of thyself. Barren Sara was so glad of a child, that she called her only son, Isaac, that is, laughter. How wicked then is that parent, who neglecteth his own flesh, his only child, which is a token from Heaven, and ordinarily the best monument of himself after death on earth?

As this example concerns the natural father, so likewise the civil and ecclesiastical: for, neglect in the guardian is evil to his ward, detriment to the flock is ignominy to the pastor. Pastor and prince must seek the good of such as are under them, as Joseph and Mary did Christ, with careful hearts, &c. In a mystical sense these words insinuate, when, where, and how Christ is to be found of us.

1. When? On the third day.
2. Where? In the temple.
3. How? "Socialiter."—In unity: "thy father and I."
   "Desiderabiliter."—With an earnest desire to find.
   "Lachrymabiliter."—With tears: "have sought thee sorrowing."

First, Christ is to be found on the third day: verse 46, "It came to pass three days after, that they found him in the temple." The first day was the time before the law, in which, as Christ told his apostles, all the patriarchs and holy fathers desired to see the things which they saw, and could not see them; and to hear the things which they heard, and could not hear them.

The second day was the time under the law, when also the priests and prophets expected Christ, but they could not find him: therefore the prophet Esay crieth out in his 64th chapter, "Oh that thou wouldst break the heavens, and come down."

The third day is the present time; this acceptable time of grace; wherein Christ is to be found: the hour is now. Therefore to-day, while it is to-day, seek the Lord, even while he may be found; call upon him while he is near; for the next day, which is the fourth day, is the time after death, and then he cannot be found or sought.

"Joseph and Mary could not find Christ among their kinsfolk." He that will find Christ, must forsake friends, forget his own people, and his father's house. They found him in Jerusalem, that is, in the Church, among the faithful: not among barbarous heathens, or blasphemous heretics; his dwelling is at Sion, there you may find him among the doctors in the temple: not in the market, not in the tavern, but in the temple, for he is to be found in his Word, in his sacraments, among the doctors and preachers. If this lesson, often taught, were once learned, it would make you to frequent God's house more diligently, thirst after his Word more greedily, respect Christ's ambassadors more reverently.

The third point to be considered is, how Christ is to be found: Socialiter, in unity, "thy father, and I." God is love, and his followers are the children of peace, and his ministers the messengers of peace, his doctrine the doctrine of peace; and therefore if we will find him, we must follow the truth in love."

God said to the Serpent, "I will put enmity betwen thee and the woman, and between thy seed and her seed." But if we seek Christ in contention, all the feud is among ourselves, and not between Satan and us: all our fight is against our friends, and not against our foes.

Again, we must seek Christ earnestly; Christ, and nothing but Christ: Jesus, for Jesus. And lastly, we must seek Christ, "lachrymabiliter," sorrowing.

Now did Mary fear for three causes, as interpreters observe:

1. Lest Christ should leave her, and ascend to his Father in heaven.

2. Lest he should fall into the hands of persecutors.

3. Lest he should forsake the Jews, and go to some other nation.

So we must seek Christ with three sorts of tears: of
- Devotion; lest he withdraw his gracious countenance from us.
- Contrition, when he doth absent himself for a time.
- Compassion, when any member of his is afflicted and persecuted.

"And he went down with them, and came to Nazareth, and was obedient to them." As the former part of this Gospel is a pattern for parents how they should instruct their children; so this latter is a glass for children, how they should obey their parents. For every line of Christ is a copy for a Christian. In that therefore the Lord of all submitted himself to the government of his supposed father, and underling mother, as Jerome notably, he venerated the mother, of whom he himself was the Father, he reverenced the nurse, whom he had nursed; and that for the space of thirty years, executing filial and economical duties in their house; what doth he but teach obedience to superiors? especially, that children should honour their father and mother, albeit they be never so mean; for this subjection is a virtue, not a weakness.

If parents enjoin things unlawful, and contrary to Scripture,

then, as expositors upon this text commonly note, we must prefer our Father in heaven before our fathers on earth, and say with Christ, "How happened it that ye sought me? wist ye not that I must go about God's business?" Otherwise we must not offend them so much as with a wry look. See Decalg. com. 5.

The dutiful child shall prosper as Christ, in favour with God and men; but graceless Ham shall be cursed; rebellious Absalom, disobedient Phineas and Hophni shall not live out half their days. It was God's law that the stubborn child should be stoned to death openly, that all might hear and fear. By the common laws, he that murders his parent, is reputed a petty traitor. By the civil laws in olden time, an offender in that kind was sowed in a sack, with a dog, a cock, a viper, and an ape, and so cast into some deep water, as unworthy to reap the benefit of any element. For so Tully doth excellently gloss that law: "He, who dishonours his parent, that gave him birth, should want all those elements, from which every thing is said to have arisen. Air is common to the living; earth to the dead; water to the drowned; shore to the cast up. But let him so live, while he can, as not to breathe the fresh air of heaven; so let him die, that his body shall be unburied; let the waves toss him, but never submerge him; and at last, let him be cast up on those crags, where the soul knows no rest."

It is probable that Christ submitted himself to Joseph, and used his occupation; but what it was, I cannot show: you need not know. St. Hilary thinks he was a smith; Hugo, that he was a mason; most divines, that he was a carpenter. So Justin Martyr, and other ancient doctors have gathered out of Matt. xiii. 55, Mark vi. 3. See Sixt. Senens. bibliothec. lib. 6, annot. 62. Baron. annal. Tom. 1, an. 12. Jansen. concord. cap. 54. Maldonat. et Rhemis. in Matt. xiii. 55.

Now then in that Christ exercised a mechanical trade, we may learn that a poor man may serve God, and often do much good in an honest occupation: the text saith, "Jesus prospered in wisdom and in favour with God and men."

"Mary kept all these sayings together in her heart." It was well she layed them up, better that she kept them, best of all that she kept them all. Let us also lay these things up in our secret treasury, that being inwardly grafted in our hearts, they may bring forth in us the fruit of good living.

This Gospel is well fitted to the day; for after the celebration of Christ's birth, circumcision, epiphany; what should follow but his first manifestation in the temple, and then on the next dominical his first miracle wrought in Cana of Galilee.

The Gospel and Epistle concord: for what Christ doth in the one, is a pattern of what Paul saith in the other. Paul doth require, first, "that we should offer ourselves a quick sacrifice to God;" and then, "according to the measure of grace;" that we should become serviceable to men, every one among ourselves one another's members: even so Christ here did first dedicate himself to God, in celebrating the passover; in hearing the doctors, in disputing about religion, in neglecting his acquaintance, to do the business of his Father in heaven: and then, he went with his parents, and came to Nazareth, and was obedient to them.

Or, as another observes, the Gospel and Epistle both insinuate, that two things are requisite to salvation, humility of mind, and subjection of body.

For the first, Paul's precept is, that no man stand high in his own conceit, but so judge of himself, that he be gentle and sober, as a member helping others. And Christ's pattern is; he became subject to Joseph and Mary, though he was Lord of all.

For the second, Paul's precept is; Offer your bodies a quick sacrifice, holy and acceptable to God. And Christ's pattern is; he did the business of God in the temple, neglecting the pleasures of the flesh among his friends and acquaintances. Sweet Jesus, endow us plentifully with thy grace, that we may thus preach and practise; that following thee, who art the way, we may come to thee, which art the life. Amen.

Now these two things, which we are thus required to offer and present before God, are truly what St. Paul, in the Epistle, calls them, "a reasonable service." It is a reasonable service that we should ever offer up before God an humble mind, a meek and lowly walk and conversation. For not only does "the sacrifice of a broken spirit, a broken and a contrite heart," meet with peculiar favour in the court of heaven, but it is reasonable that we, who are the children of apostate Adam, and who are personally corrupted, and in a state of moral slavery, should be very humble when we come to present ourselves before that Being whose goodness and benificence, we have repaid by neglect and ingratitude.

It is a reasonable service that we should daily offer and present our bodies unto God in a holy life. The Christian religion is eminently a reasonable religion.

It is reasonable in its
- History;
- Doctrines;
- Precepts;
- Promises;
- Means;
- End.

It is reasonable in its history, which bears upon its face the marks of true history, commending itself to the reason of man, as the production of men who wrote not to honour themselves, but to declare the truth, even when that truth condemned their own actions.

It is reasonable in its doctrines, which are all accordant with the harmony of universal nature, and also consonant with our own reason and conscience, and only dissonant with the unreasonable and deceitful yearnings of our corrupted hearts.

These doctrines are reasonable in their
- Revelation, Which was evident and sealed by God's signet.
- Effects, Which are most excellent in promoting our personal and social happiness.

It is reasonable in its precepts, which require only such things as are calculated to advance the moral, intellectual, and physical well being of man; so that even its arbitrary appointments are found useful and advantageous.

It is reasonable in its promises, which are calculated to ennoble those whom they reward, and are the proper objects of a well directed ambition.

It is reasonable in its means, for they are not the useless and superstitious incantations and mummeries of the heathen priesthood, but rather a well ordered and beautiful system of appeals to man's intelligence as a moral and responsible creature; to his feelings, as a social being, as one capable of loving and being loved; and as a helpless and enslaved victim, whom it provides with aid, and emancipates.

These means are also reasonable, because efficacious, through the co-operation of the Holy Spirit, making the	Scriptures "perfect to convert the soul." Ministry "the power of God." Washing of regeneration, "the renewing of the Spirit." Bread, which we break, "the communion of the body of our Lord." Prayers, which we offer, "acceptable to God." Chastisements we suffer, "joyous." Our faith, a justifying faith.

Here, perhaps, some one will object, that the means of grace are not adequate to the conversion of the soul of man, and that many use them all, without ever realising a change of heart. The objection cannot be sustained; for, although these means and instrumentalities for fitting man for the company and court of heaven, are not possessed of inherent power, either to justify or to sanctify, and are therefore called by the Apostle Paul "the foolishness of God," yet there is one of them, by which the others are vivified, and which is so near the life giving principle, that many have mistaken it for the essence of spiritual life, and the immediate agent in justification: and that means is faith. As the nerve in the body, so is faith in the soul. As man cannot discover the secret connexion between faith, and the spirit, which useth faith to justify the sinner, and give power and life to all other means of grace; as the body is dead, when its nerve is decayed, so all other means of grace are inactive, and incapable of action, when faith is not present in them all; and lastly as the body is alive, and capable of action, so far forth as its nerve is active and operative: so also are these means of grace efficacious, in the great work of redemption, so far as they are used with faith. We may therefore conclude that no man has ever found them ineffectual unless he omitted the use of one of them, and that the most important, active, lively faith. But, some one will say, 'I can read the Bible, hear the preached word, receive the sacraments, and outwardly confess the faith, but I cannot believe, unless it be given me from above: how then do these means commend themselves to my reason, if I cannot compass that, without which, they will profit me nothing?' This objection is answered by a vision from heaven! Rev. iv. and v. In the Apocalyptic vision, St. John sees the Lamb that was slain, standing before the throne of the eternal, furnished with seven horns, which is the emblem of Almighty Power; and seven eyes, the emblem of infinite wisdom; prepared, and able to take the sealed Book, which none of the intelligences of heaven could

understand, and to break its seals, and develop the great plan of redeeming love, and to unfold its operations down to the end of time. Now the greatest seal, and the most difficult obstruction in the way of man's salvation is the stubbornness and obduracy of the human heart which refuses to believe, because it has no inherent power to believe : and refuses to act because it does not believe. In this vision, therefore, the Lamb is furnished with seven eyes, which are the seven spirits, sent forth into all the earth." This Holy Spirit ever accompanies the ministry of reconciliation, and gives efficacy to the means of grace. This Spirit has spoken to thee, Oh man, again and again; and often so strongly, that thou hast been compelled to run away and drown his voice amid the noise of this busy world.

Some, alas! how many, say to this heavenly messenger, as Felix to Paul, "go thy way for this time, when I have a convenient season, I will call for thee." Others, have sunk so deep in moral degredation, as to be spiritually deaf. Few, very few say in their hearts, with David, when the Lord called to him to seek his face, "Thy face, Oh Lord, will I seek." "Thou art inexcusable then, oh man, whosoever thou art that judgest;" yes, and unreasonable also, for God hath sent forth the Spirit, the seven spirits, the perfect Spirit, into all the earth, to breathe the breath of life into the souls of men, that so they may live; and living, believe; and believing, desire; and desiring, seek; and seeking, find Jesus Christ, the way, the truth, the life; and finding him, drop all other things and live to him and for him and in him, presenting their bodies, as Joseph, and Jesus did, a living sacrifice unto God, which is their reasonable service.

Well, therefore, doth the prophet Isaiah, in the Lesson for the day, represent the Lord as saying that he had not called to the house of Jacob, to seek his face, in vain. And lest any one should imagine himself not included in this call to seek God's face, because not included among God's elect people, the Jews; let it be remembered that this is the season of the Epiphany, which celebrates the manifestation of the Gospel to us Gentiles; and that the sound hath gone out into all the world; and not only are all men invited to come to the marriage feast of the Son of the great King, but his servants have been directed to go out into the highways and hedges, and *compel* them to come in. "Ho every one that thirsteth come ye to the waters, and he that hath no money,

come ye; buy, and eat; yea, come; buy wine and milk, without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not." "The Spirit and the Bride say come; whosoever will, let him take the water of life freely."

It is reasonable that the sinner, who is ignorant, should be sent to the Scriptures as a means of instruction; and when he begins to see his sad condition, and desires aid, that he should be taught to pray; and lest God should not hear his feeble voice, that he should go with the bold assurance of faith in the Mediator; and lest his faith should wane, that he should have the aid of the ministry and ordinances; all these things are reasonable.

It is reasonable in its end; which is God's glory, and man's gain. For man gains eternity in exchange for time; a crown of joy, for a servitude of sorrow; a Saviour and a friend, for a master and a fiend; life, for death; heaven, for earth; an immortal and a healthy body, for a corrupted and corrupting carcase; a noble nature, and an illustrious parentage, for a mean groveling nature and a disgraced family connexion; in one word; man gains the fulness of God, and is promoted to a place near the throne; his flesh being represented on the throne itself; and he permitted to say to the great King, "Abba, Father."

THE EPISTLE.

ROMANS xii. 6.—"*Seeing that we have divers gifts according to the grace that is given unto us,*" *&c.*

Luther is of opinion, that this Epistle should be "capite brevoir et fine prolixior," shorter in the beginning, longer at the end. For the beginning appertains unto the conclusion of the Epistle for Sunday before; and the end to be the beginning of the Epistle for Sunday following: yet so, that it may be both read and expounded as a text absolute in itself. The sum whereof is, that we must employ and improve the manifold gifts of God unto the glory of his name, and good of his people.

This exhortation is inferred upon a familiar comparison used in the words immediately before: for "as we have many members in one body, and all members have not one office; so we being many, are one body in Christ, and every man among ourselves one another's members." The Apostle does not urge us to the diligent discharge of the several duties of our respective stations, in order to establish and maintain the unity of the body, but rather because we are already one body, and members, one of another. If, therefore, we neglect our respective duties, not only shall others suffer, but the whole church shall suffer, and we also receive damage with the chnrch. For as in the natural body, so in the church: if the eye neglect its duties, the body shall stumble and fall; if the hand neglect its work, the body shall perish for want of sustenance. In this similitude observe four instructions.

First as the members are not made by their own virtue, but created by God's Almighty power, before they could execute any function in the body; not members, because working, but on the contrary, working because members; in like sort, Christians are not members of Christ through their own good works, but they do good works, because they be members, and inserted into Christ; as the tree brings forth the fruit, and not the fruit the tree. The papists then in their works of congruity, run too much upon the figure called ὕστερον πρότερον, setting the cart before the horse, merit before mercy. Saith Augustine, "Thou art able to destroy, but not able to rebuild thyself; he rebuilds, who made thee."

Secondly, the members are well content with their several offices and place; the foot is not grieved at the head's supremacy, neither doth the nose malign the eye, nor eye covet to be tongue, but every one performs his function without any faction: even so we which are members of Christ's mystical body, must be content with our vocation and calling, neither envying such as are above, nor despising such as are under us. "Although their be diversities of gifts, yet but one spirit: diversities of administrations, yet but one Lord; diversities of operations, yet but one God, who worketh all in all."

"Are all Apostles? are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?" It is God who worketh all in all; communicating indifferently spiritual life to all his members; insomuch as the least is a member of his body so well as the greatest. In this respect all parts are peers.

Albeit, I say, there be divers gifts, and divers measures of gifts, and so by consequence for fashion and function an imparity; yet because they be donatives, grants, and graces, as it is said here, the mighty may not scorn the mean, nor the mean envy the mighty, no part must be pert. "For what hast thou that thou hast not received?" He that appointed thee mouth or eye, might have made thee foot or hand. Again, no member ought to mutter against head or fellow; for the mystical body of Christ is all fair: "Tota pulchra et amica mea:" now beauty consists in variety of colours, and in a concise disposition of sundry different parts. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" But God hath in a most sweet order, disposed the members every one of them in the body: first, Apostles; secondly, Prophets; thirdly, Teachers; then, workers of miracles; after that, the gift of healing; helpers, governors, diversities of tongues.

He then that affects in the Church an hotch potch party, martyrs and mars Christ's body, which is a body fitly knit together by every joint. Ephes. iv. 16.

Thirdly, there is a sympathy between the members of the natural body; "for if one suffer, all suffer with it, if one member be had in honour, all the members rejoice with it." So Paul in this Scripture, "Be merry with them that be merry, weep with them

that weep." Pain is often lessened by pity; passion is relieved in one by compassion of many. The sufferings of one member are lightened when all the members unite in bearing the burden: the sword does not indeed pierce us all, but the sympathy of love does. So that only one suffers in his person, but we all sympathize in compassion, when any thing is shared by all,—even trouble, it becomes a source of general trial, hope, delight, and life. He that hath not this fellow-feeling may suspect worthily that he is not a lively member of Christ; for his body is coupled, and knit together throughout every joint, wherewith one ministereth to another. If then we do not bear one another's burthen, and feel one another's misery, we are not knit together by the sinews of love; and if not knit to the body, no part of the body.

Fourthly, there is no dead or idle member in the body, but every one helps another, and is serviceable for the good of the whole: the eye doth direct the head, and the hand guard the eye; the nose smells for all, tongue speaks for all, hand works for all. "The eye cannot say to the hand, I have no need of thee; nor the hand again to the feet, I have no need of you: but every part seeks another's, and not his own good."

In like sort, the wise counsellor must see for all; the tall soldier fight for all; the judicious clerk write for all: as Occam said unto the Emperor Lewis, "If you will defend me with your sword, I will defend you with my pen." Seeing we have divers gifts, according to the grace given unto us; if a man have the gift of prophecy, let him have it, &c.

The duties here mentioned, are partly
- Public: "If a man have the gift of prophecy," &c.
- Private: "If a man show mercy, let him do it with cheerfulness."

The public concern things.
- Spiritual, for
  - Doctrine
    - Theoretical: as prophecying and teaching.
    - Practical: as exhortation.
  - Discipline: "Let him that ruleth do it with diligence."
- Temporal: "If any man give, let him do it with singleness."

"If any man have the gift of prophecy, let him have it agreeing to the faith." A prophet in old time foretold things to come; but under the Gospel a prophet is he that interprets the prophets; he that shows Christ is come, spoken of by the mouth of all his holy prophets ever since the world began. A preacher is a prophet, as the word is used, 1 Cor. xiv. 1, and 1 Cor. xiii. "We know in

part, we prophecy in part." A preacher then must teach agreeing to the faith; that is, according to the Scripture, which is a rule of faith; or according to the Creed, which is an abridgement of that rule; for "other foundation can no man lay, than that which is laid, CHRIST JESUS."

He that will edify God's house, must build upon Christ, and square all his doctrines according to the rule of truth. "If any man speak, let him talk as the words of God." It is not said here, that a prophet ought to use no book but the Bible; no Commentary but the Creed; for that is too spiritual, (as Marlorate notes). He that will preach agreeing to the Scripture, must read the best expositors of the Scripture: for as Bernard said, "all books are written for the bettering of the conscience, which is the book of the soul:" so we must examine all books, especially treatises of Divinity, for the better understanding of this one book, which is preeminently *the book.*

Neither is it said here, that the prophet in the pulpit must speak nothing besides plain text, but only that he must exercise his gift according to faith's analogy, teaching the wholesome words of Christ, and consenting to the doctrine which is agreeable to godliness: for whatsoever is deduced out of God's book by necessary consequence, must be received as his word; let him that hath the gift of prophecy, have it agreeing to the faith.

Or, as others interpret, to beget and confirm faith in us evermore. For, "if a prophet rise among you, saying, Let us go after other gods and serve them, &c., thou shalt not hearken unto the words of the prophet," Deut. xiii. 1. The true prophet is he in whose mouth is the word of life; in whose conduct is the life of the word.

Or, as Melanct. and most of the most ancient fathers, "according to the proportion of faith and grace given." As if he should say, Whosoever is called by the Church lawfully to preach the Word, let him abide therein according to the measure of his gift: for God hath given to some more, to some less, and often blesseth him that hath less, more than him that hath more. Let every man therefore exercise his talent with faith and diligence, to the best edification of God's people committed to his charge: so likewise, "let him that hath an office, wait on his office; let him that teacheth, take heed to his doctrine; let him that exhorteth give attendance to his exhortation, according to the proportion of

grace." Let not any suffer his talents to rust, but employ them, and so multiply them unto the donor's glory: "Who gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the gathering together of the saints, for the work of the ministry, and for the edification of the body of Christ."

"If any give, let him do it with singleness." With an upright intention, not to be seen of men, or to gain much by giving a little; for that is not simplicity but duplicity.

Or, because Paul speaks of Deacons, public guardians of the poor, such as we call almoners and overseers; he would not have them deal subtilly for their own benefit, but simply for the common good, distributing the Church's benevolence committed unto their charge, without respect to persons, according to the several necessities of the saints.

"Let him that ruleth, do it with diligence." The slothful and idle person is the devil's shop; there he works, ever busy when men are lazy. "Wherefore do that which is in thine hand with all thy power; especially, take heed that thou do not the work of the Lord negligently." That which Christ said of our redemption, every Christian must say of his particular vocation, "It is meat and drink for me to do my Father's will." Unto diligence there are two main motives:

1. In regard of God, who bestows his gifts for this end, that they may be well employed in his holy service.

2. In respect to ourselves; for "unto every one that hath, it shall be given, and he shall have abundance; and from him that hath not, even that he hath shall be taken away."

- The private duties are.
  - General: "Hate that which is evil, cleave to that which is good."
  - Particular, concerning our
    - Faith: "Be fervent in Christ: continue in prayer."
    - Hope: "Rejoice in hope, be patient in tribulation."
    - Charity, in
      - Giving due respect to
        - Superiors: "In giving honour go one before another."
        - Equals: "Be kind one to another, with brothely love."
        - Inferiors: "Distributing to the necessity of the saints: harbouring the distressed: equalling ourselves to them of the lower sort."
      - Forgiving: "Bless them that persecute you, &c."

All which offices are to be performed
- Freely.
- Fully.
- Fitly.

Freely, with cheerfulness and compassion: "Be merry with the merry; weep with such as weep."

Fully, without sloth or dissimulation: "Let love be without dissimulation."

Fitly: "Apply yourselves to the time:" for there is a time for all things: and καιρῷ δουλεύοντες, doth fit the place better than κυρίῳ δουλεύοντες. See Luther. postil. Erasm. Martyr. in loc.

His meaning is not, that we should alter our manners and religion according to the time: like the polypus and chameleon: for in the beginning of this chapter he doth advise the contrary: "Fashion not yourselves according to the world." But that we should apprehend the best hint to do good in the Church, evermore redeeming the time; Ephes. v. 16, so shall we be sure to serve God in observing the time.

THE GOSPEL.

☞ JOHN II. 1.—"*There was a Marriage in Cana,*" *&c.*

"Marriage is honourable," saith Paul. Honoured of God the Father, Son, and Holy Ghost.

By the Father, instituting it at the purest time, in the best place; for it was his first ordinance in Paradise, when man was innocent.

Honoured of God the Son by his presence and first miracle, wrought (as the text saith) at a wedding.

Honoured of God the Holy Ghost, who did overshadow the betrothed Virgin Mary, Christ's mother.

Honoured of the whole blessed Trinity, both in
- Deed: for in the world's universal deluge, married persons and couples only were delivered: Gen. vii.
- Word: comparing it to the kingdom of heaven; and holiness to a wedding garment: calling it a great mystery, representing the spiritual union between CHRIST and his Church.

Honoured by the primitive Fathers as a fruitful seminary, which fills earth with men, and Heaven with saints. Honoured of Jews, honoured of Gentiles, honoured of all, except heretics and papists; herein appearing rather like devils than Divines, as Paul tells us, 1 Tim. iv.

The papists in making marriage a sacrament, seem to commend

it more than we: but in affirming, that holy priesthood is profaned by this holy sacrament, is to honour it as the Jews honoured Christ, in clothing him with a purple robe.

In single life to burn with lust, and when one concubine will not serve, to commit villany with many strumpets, are manifest works of the flesh: on the contrary, for a man to love his own wife, to govern his family, to bring up his children in instruction and information of the Lord are fruits of the Spirit.

We might rather say, that in heat of youth (as Augustine speaks) to vow single life, were a sin: "for whatsoever is not of faith is sin."

Saint Ambrose writes peremptorily, that all the twelve Apostles had wives, except St. John: and almost all the Romish postils observe, that St. John was the bridegroom at this wedding. If this annotation be true, why do they condemn marriage in priests? If false, why do they suffer it for current, as well in their accurate new writers, as in their old fusty friars?

If any desire to be further satisfied in this curiosity, let him read Maldonat upon the first of St. John, in the preamble; and Cardinal Barronius annal. Tom. 1. fol. 94.

In this history four things are regardable.
- 1. The occasion of the miracle: want of wine at a wedding, described by circumstances of
  - Time: the third day.
  - Place: in Cana, a town of Galilee.
  - Persons:
    - Guests invited, as Christ and his disciples.
    - Gossips, coming of their own accord, to further and help the business.
- 2. Certain passages of speech upon this occasion, between Christ and his Mother: ver. 3, 4.
- 3. The miracle itself: ver. 6, 7, 8, 9.
- 4. The consequence and effect of the miracle: ver. 11.

"And the third day." These circumstances of time, place, persons, are set down to confirm the truth of the miracle. The time was the third day: the third day from his being in the wilderness, as Euthymius; or the third day after his conference with Nathaniel, as Epiphanius; or, the third day after he came into Galilee, as Jansenius. I like the conceit of Rupertus, affirming, that the conjunction [*and*] doth send the reader to that which is said before, to wit, in the first chapter, ver. 35, "The next day John stood, and two of his disciples," &c. This is the first day. The second day is mentioned in the 43d verse. The day following Jesus

would go into Galilee. Now the third day this marriage was in Cana. So soon then as Christ had called his disciples, he presently begins to manifest himself, both in his words and in his works: and because this was his first miracle, we should give the greater attention to it.

"There was a marriage." This insinuates it was a solemn meeting, not a clandestine marriage; done, not in a corner secretly, but after a public fashion, with consent of parents and friends openly. Such was the custom in old time: Tobith. 7, Judg. 14, where Samson's marriage feast is said to continue several days: and it is well retained in our age; the Church appointing that all marriages ought to be performed with the good-will of friends in the most public place, at the most public time, between eight and twelve in the forenoon; the which is a renewed old canon of the Council of Arls, Ca. 6, ut Pet. Crabbe, Tom. 1, concil. fol. 632.

"In Cana, a city of Galilee." There were two Canas, one called Cana the greater, near the coasts of Tyre and Sidon, Joshua, xix. 28, from whence the good Canaanite woman came: Mat. xv. 22. This other was Cana the lesser, near Nazareth, from whence Simon the Canaanite: Matt. x. 4.

Cana signifieth zeal; Galilee, transmigration.

Some note that Galilee signifieth rotation: intimating the mutable changes and chances in this estate. Concerning this, and the like, I send the reader to Bibliothec, concion. Tom. 1, fol. 217.

"The Mother of Jesus." Not as other writers, usually, the Virgin: or as other Evangelists, Mary; but the Mother of Jesus. Because the seeds of Apollinarists, Valentinians and other heretics denying Christ's humanity, were sown in St. John's age.

"Was there." Cana was near Nazareth, and it is thought probable by most interpreters as well old as new, that either the bridegroom or the bride was cousin to Mary: so that upon neighbourhood and affinity she came to this wedding as a favourer, and furtherer of the business: otherwise Mary was no busybody, nor prattling idle gossip gadding from house to house. We read only that she visited her cousin, Elizabeth, and here was present at the marriage feast of another especial friend, who was dear in blood, and near in place.

"And Jesus was called and also his disciples." This example may teach all inviters, especially parents, to bid such guests unto their children's marriage dinner, as are modest and religious. At

such meetings usually wild wantons are best welcome. Grave persons are for a funeral; mad merry people for a wedding: if Christ preach, or sober Mary be present, all the sport is spoiled. These are spots in your love-feasts, as St. Jude speaks: invite such men as Christ, such women as Mary, who may be patterns unto the new married of lowly and lovely carriage.

Secondly, this example of Christ, of the Virgin, of the disciples, is a sufficient warrant for men to call, and for men to come unto neighbourly meetings, and friendly feasts, as occasion is offered. It is written of Philip Melancthon, that great Divine, that he was exceeding courteous in this kind; often invited, often inviting. "Rejoice with them that rejoice," saith Paul; We may be merry (saith Luther) at a feast, and recreate ourselves with pleasant talk; which may feed the mind, as meat doth the maw. See Luther, postil. major. in loc.

But we must avoid in our merriments all drunkenness and surfeiting. There was so little wine prepared for this feast, that the pots were empty, before the plates were full; such a necessarry want, as that Christ miraculously supplied it.

Ecclesiastes hath pronounced "a woe to that land whose princes eat in the morning:" that is, by surfeiting and riot devour their estate so soon as it comes into their hands; even in the morn of their youth, and afterward live by base courses in their afternoon. What a woe then hangs over that country, where both princes and people too, rise up early to follow drunkenness? when a man of mean quality will waste so much upon his wedding dinner, as might have fed him and his all the year; and so much upon his wedding garment, as happily might have clothed him all his life. Surely the devil danceth at such a marriage, Christ is not present.

Christ is invited unto a wedding two ways; by { Prayer. / Good intentions in that enterprise.

First by prayer.

Every regenerate man is "God's house:" and God's house is called "the house of prayer." I know that text is expounded by Christ of the Temple material; yet it may not unfitly be construed of the temple mystical. If then every good man be a priest, as St. Peter calls him; a church as St. Paul terms him, it is meet he should undertake no business, especially such a main matter as marriage, without often and hearty prayer.

Secondly, Christ is called to our wedding by good intentions in this enterprise; which are principally three:	1. Avoiding of fornication: 1 Cor. vii. 2. 2. Procreation of Children: Gen. i. 28. "to be brought up in instruction, and information of the Lord:" Ephes. iv. 6. 3. Mutual consolation and comfort: Gen. ii. 18.

If a man, in the fear of God, undertake this honourable estate, for these good ends, he calls, as it were, Christ and God to his wedding: but he that marrieth unadvisedly, lightly, wantonly, like brute beasts having no understanding, doth invite Satan and his revellers, and then no marvel, if that which was ordained for his help, turn to his hurt.

"And his disciples." Christ was invited for his mother's sake, the disciples, for Christ's. They went, but were invited.

Here I might remember S. Jerome's advice to Nepotian: The feasts of worldly minded men should be shunned, specially of those who are puffed up with honours. The clergyman is soon contemned who is often asked and never refuses to go. Never solicit; and if invited, rarely accept.

Epiphanius is of opinion that Joseph was dead before this time, because there is no mention made of him in the Gospel, after his going up to Jerusalem at the Passover, Luke ii. therefore no marvel if he were not bid with Christ and his disciples.

Divines have rendered sundry reasons, why Christ and his company being invited came to this wedding.

First, (as our Church doth speak) to beautify with his presence this holy calling; He wished to confirm the nuptials which he had ordained. And it was exceeding fit that Christ should work his first miracle, for the confirmation of God's first ordinance.

Secondly, to manifest his humility, vouchsaving to visit the meanest.

Thirdly, to certify the spiritual marriage between the Church and himself: Severus Antiochenus orat. 161, ut citatur in Græc. caten. et a Maldonat. in locum.

Fourthly, that he might act this miracle at this solemn celebrity.

We cannot now feast Christ in his person; but we may feed him in his ministers, in his members. Invite therefore the good man, the poor man, as Job saith, "If I have eaten my morsels alone, and the fatherless have not eaten thereof." As Amos complained of the rich gluttons in his time, "devouring the lambs of

the flock, and calves out of the stall; drinking wine in bowls, and anointing themselves with the chiefest ointments, and singing to the viol: but no man (saith the Prophet) is sorry for the affliction of Joseph." If thou wilt feast Christ, invite the disciples, invite Mary, the fatherless, the widow: for he protests openly, "whatsoever is done unto the least of my brethren, is done unto me."

"And when the wine failed." Want at a wedding doth intimate the discontentment and vanity of earthly pleasure, "that even in laughing the heart is sorrowful, and the end of mirth is heaviness:" Proverbs xiv. 13. Ecclesiastes ii. 1.

We need not dispute curiously whether this want was occasioned either by the poverty of the parties inviting, or by the riotous intemperance of the guests invited, or by the lavish negligence of the servitors, or by the multitude of acquaintance who came, not called, as it is usual at such meetings: it is enough for us to know that it came to pass by God's all-seeing providence, that our Saviour might manifest his glory. For, as it is said of him that was born blind, John xi, "Neither hath this man sinned, nor his parents, but that the works of God should be showed on him:" so neither the master of the feast, nor the guests, nor the servants offended in that the wine failed; only this happened for our good, and Christ's glory.

"They have no wine." This speech is grounded upon faith, hope and charity. Faith, in that she believed Christ was able; hope, being thoroughly persuaded Christ was willing miraculously to supply this want: Her words are but three, "vinum non habent:" an indicative short narration: not an optative long oration. Hereby teaching us, that albeit in regard of our misery, nothing can be said too much; yet in respect of Christ's mercy, one word is enough, as being more willing to relieve than we to request.

Lastly, this is a demonstration of her charity; being solicitous for her good friends, accounting their want her woe. For if one member of Christ's mystical body suffer, all suffer with it: and therefore the good Virgin, out of sympathy, perceiving the wine would fail, cried unto her son, "they have no wine."

She could not but be full of pity, who carried in her womb nine months the God of compassion. If a man hold an apple in his hand all the forenoon, he will smell of it all the afternoon. Mary

did inwomb the father of mercies: her bowels therefore must needs be very compassionate. As Mary to Christ, "they have no wine;" so I to you, "the poor have no corn." For their supply (God be thanked) as yet we need no miracle, but only your mercy. St. Peter said to the begging cripple: "Silver and gold have I none, but such as I have that I give thee. In the name of Jesus Christ rise up and walk." But our lives, if not our lips, utter the contrary; compassion and pity have we none, but goods and corn which we have, give we not.

Julius Cæsar gloried in nothing so much as in pardoning his enemies, and gratifying his friends. He did believe as a Pagan, but work as a Christian: but I fear many believe like Christians, but live like Pagans.

The subtle disputant presseth his adversary with two premises, that he may bring him to an absurd conclusion. Satan is the most cunning sophister, he doth "præmittere duo, delicias et divitias." Now we must deny the first proposition flatly, and distinguish of the second. And this distinction must be a division, and this division Christ's division: "Divide pauperibus," Give to the poor.

Master Tindall being a diligent peacher, and a great student, allotted two days in every week, Monday and Saturday, to visit the sick and to relieve the poor, which he termed his own days of pastime; a sweet recreation (as Ambrose speaks) to benefit ourselves in helping others. In our time we want such women as Mary, such men as Tindall, &c.

If any shall demand how Mary came by this faith, hope, charity? how she believed Christ to be God, and able to do wonders? Answer is made, first, that she might understand this by divine revelation: "He shall be great, and shall be called the Son of the Most High: and he shall reign over the house of Jacob for ever, and of his kingdom shall be no end."

Secondly, by the preaching of John the Baptist, openly proclaiming Christ to be the Lamb of God who takes away the sins of the world.

Thirdly, by the diligent observation of Christ's doctrine both abroad and at home: for the text saith in the second of St. Luke, "that Mary kept all those sayings and pondered them in her heart." Where by the way note, what an excellent thing it is to mark the words of the preacher, and safely to lay them up in our

heart as in a treasure house, that as occasion is offered at any time, they may be ready for our use.

"What have I to do with thee?" There is some difference between the Protestants and Papists about this answer, which seems exceeding hard and harsh. I will therefore follow St. Augustine's exposition, as an indifferent judge between them both: He who was engaged in a divine work, did not know his human parent.

"What have I to do with thee?" To wit, in this business. I had mine human weakness from thee: but to work miracles is a divine power; and therefore why should I respect my mother in matters appertaining to the commission of my Father? as it is in this day's Epistle; "Let him that hath an office wait on his office." Hence we may learn, that respect of kindred ought not to be the principal motion in doing our duty, but God's glory; neglecting father and mother, wife and children, brethren and sisters, and our own life, to do the will of our heavenly Father. It is the characteristic of piety to be impious for the Lord.

Secondly, this doth show that God defers our suits until his good hour.

Thirdly, Christ answered roughly, lest we should account his mother mediatrix and advocate. For he foresaw the superstition of popery, making Mary the Queen of Heaven, and assigning greater dignity to the Mother than to the Son. For whereas God's kingdom consists of his justice and mercy, the Papists attribute the greatest part, which is mercy, to Mary, making her high chancellor, and Christ, as it were, chief justice: so that a poor client may well appeal from the tribunal of God, to the court of our Lady. The whole Church doth sing,

"Jube filio O fœlix puerpura Nostra pians scelera; Jure matris impera Redemptori."—*Cassander.*	Oh! blessed Virgin, direct thy Son, To expiate our guilt, and it is done. With mother's power command, And he, our substitute, will stand.

Behold their new Pater noster, answerable to Bonaventura's Psalter. It is their own for the matter, albeit as yet they are in my debt for the form.

"Our Mother, who art in heaven." Oh mother! who ever showest thyself a true mother, better than ten mothers, we therefore praise thee. Postil. cathol. con. 2 Dom. 3, (Ribera comin. post nativit.,) 6, Michæ. Numb. 15, Bonaventura in psalterio virginis ad hymnum Ambrosii.

"Hallowed be thy name." A name of such power, that, when invoked, Heaven smiles, hell trembles; a name, ineffable in itself, that every knee should bow at it, in heaven, on earth, in hell. Idiotus D. Morton. apolog. lib. 1, cap. 67, ex Vega. com. in Apocalyp. 12.

"Thy kingdom come." For thou art queen in heaven and mistress of earth, (as the few learned and the multitude of unlearned agree).

"Thy will be done." For thou canst command thy Son, who is almighty. (So Bonaventura says and the Church teaches). Happy are those who fear our Lady, and happy all who learn to do thy will. Bonaventura et D. Fulk. in 1 Tim. 2, Ecclesia: Psalter. virgin. Psal. 127.

"Give us our daily bread." For all things are sought from one mother. As if Christ, the Son, were always a child. Lady! our eyes look to thee; send us meat and bread. Erasmus col. de peregrinat. religionis ergo. Psalter. virgin.

"Forgive us our trespasses." For thou art the mother of mercy and pity, the queen of mercy. Bonaventura, serm. 2 de Maria. Bellarmin. de beatitudin, sanct. cap. 17.

"Lead us not into temptation." For thou art the source of our safety. Therefore, oh mariner! in every danger of the sea look to her star, invoke and pray to Mary. For she is the sheet anchor of the ship. She is the ark, in which man is safe from danger. Lexicon Theolog. Altenstaig. in verb. Maria. Bonaven. tom. 3, p. 390.

"Deliver us from evil." Do thou protect us from enemies and receive us in the hour of death. (See the song of the Church). All who travel and are heavy laden come to thee, and thou givest rest to their souls. I pray thee, most serene virgin, that in the terrible and fearful judgment, thou wilt free me, and protect me from the punishment of hell. Bellarmin. ubi supra, Bonavent: sicut Chemnitius 3, part, examin. pag. 149, Hortulus animæ. p. 163.

"For thine is the kingdom and the power and the glory." Praise God, and his virgin mother. In librorum Epilogo, papicolæ, virginicolæ.

One writes of Adrian, with flattery; "Trajectus plants, Lovanius waters, Cæsar gives the increase," (another writes below,) "meanwhile, God does nothing."

So say I, if Mary is our mother, lady, queen, mediatrix, patron and Saviour; then Christ, the only Mediator between God and man, does nothing for us: he is a Mediator mediated. A Mediator taken away; in his place Mary succeeds, she is invoked as an advocate. Consule Melancthon. apolog. confess. Augustan. Tit. de sanc. invocat.

"O woman." Hence the Montanists and Valentinians absurdly gather, that Christ was not the Son of Mary; yet (as Augustine notes) even the same Evangelist in the same place, calls her again and again, the Mother of Jesus. Our Saviour happily called her woman, not mother, to signify that he was greater than her child; that his elect people might acknowledge him to be the Son of God; as they knew he was the son of Mary: or woman, because then a widow.

"Mine hour is not yet come." Some read this clause with an interrogation; Is not mine hour yet come? Am I not yet of sufficient years and discretion, to manage my business without your direction? The hour is now come, wherein you must obey my commands, as I have submitted myself heretofore to yours.

Others interpret this of his passion, according to that of our Evangelist, chap. vii. 30. "No man laid hands on him, because his hour was not yet come." As if Christ's meaning were this: In miracles acted by the finger of God, I have nothing to do with thee: but when my weak flesh which I took from thee, shall be crucified, in that hour I will acknowledge you to be my mother. And so we read, John xix. 25. "Then stood by the cross of Jesus, his mother: and when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother; Woman, behold thy son."

But it is expounded most aptly, that it was not yet an opportune time to work the miracle, because the want of wine was not generally perceived and manifested. It is God's hour when we most need. When all men and means are wanting, God is a present help in trouble.

This one clause then insinuates our Saviour's power, providence, wisdom, pity, piety.

"Power." For no man hath an hour. "Times and seasons are put in God's own power only." Whereas therefore Christ saith, "Mine hour;" he doth evidently demonstrate, that he is creator of years, and eternal clock-keeper of time.

"Providence." For it came not to pass by fate or fortune, but by disposition divine; determining from all eternity, both what, when, and where Christ should suffer and do.

"Wisdom." Performing this act of wonder in the right *quando*, when it might procure the greatest good to men, and glory to God.

"Pity." For hereby the new married conceived hope, that he would relieve their want in his good hour.

"Piety." Towards his mother, not absolutely denying, but only deferring her suit for a time. It shall come, though as yet not come.

"His mother said unto the ministers, Whatsoever he saith unto you, do it." She was not offended or discouraged with Christ's answer, but believed his word, and submitted herself to his will: a notable precedent of faith and obedience; teaching us in all afflictions of body and soul, wholly to stay ourselves upon his gracious promises. In a word, it is a good rule to be followed in all things; hear him; in all the works of thy calling, whatsoever he saith unto thee, do it; not only believe, but do.

"And there were standing there six water pots of stone." The relation of the miracle itself contains in it a most lively picture of the Church militant, subject even in her greatest happiness to much want and woe: but Christ that keeps Israel doth neither slumber nor sleep; he knows her works, and in the midst of her wants, even when she thinks herself forsaken, hears her prayers and turns her water into wine, giving her a garment of gladness for the spirit of heaviness.

The fathers and friars abound with other allegories. He that lists may read, August. tract. 9, in Joan. Bernard. ser. 2, post octav. Epiphan. Rupert. comment. in Joan. lib. 2. Luther. postil. major. Dom. 2, ab Epiphan. Ferus ser. 9. Dom. 2, post Epiph. Pontanus bibliothec. con. tom. 1, fol. 222, 223, &c.

I did always think of glosses, as Augustine of graces; one man edifieth his hearers with many, though mean notes; another with few, but fit; short, but sweet. I pass therefore from the miracle, to the consequent and effect.

The which is twofold: { 1. The manifestation of Christ's glory. 2. The confirmation of his disciples' faith.

Christ in his morals instructed us to live well; in his miracles to believe well. And therefore this fact increasing the disciples'

faith, and illustrating his honour, "Omne tulit punctum, quia miscuit utile dulci."

> 'Tis *he!* the Christ! and every doubt is hushed,
> The conscious water saw its God, and blushed.

THE EPISTLE.

Rom. xii. 6.—"*Be not wise in your own opinion,*" *&c.*

St. Paul exhorts us in this Epistle, not to hurt, but rather help our enemies.

- Not to hurt by
  - Concealing that which is good; as
    - Wisdom: "Be not wise in your own opinion."
    - Sanctimony: "Provide things honest in the sight of all men."
  - Rendering that which is evil: ver. 17, "Recompense no man evil for evil:" and ver. 19, "Avenge not yourselves" &c.
- But to help by preserving:
  - Peace: ver. 18, "If it be possible, live peaceably with all men:" v. 20, "If thine enemy hunger, feed him."
  - Patience: v. 21, "Be not overcome of evil, but overcome evil with good."

"Be not wise." Not in yourselves, nor only wise to yourselves: not in yourselves and your own conceit. "If any man among you seem to be wise, let him be a fool that he may be wise." "Seest thou a man hasty in his matters and haughty; there is more hope of a fool, than of him." It is recorded as a great fault in Charles Duke of Burgundy, that he seldom asked, and never followed the counsel of others. On the contrary, "Moses, a man learned in all the wisdom of the Egyptians, and mighty both in words and deeds," obeyed the voice of his father-in-law Jethro, doing according to his advice: Exod. xviii. 24. Saul hearkened unto the counsel of his servant: 1 Sam. ix. Agamemnon in Homer, wished for ten Nestors. Alexander Severus never determined any thing of moment without twelve or twenty judicious lawyers. It is a great part of wisdom, yea the first entry to

knowledge, "scire quod nescias," not to be too wise, or in our opinion so wise that we neglect others' help. The Pope in this respect (as Roderigo, Bishop of Zamora, well observes) is most unfortunate. For though he hath all things at command, yet evermore stands in need of one thing, to wit, a faithful counsellor.

The Romans at this time being lords of the world, were puffed up exceedingly with the greatness of their gifts, and largeness of their empire: Paul therefore did often (as Chrysostom notes) inculcate this exhortation, in this chapter twice, that it might be remembered once.

The men of England, yea the women of England, abusing the great light of the Gospel, and long peace, are grown so wise, that many will take upon them to teach even their most learned teachers: and therefore we must again and again preach and press this one lesson: "Be not wise in your own opinion." Let no man presume to know more than is meet for him to know; but so judge of himself that he be gentle and sober, according as God hath dealt to every man the measure of faith.

Or as another expounds it; be not wise to yourselves: but as Solomon speaks, "Let thy fountains flow forth, as the rivers of waters in the streets:" according to the measure of grace, proceeding from the fountain of goodness, communicate thy wisdom to others; hide not thy talent.

To one is given by the Spirit the word of wisdom, as the greater light, unto another the word of knowledge, as the lesser light, unto another prophecy, unto another faith, unto another diversity of language, as stars in the firmament of the Church. Our light then must shine before men, and we must waste ourselves for the good of such as are in God's house. "The candle must not be put under a bushel, but on a candlestick." If thou wilt be only wise to thyself, thou shalt at last turn fool. For as water standing still is soon puddle: so the gifts of the mind not employed are impaired. Africanus said truly, that use begat wisdom. "Use begat me, memory brought me forth."

Let us not then enclose truth and the knowledge thereof; it is common. If we make it private, we shall be deprived of it. As Augustine sweetly: we shall not lock it, lest we lose it. When Christ ascended up on high he gave gifts to men, among others the gift of wisdom, for the gathering together of the saints, for the work of the ministry, for the building up of his mystical

body. Wisdom then is not given only for thyself, but for others, among the rest even for thine enemies, that the Lord God might dwell among them.

Secondly, we may not conceal our sanctimony. "Provide things honest in the sight of all men." As Paul expounds Paul, "Give none offence, neither to the Jews, nor to the Grecians, nor to the Church of God." For as a man must have care of his conscience before God; so likewise of his credit before men.

Some provide things honest:—

Before men, but not before God, as the vain-glorious hypocrites, Herod within, John without: painted tombs, as Christ aptly:

Before God, but not before men; as the malcontent and indiscreet professor, by whose example the name of God is often blasphemed:

Neither before God nor men: as the shameless ruffians and atheists of the world, "whose glory is their shame, delighting in doing evil, and boasting of iniquity;" reputing dishonesty no dishonour, but the top of their gallantry. So St. Augustine writes of himself before he was saint:

Both before God and men; as Elizabeth and Zachary, who were just before God, and unreprovable before men: so must every Christian abstain, so far as he can, "from all appearance of evil:" yet this honest care of our carriage must not be to please men, but only to praise God. As St. Peter interprets St. Paul: "Have your conversation honest, that they which speak evil of you, as of evil-doers, may by your good works, which they shall see, glorify God in the day of the visitation." Let your light (saith Christ) shine before men; not only that they may see your good works, but also that seeing they may glorify your Father which is in Heaven. Good works, although they are pleasing to men, were not done to please men, but to glorify God. They first redound to God's glory and then to man's pleasure.

As we may not conceal from our enemy wisdom and knowledge which are good: so much less render evil. "Recompense to no man evil for evil." A magistrate may punish a malefactor, and so "pro malo culpæ," render "malum pœnæ." But this is not to recompense evil for evil, but good for evil: because corrections and directions, as well to the seer as sufferer: the flesh is destroyed, that the spirit may be saved. A magistrate then may render evil for evil: but a private man out of a private grudge, may not avenge himself, but rather "give place to wrath."

The which may be construed of our own wrath, adversary's anger, and God's judgment.

Of our own wrath, as Ambrose: Resist thy anger, if able, if not, perish. An hasty choleric man is like one that dwells in a thatched house, who being rich in the morn, through sudden fire is a beggar ere night. It is extreme folly to do anything in a fury; but wisdom to give place and space to wrath. It was an excellent decree of Theodosius, enacted by the counsel of St. Ambrose, that execution after a severe sentence should be deferred thirty days: that all heat of contention allayed, if need require, the severity of the censure might be qualified and moderated.

Secondly, this may be construed of our adversary's anger: for as thunder and guns hurt not anything which yields unto their fury, but only that which is hard and stiff; so the raging and roaring of our foes are best quelled by patience. Turn to the brawling cur, and he will be more fierce; but ride on neglecting him, and he will soon be quiet. You may turn the proverb: By enduring an old injury, you shun a new one.

Thirdly, this may be construed of God's judgment, and that most fitly; for to God only vengeance belongs, and he will avenge our cause. The malicious man in reviling thee, doth treasure up wrath against the day of wrath, and therefore give place to God's wrath: "Cast all your care on him, for he careth for you."

Yea, but may we not complain to the magistrate for redress of injuries? Yes, surely, for he is God's lieutenant on earth, and therefore the vulgar Latin, "vosmetipsos defendentes," is insufficient, as our divines have well observed: and the Rhemists have well mended it, reading as we do, "revenge," or, "avenge not yourselves." For we may be so wise as serpents in defending ourselves, however so innocent as doves in offending others. He that commits his cause to the magistrate, gives place to divine judgment: for all superior powers are God's ordinance: but whosoever avengeth his own quarrel, steps into the prince's chair of estate, yea God's own seat, dethroning both, and so disturbs heaven and earth.

Here then is no place for duel; a fault (as it is used in England, the Lower Countries, especially France, where within ten years six thousand gentlemen have been slain, as it appears by the king's pardons, for every punctilio of honour, falsely so called) against not only the rules of reason and religion, (as Bernard notably;

what error is so stupendous, what madness so insufferable as this? It admits of no conditions except to fight; it is either death, or crime. For the slayer commits a deadly sin, and the slain perishes eternally,) but even against the principles of that art.

As a Christian may war in love, so a Christian must jar in love; so contend with his adversary before the lawful judge, that the party cast in the suit may be bettered, if not in his money, yet in his manners, and Satan only conquered: that he, who is conquered, may conquer, and the Devil alone be worsted. Otherwise when we sue for our right out of rancor and malice, we commit not our case to God and his deputy the Prince, but make them both our deputies, our instruments of revenge; the which is such an horrible crime, that Paul calls it a "mystery of iniquity," 2 Thess. ii. 7. I say, this secret exalting of ourselves above all that is called God, using sovereigns as servants in our private quarrels, is to play the Devil and the Pope.

We may not then dissemblingly, but simply give place to wrath. A hard saying, and therefore Paul doth sweeten it with a loving term, ἀγαπητοι, "dearly beloved:" as if he should speak thus, It is my love, that I write so much against malice: not for your hurt, but for your eternal good. If you will not believe me, believe God himself, who saith in his holy word, "Vengeance is mine, I will repay, saith the Lord."

God doth revenge the quarrel of his children upon the wicked in this, and in the world to come. In this life, so the children who mocked his prophet Elisha, were rent in pieces with bears, 2 Kings ii. So when Jerusalem had killed the prophets, and stoned such as preached unto her, Almighty God was wroth, and sent his warriors, and destroyed those murderers, and burnt up their city: Matt. ii. 7.

Three shameless ruffians accused Narcyssus, a reverend and holy bishop, of a most heinous crime, confirming their accusation with imprecation: the first wished if it were not so, that he were burnt: the second, that he might die of the jaundice: the third, that he might lose his eyes. And afterwards in process of time, the first had his house set on fire in the night, and he, with all his family, was burnt: the second had the jaundice from the crown of the head to the sole of the foot, whereof he died uncomfortably: the third, seeing what was befallen these twain, repented, and confessed the conspiracy; yet for all that he lost his eyes.

Earl Godwin swearing at table before the King, that he did not murder Alfred, after many words in excusing himself, said: "so might I safely swallow this morsel of bread, as I am guiltless of the deed." But so soon as he had received the bread, forthwith he was choked.

Again, God rewards the wicked in the world to come; "Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. For as I was an hungered, and ye gave me no meat; I thirsted, and ye gave me no drink," &c. If they shall be punished who did no good, how shall they be tormented who render evil to the members of Christ? If negligent Dives be tormented in hell, for omitting only the works of mercy, what shall become of violent Dives, for committing the works of cruelty?

Some sinners are punished only in this life, as poor Lazarus, and that incestuous Corinthian. Others only in the life to come, as the rich glutton, who, while he lived, had the world at will. Others are both tortured in this life and tormented in the next; as the filthy Sodomites, who for their burning lust, had here "sulphureum ignem," and shall have there "gehennalem ignem." Or as Salvianus, lib. i. de gubernat. Dei, God sent upon them in his life, hell from heaven.

Wherefore seeing Almighty God doth revenge our quarrel, either immediately by himself, or mediately by his ministers and warriors, even all his creatures in Heaven and earth; it is both faithless and fruitless for ourselves to right ourselves. It is faithless not to believe that the Lord will deal with us according to his word, who promised by the mouth of his holy prophet: "With thine eyes shalt thou behold and see the reward of the ungodly." Fruitless, for as much as it is a fearful thing to fall into the hands of the living God, whose little finger is heavier than our whole hand.

"If it be possible, so much as in you is, live peaceably with all men." We must seek peace, yet under these conditions; If it be possible, and as much as in us is. For we cannot have peace with some men; and we may not have peace in some matters. See Ser. on the first lesson for the next Sunday, joined to the Gospel and Epistle.

"If thine enemy hunger, feed him." There are degrees of love; "Do good to all men, especially to them which are of the household of faith." Among the faithful, the nearest ought to be

dearest unto us; a wife, father, child, ally, neighbour, friend, is to be respected more (cæteris paribus) than a stranger or an enemy: yet in case of necessity, thou must feed thy foe, blessing him that did curse thee. By the civil laws, he that bequeaths a man nourishment, intends he should have bed and board, apparel and dwelling. In like sort, God enjoining us in his Testament and last Will to feed our enemies, includes also, that we must harbour them, and clothe them, and, according to their several necessities, every way relieve them.

"In so doing thou shalt heap coals of fire upon his head." I find two constructions of these words; one bad, another good. It is a senseless sense, to say by well doing, thine enemy not deserving it, thou shalt heap coals of fire upon his head; increase God's heavy judgments against him. Our Apostle's intent is to move men unto charitable works even toward their enemies: hereby to do them good and to purpose the same. But if that were the meaning, Paul should teach us how to be revenged; and in show of doing kindness, to work mischief; pretending good, intending evil.

The better construction is: In so doing, thou shalt either confound, or convert thine adversary. Confound him in his conscience, making him acknowledge, that thou art more religious, and more noble minded than himself. So when Saul understood of David's honest and honourable carriage toward him, he instantly brake forth into this ingenuous confession; "thou art more righteous than I, for thou hast rendered me good, and I have rendered thee evil." Or else thou shalt convert him to thyself. For "love is strong as death, the coals thereof are fiery coals, and a vehement flame." There is no greater provocation to love, than prevention in love. He may not indeed prevent thee in love, but his heart is hard indeed, who will not follow thee in love. Kind respect to thy foe, shall blow the coals of his affection, and inflame his love toward thee.

"Be not overcome of evil." We must have patience when we cannot have peace, so we shall be more than conquerors, overcoming without resistance, which is the most noble kind of victory: or overcome evil with goodness; that is, make the wicked good by thy good example. We must manifest our love to the wicked in winning them to God, not in fostering or flattering them in their folly.

THE GOSPEL.

MATTHEW VIII. 1.—"*When He was come down from the Mountain.*" &c.

"Down from the mountain." First instructing his disciples, and after, descending to the capacities of the people: teaching all teachers hereby, to deliver high points unto the learned, and plain principles to the simple.

"Behold a leper." In Christ, preaching and practice meet together. So soon as he had said well, he proceeds for the confirmation of his doctrine to do well; acting good works and great works: good works of mercy, great works of miracle: of mercy in helping, of mercy in healing a leprous man present, and a palsy man absent. Intimating hereby, that it is not enough to talk of God's ways, except we walk in his paths, and manifesting Himself to the world, that he was the Messiah of the world. As if he should argue thus: If you believe not my words, yet credit me for my wonders. "I make the blind to see, the deaf to hear, the lame to go." I cure all kinds of diseases, even with the least touch of my finger, and least breath of my mouth. "I heal the leper, I hear the centurion."

The leper was a Jew, the centurion a Gentile: the leper poor, the centurion rich; the leper a man of peace, the centurion a man of war. Insinuating hereby, that God is no accepter of persons; but that his benefits indifferently belong to men of all nations, and all fashions.

"In Christ there is neither Jew nor Grecian, neither bond nor free." Yet Christ did first cure the Jew, then the Gentile. For salvation was offered, first, to the Jews: he touched the Jew, but cured the Gentile with his word. He visited Jerusalem in his own person, but healed other nations by the preachers of his Gospel.

In the Leper two things are remarkable: the
- Weakness of his body: "Sick, and sick of a leprosy."
- Virtues of his mind:
  - Faith.
  - Adoration.
  - Wisdom.
  - Patience.
  - Confession.

In Christ also two things are to be considered: his
- Mercy; that would so readily.
- Might; that could so easily cure this distressed lazar.

"A leper." All weakness originally proceeds from wickedness;

either from some defect in our conception, or disorder in our conversation: as Mephibosheth had his lameness by falling from his nurse: so every man his sickness by falling from the Lord. Christ, who was free from sin, was also free from sickness: but unto men, carrying about them bodies of sin, diseases are as it were a sermon from Heaven, where Almighty God accuseth of sins, and shows his wrath against sinners.

But the condition of a leper, as we read in the Law, was of all other sick, most insupportable. First he must live alone, separated from the fellowship of God's people, as unworthy to come into clean company. Secondly, he did wear four marks to be known by; his garments torn, his head bare, his mouth covered, and he must cry, I am unclean, I am unclean. For grief whereof, assuredly some pined away; being forlorn in their sorrow, destitute of all good comfort and company. Yet this leper, endued with a lively faith, is not hopeless, howsoever hapless. For he comes, and saith unto the great Physician of the world; "Lord, if thou wilt, thou canst make me clean:" though he knew that his sickness in the world's eye was incurable, yet he did believe that unto God nothing is impossible. He felt his own misery to be great, yet hoped Christ's mercy was more great: and therefore comes unto him. If thou wilt, thou canst. A strong faith in a weak body.

Faith comes by hearing: and the reason why this leper extraordinarily desired to hear Christ, and hear of Christ, was his unclean disease: so that the weakness of his body, brought him unto the Physician of his soul. Note then here with Paul, "that all things happen for the good of such as are good." It was good for David that he was in trouble; good for Naaman that he was a leper; for his uncleanness brought him unto the prophet, and the prophet brought him unto the saving knowledge of the true God. It was good for Paul that he was buffeted by Satan, for otherwise peradventure through abundance of revelations he would have buffeted God.

Of all the herbs of the garden (as one wittily) rue is the herb of grace. Many times our woe doth occasion our weal: for as pride doth breed sores of salves, so faith on the contrary doth often make salves of sores, altogether renouncing her own merit, and wholly relying upon Christ's mercy.

The second virtue to be considered as a fruit of his faith, is ado-

ration; a spiritual fee for a spiritual Physician; as the bodily doctor must be paid, so the ghostly prayed. He therefore worships Christ, and that with all humbleness of { Thought. Word. Deed.

He comes to Christ as a vassal to his lord: "Lord, if thou wilt thou canst." Out of the abundance of the heart the mouth speaketh: and therefore believing in his heart that Christ was the Lord, willing and able to help, confesseth it also with his mouth: If it be for my good, I am sure thou wilt: and I believe thou canst; attributing all to Christ's might and mercy, nothing to his own either worth or woe.

Uttering this also with humble gesture. For as St. Mark reports, he kneeled, and as St. Luke, he fell on his face: teaching us in prayer to fall down and kneel before the Lord our Maker. He that worships God irreverently, shows himself not a Christian, but a Manichee; who thought God made the soul, but not the body.

Thirdly, note the leper's wisdom, who did observe circumstances of
- Place: not pressing to Christ on the Mount, but expecting him in the valley.
- Time: not interrupting Christ in his sermon, or disturbing his auditory.
- Person: speaking in a succinct style.

"Lord, if thou wilt thou canst make me clean." Giving us to understand, that in sueing unto men which are wise, and in praying God who is wisdom, we need not use many, but pithy words.

The fourth virtue is his patience, who was content, notwithstanding his extreme misery, to stay God's leisure, and Christ's pleasure: First, seeking the kingdom of God, and then desiring that other things might be cast upon him. In the first place giving God glory, "Lord, if thou wilt, thou canst." In the second, praying for his own good: "Make me clean;" not as I will, but as thou wilt, O Lord: prescribing neither the time when, nor place where, nor manner how, but referring all to Christ, possessing his soul with patience.

The last virtue to be regarded in this leper, is confession. He knew the Pharisees hated and persecuted all such as confessed Christ: yet he calls him Lord, and worships him as a Lord, and

proclaims him in the presence of much people, to be the Lord. It is well observed, that God's omnipotent power and infinite mercies are the two wings of our devotion, whereby faith in the midst of all trouble mounts into heaven. Here the leper acknowledgeth openly Christ's omnipotency: for he saith not "entreat God to make me clean," but "if thou wilt thou thyself canst; and therefore thou art the very Christ:" neither doth he doubt of his mercy, for he saith not, make me clean, but, "if thou wilt, make me clean." It is enough to show my need, I commit the rest to thy cure, to thy care. Thou canst do whatsoever thou wilt, and thou wilt do that which shall be most for my good and thy glory.

This may teach us how to confess our wickedness to God, as also to profess his goodness unto men. Our wickedness unto God: for as Seneca truly, the first step unto health is to be desirous of help. He refuses to be cured, who does not tell his case to the physician. Our sins are a spiritual uncleanliness and leprosy, defiling the whole body, making our eyes to lust, our mouth to curse, our tongue to lie, our throat an open sepulchre, our hands nimble to steal, our feet swift to shed blood. It is therefore necessary we should manifest unto Christ our sores, that he may see them, and search them, and salve them.

Again, by this example, we may learn to profess the faith of Christ openly, though the kings of the earth stand up, and the rulers take counsel against the Lord, and against his anointed. Others haply think so, but dare not say so. Some peradventure say so, though they think not so; but I believe as I speak, and speak as I believe; "Lord, if thou wilt, thou canst make me clean."

Hitherto concerning the patient; I come now to the Physician, in whom two things are observable:

1. His mercy, who would so readily,

2. His might, who could so easily cure such an incurable leprosy.

"And Jesus put forth his hand." He granted that cheerfully, which the leper desired earnestly. The leper said, "If thou wilt," and Christ answereth, "I will," and as I will, I say, "be thou clean;" and as I say, I do; "his leprosy was immediately cleansed:" he spake the word, and it was done; he commanded, and it was effected, even with little moving of his lips, and touch of his finger.

Here then is comfort for the distressed soul: The leper calls, and Christ heals him; the centurion comes, and Christ helps him. Other physicians are deceived often themselves, and often deceive others; and therefore we venture much, when we trust them a little. The best physic (as one said) is to take no physic; but if we commit our cause to this heavenly Doctor, our venture is without all peradventure: for he cureth all that calleth upon him, and easeth all that come unto him.

"Jesus put forth his hand and touched him." "Extending his hand," this was an example of liberality, against the avaricious: "he touched him," this was an example of humility, for the proud: "saying, I will," this was an instance of piety, against his enemies: "be whole," an instance of power, for the incredulous.

It was unlawful to touch a leper, as we find, Lev. xiv. In that therefore Christ touched here this leper, he shows himself to be greater than Moses, above the Law. When Elisha cured Naaman, he did not put his hand on the place, because he was subject unto the Law; but Christ touched this leper as being Sovereign of the Law. So Chrysostom, Ambrose, Theophylact, Ludolphus, and almost all others upon the place.

Secondly, note with Melancthon, that moral duties are to be preferred before ceremonial offices; and therefore Christ neglects a ceremony to save his brother, and that according to God's own commandment, "I will have mercy, not sacrifice." The best gloss upon the Gospel is faith, and the best exposition of the Law is love. Christ therefore did offend the sound of the law, but not the sense.

Thirdly, this intimates that Christ was *homo verus*, and yet not *homo merus*: a very man in touching, but more than a mere man in healing with a touch. Ambrose pithily: He did touch the leper to confute Manichæus, denying him to be the very man; he did use the imperative mood, "be thou clean," to confound Arius, denying him to be very God.

Fourthly, observe with Cyrillus of Alexandria, the preciousness of Christ's humanity, the which united to the Godhead, is the sole salve of all our sores; his rags are our robes, his crying, our rejoicing, his death, our life, his incarnation, our salvation.

Fifthly, with Aquine, to demonstrate that himself and none other cured him, because himself and none other touched him.

Sixthly, with Calvin and Marlorat, Christ's humility, who did

vouchsafe not only to talk with the leper, but also to touch the leper. According to this example, we must learn not to loathe any Lazarus, as the rich glutton in the Gospel, but rather (as it is reported of Elizabeth, the king's daughter, of Hungary) to make medicines for his maladies, and plasters for his wounds: in humanity to relieve the distressed, in humility to kiss the very feet of the poor. As Christ stretched out his hand to the leper, so we should put forth our hand to the needy. "Let not thine hand (saith the wise man) be stretched out to receive, and shut when thou shouldst give."

Lastly, with Tertullian and others, how Christ in this action respected not the letter, but the meaning, which is the soul of the law.

Now the reason of the law forbidding the clean to touch the unclean, was lest hereby they should be polluted. But Christ could not be thus infected; he therefore touched the leper, not to receive hurt, but to give help: so the text of Paul is to be construed; "Shun these," 2 Tim. iii. 5.

The novice may not be familiar with an old subtle fox; but a judicious divine may confer with a heretic, not to pervert himself, but to convert his adversary: Christ may touch a leper, if it be to heal him: and the minister of Christ may teach an heretic, if it be to win him, and not to wound the truth.

"I will, be thou clean." "I will," if God will, is the style of man, our will being subordinate to God's decrees, in whom we live and move, and have our being. But "I will," is the style of God only, who doeth whatsoever pleaseth him, in heaven, in earth, in sea, Psal. cxxxv. 6. The commanding term then, "I will," and imperative mood, "be thou clean," (except we read the text with the spectacles of Arius) evidently prove, that Christ is God Almighty.

"And immediately his leprosy was cleansed." This amplifieth exceedingly Christ's greatness and goodness: first, in that he cured this unclean person thoroughly, then in that he cured him quickly; for in all our suits unto men, we desire two things especially, that they deal soundly and roundly. Christ dealt so soundly with this leper, as that he did expose his cure to the censures even of his adversaries the priests, of all, most ready to cavil at his carriage, and mock his miracle: so roundly, so speedily, that whereas ordinary physic must have time for operation, his

extraordinary medicine wrought, as the text saith, "immediately," instantly.

"Jesus said unto him, tell no man." St. Mark reports that this leper instantly published the matter, and that in such sort, that Jesus could not openly enter into the city, but was without in desert places, and yet people came to him from every quarter. Here then a question is made, whether it was a fault in the leper or no, thus to divulge the miracle? For Isaiah would have men declare God's works among the people. David wished often, "O that men would therefore praise the Lord for his goodness!" And Christ himself said unto another, whom he cured, in the 5th of St. Mark; "Go thy way home to thy friends, and show them what great things the Lord hath done to thee." Ludolphus answers by distinction,

affirming that there is a *triple precept* of { Caution. Probation. Obedience.

Or, as Helvetius, Precepts of Obligation, Trial, and Instruction.

All the positive laws of God are obligatory: the commandments affirmative bind "semper," and the negative "semper, et ad semper." The probatory precepts are to try us only. So God commands Abraham to kill Isaac, intending hereby not to destroy the son, but to try the father. Admonitory precepts, as here Christ commanded the leper to tell no man: hereby teaching us in him to shun vain glory; for so most interpreters expound it.

This distinction is insufficient: as having no firm ground in the Bible. For when Almighty God enjoins a particular command, for the trial of his people, contrary to the general scope of his law, he doth at that instant dispense with the general, and the particular only binds; as in the sacrificing of Isaac, "Offer thy son," was an exemption at that time from the law, "Thou shalt not kill."

And as for admonitory precepts, how did this leper infallibly know that Christ's command, "tell no man," was rather an instruction for others, than a prohibition unto himself? Where seeing all Christ's injunctions bind, I subscribe unto their opinion, who think this leper offended in publishing abroad Christ's benefit, notwithstanding he did it affectionately and zealously. For we must give thanks unto God, not as we will, but as he will: Deuteronomy iv. 1; John ii. 5.

Hence we may learn to temper our zeal with knowledge and obedience: for "obedience is better than sacrifice," 1 Sam. xv. 22.

If any demand why Christ would have this miracle concealed: I answer with Paul; "O man, who art thou which disputes against God?" "If thou dispute with him, thou canst not answer one thing of a thousand:" but he can render a thousand answers unto this frivolous objection. As first, that there is a time for all things; a time wherein Christ would be thoroughly known, and a time wherein he would not be known, because his hour was not yet come.

Secondly, It was needless to publish the miracle, seeing his whole body made clean, was as it were turned all tongue to tell it.

Thirdly, it was absurd that the leper should boast he was clean, before he was judged to be clean. Therefore Christ saith in the next clause, "Go and show thyself unto the priest:" and then being adjudged clean, tell whom thou wilt.

"Show thyself unto the priest." Interpreters observe divers reasons of this command. First, to confirm the truth of the miracle, when as the leper according to law shall be judged clean.

Secondly, that the leper might enjoy the benefit of his cure: for he might not enter into the city before the priest had pronounced him clean.

Thirdly, to condemn the priests, who taught, that Christ was not an observer, but rather a transgressor of the law.

Fourthly, that as the law doth witness of Christ, and all the sacrifices are types of Christ: so likewise the priests, expounders of the law, might also witness, that Christ is the true Messiah of the world; that seeing this miracle, they might believe; or in not believing, be left inexcusable.

Fifthly, to magnify the calling and office of the priests, howsoever they were wicked wretches. Hereby teaching us not to vilify that holy profession for the faults and infirmities of some; Judas crept in among the twelve.

Lastly, by this example, instructing us to do the greatest right unto those who do us the most wrong. Go to the priests, albeit they be thy mortal enemies, and do that respect which is incident to their places and persons.

Here the Gospel and Epistle meet. Christ did not render evil for evil, but overcame evil with goodness; providing things honest, not only before God, but also in the sight of all men; avenging

not himself, but giving place to wrath, having peace so far as might be with all men.

The papists upon this clause build auricular particular confession unto the priest. The leper ought to show himself unto the priest of the Old Testament: ergo, the sinner infected with spiritual leprosy must confess himself unto the priest of the New Testament.

Answer is made, that an argument drawn from allegories and similitudes is of little or no force, except it be seconded by some other evident text, whose natural and proper sense is agreeable thereunto: but there is no such place, which either expresseth or implieth auricular popish confession, and therefore "quod non lego, non credo," (what I do not read, I do not credit).

M. Harding saith, that auricular confession is God's ordinance: but when he comes to the point, his only confirmation is his own bare affirmation: "We tell them that confession is an institution of God, and not of man:" as if his tale should stand for Gospel, in whom are found so many legends, and legions of lies.

Panormitan confesseth honestly, that it is not a divine constitution, but a human tradition: and Maldonate writes plainly, that many Catholics are of the same opinion, as namely Scotus among the schoolmen, and the expounders of Gratian among the Canonists.

If then a tradition, of what antiquity? Beatus Rhenanus, a Popish doctor, avoweth in his notes upon Tertullian's book de Pœnitentia, that this kind of confessing was unknown in the days of Tertullian, who lived about three hundred years after Christ: and it is noted in the gloss upon the decrees, and by Peter Lombard, that it was not used in S. Ambrose's time, who lived four hundred years after Christ. Erasmus, an indifferent man, affirms peremptorily, that this manner of confessing to the priest secretly, was not as yet ordained in Jerome's age. The Greek Church, as Theodorus writes, hath no such custom. M. Harding himself is constrained against his will, to confess that the terms of auricular and secret confession are seldom mentioned in the Fathers. A greater clerk than he, saith never, in old time.

We may then justify Calvin's challenge, lib. 3. Institut. cap. 4, sect. 7, that auricular popish confession, was not practised in the Church, until twelve hundred years after Christ, instituted first in the Lateran Council, under Innocentius the Third.

We read that there was in the Primitive Church, a godly discipline, that such persons as were notorious sinners, were put to open penance, and that by the direction of the bishop or pastor: and such as voluntarily desired to make public satisfaction for their offences, used to come unto the bishops and priests, as unto the mouth of the congregation. But this confession was not constrained, but voluntary; not private, but public: yet hence the priests abusing the people's weakness, took their hint, to bring in auricular confession upon peril of damnation. A cunning invention to discover the mysteries of all states, and all men, and to enrich that covetous and ambitious See: for confessions evermore make work for indulgences, and indulgences are a great supporter of the triple crown.

The papists in this case fly from the Scriptures unto the Councils, from the Councils unto the Fathers, and from the Fathers unto their last starting hole, miracles. Auricular confession is God's ordinance (saith Bellarmine) because God hath wrought many miracles at auricular confession. It is answered aptly, that David saith not, thy wonder, but thy Word is a lantern. Scripture without miracles are a good warrant; but miracles without text, are insufficient: for they were wrought by false prophets in old time, by false teachers in our days.

It is observed by Tully, that bad orators instead of reasons use exclamations: and so Bellarmine, for want of arguments, is fain to tell a tale or two related by Bonaventura, Antoninus, and our good countryman Alanus Copus; all of which is no more, but "ask my fellow whether I be a thief."

That private confession, as it is used among the papists, is neither necessary nor possible; see Calvin. Institut. lib. 3, cap. 4. Jewel defence Apolog. part 2, cap. 8, division 2. D. Morton Apolog. Catholic. part 1, cap. 64. Master White, Way to the True Church, pp. 157, 276, 227.

"Offer the gift." For the labourer is worthy of his hire. This is a witness to the priests, that is, their right and due by law. Yea, though a priest do not labour, yet we must give unto Cæsar the things which belong unto Cæsar, and unto God the things which appertain to God: the public ministry must be maintained, although the ministers be never so weak, never so wicked.

"And when Jesus was entered into Capernaum, there came unto him a centurion." This miracle doth second the first.

In it observe the:
- Fact of Christ:
  - Performing that fully, which the centurion desired faithfully; "his servant was healed in the same hour:" verse 13.
  - Promising farther also, that other Gentiles, even from all the quarters of the world, shall come unto him, and "rest with Abraham, Isaac, and Jacob, in the kingdom of heaven," verse 11.
- Faith of the centurion:
  - Persuading Christ to cure his servant, verse 5, 6.
  - Dissuading Christ to come into his house because it was unfit. / unnecessary.

Unfit; "I am not worthy that thou shouldest come under my roof." Surely, this captain was a man of great worth, a devout man, for he builded a synagogue; a good man to the commonwealth wherein he lived, one that loved the nation of the Jews, a man of such a faith as that Christ found none so great in all Israel, verse 10, a loving master to his servants, as this act declares, a man of command and authority, verse 9, yet this great worthy confesseth himself unworthy; like the wheat-ear which hangs its head down lowest, when it hath most corn. By this example learn lowliness of mind. When the sun is right over our heads, our shadows are most short; even so when we have the greatest grace, we must make the least show.

Unnecessary; because Christ can help the distressed only with his word, even one word, which he proves "a minori ad majus;" (I am a man under the authority of another, &c.) I am a man, but thou art God; I am under another, but thou art Lord of all; I have soldiers obedient to me; for albeit usually men of that profession are rude, yet, I say to one, go, and he goeth; unto another, come, and he cometh; and therefore sickness, which is thy soldier, if thou speak the word only, will depart: say to the palsy, go, and it will go; say to thy servant's health, come, and it will come.

"I have not found so great faith." He might have remembered in this noble captain, bounty, love, devotion, humility; but he commends faith most of all, as being indeed the ground of all; without which one virtue the rest are sin: Rom. xiv. 23. Heb. xi. 6.

THE EPISTLE.

ROM. xiii. 1.—"*Let every soul submit himself,*" *&c.*

This Epistle consists of three parts; a
- Proposition: Let every soul submit himself to the authority of the higher powers.
- Reason: for there is no power but of God, &c.
- Conclusion: wherefore ye must needs obey, giving to every Man his duty; tribute to whom tribute, &c.

The proposition is peremptory, delivered not narratively, reporting what others hold meet; but positively, importing what God would have done; not advised only by Paul, but devised by Christ, as a command, in imperative terms, expressly; Let every soul be subject. In which,

Observe the { Quality / Equality } of this duty
- To submit ourselves.
- Belonging indifferently to all; Let every soul, &c.

"Let every soul." That is, every Man: putting the principal part for the whole. So Gen. xlvi. 27. "All the souls of the House of Jacob, which came into Egypt, are seventy:" that is, as Moses expounds himself, Deut. x. 22, seventy persons. If any demand, why Paul said not, let everybody, but every soul? Divines answer fitly, to signify that we must obey, not in outward shows only, but in truth and in deed; "Not with eye service, but in singleness of heart."

This universal note confutes as well the seditious Papist, as the tumultuous Anabaptist. The Papist, exempting Clergymen from this obedience to secular powers: a doctrine not heard in the Church a thousand years after Christ.

Bernard, out of this place reasoneth thus with an Archbishop of France: "Let every soul be subject:" if every, then yours: I pray, who doth except you Bishops? So Chrysostom, Theodoret, Œcumenius, Theophylact, upon this text expressly: Clergymen are not excepted; ergo, not exempted.

Gregory the Great, one of the most learned Popes, allegeth this gloss: Power (saith he) over all men is given to my Lord Mauritius the Emperor, from heaven: and lest any should imagine Priests exempted, he saith in the same place, to the same Prince: "I

have committed my priests to your hands." And Epist. lib. 2, Epist. 103. "Christ hath appointed Mauritius to be ruler, not over soldiers only, but over priests also."

Justinian, who favoured the Church, and of all other emperors, enlarged most the privileges of Churchmen, enacted this law: "Let no Bishop be brought or presented against his will, before the Captain or Civil Judge, unless the Prince shall so command."

Our Saviour Christ, the best interpreter of God's law, doth show both by precept and practice, that Clergymen owe subjection and loyalty to the civil Magistrate. So Bernard writes: Howsoever you Bishops hold yourselves free, yet Christ aliter jussit, aliter gessit. "He taught otherwise," Luke xx. 25, speaking unto Priests; "Give to Cæsar the things which are Cæsar's." He wrought otherwise: for being a Priest and a Prophet, he submitteth himself to the Roman Magistrate, confessing the President's power to be from heaven.

His Apostles did tread in their Master's steps, Acts xxv. Paul appealed unto Cæsar, and appeared before Cæsar, as his lawful governor. Saint Jude detested them for false Prophets, who "despised government, and spake ill of those that are in authority." Saint Peter exhorted all men "to submit themselves unto God's ordinance, whether it be to the King, as to the superior, or unto the governors, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well."

I will not write Iliads after Homer, nor dispute this point after those reverend Fathers of incomparable judgment and industry, Jewel, Bilson, Andrews, in dispari genere par laus—"of equal worth, though of different parts." Each of them have fought the battle of the Lord valiantly: the first with a sword: the two latter have stabbed the Pope's Supremacy with a dagger, even to death.

Secondly: Libertines and Anabaptists are confounded by this universality, who think themselves free from all laws. In Germany they would have framed a politic body, like the body of Polyphemus, without his eye; or like the confused Chaos in old time, when height and depth, light and darkness were mingled together. Our Apostle teacheth here, that some must be subject, others sovereign; some low, some high; some rule, some obey: popular equality is the greatest inequality, void of all name, nurture, and nature of a common weal.

The ground on which Anabaptists have framed their anarchy, is James ii. 1. "My brethren, have not the faith of our Lord Jesus in respect of persons." If no respect of persons, no distinction;

if no distinction, why should there be difference between bond and free, prince and people? Answer is made, that St. James saith not, "have no respect of persons;" but, "Have not the faith of Christ in respect of persons;" as he doth interpret himself in the verse following, he speaks of grace not of place. All men are fellows in regard of the common faith and spiritual grace: but all men are not fellows in respect of authority and place; for some be parents, others children; some masters, others servants; some commoners, others commanders.

Beasts and devils observe order. Cyprian, De Vanitat. Idol. Rex unus est apibus, et dux unus in gregibus. Among bees there is one Master; among flocks of sheep, one Bellwether. The Cranes have their Captain, whom they follow in exact order. Albeit the grasshopper hath no king, yet go they forth all by bands. In hell, which is the kingdom of confusion, there is a distinction of persons and order; otherwise Beelzebub could not be chief of devils.

The Libertines have wrested also that text of Paul, 1 Tim. i. 9. "The law is not given unto the just or righteous man:" ergo, good men are exempted from obedience to laws. It is answered aptly, "that the just man doth well, not for fear of punishment, as compelled by law, but of grace and mere love toward God and goodness;" Theophylact. Albeit there were no king, nor law to command him, he would be a king and a law to himself, obeying higher powers of his own accord, with all his heart and soul. Thus every person, as well Christian as Heathen, Ecclesiastical as Laic, must submit himself to superior powers.

"Submit himself." To be subject, is to suffer the Prince's will to be done, aut à nobis, aut de nobis, either of us, or on us: of us, when he commands for truth; on us, when he commands against the truth: either we must be patients or agents: agents, when he is good and godly; patients, when he is tyrannous and wicked. We must use not a sword, but a buckler against a bad prince. Saint Paul here doth not say; let every soul be subject to Christian and virtuous governors, but indefinitely to Potentates, in that they be Potentates: as St. Peter expressly: "not only to the good and courteous, but also to the froward."

If Peter and Paul enjoined all men in their time, to submit themselves unto governors, albeit they were worshippers of devils, and cruel persecutors of Christians; how much more should we now respect and honor religious Kings which are defenders of the faith, and nursing Fathers unto the Church? as Cæsar Baronius hath well observed against the bloody practices of turbulent statizing Jesuits.

I have read and heard that the Jesuits are desirous to purge St Paul's Epistles, especially this to the Romans, as being herein more Lutheran than Catholic. This text of all others, "Let every soul be subject to the higher powers," is much against their humor and honor. How Pope Boniface the Eighth, and other Papists, have wronged this Scripture, both in their precepts and practices, is seen of all Christian people, felt of all Protestant princes.

"Higher powers." Not highest only, for we must obey the subordinate magistrate so well as the supreme. So that this proposition hath three large extensions; every soul, in everything, must subject himself to every superior. "Be wise now therefore, O ye Kings: understand ye that are Judges of the earth;" the Church of Rome doth lessen all this extent.

Clergymen are exempted; ergo, not every soul. Causes ecclesiastical are excepted; ergo, not in everything. The pope may depose what higher powers he list; ergo, not to every superior, but only to those whom his holiness doth not curse. Thus some princes only may command some men only, in some matters only: whereas Paul here, "Let every soul submit himself to the authority of the higher powers," &c.

"For there is no power." The reason is threefold, drawn from the threefold good:

- From
  - the excellence of the
    - Ordainer; "there is no power but of God."
    - Ordination: "the powers are ordained, or ordered."
  - utility, for to
    - resist, is evil: malum
      - Culpæ; "whosoever resisteth the power, resisteth the ordinance of God."
      - Pœnæ; "they that resist, shall receive to themselves damnation."
    - Submit ourselves, is good: because the Magistrate "is the Minister of God for our good," for the good of peace, protection, justice, religion, and the like. "For this cause we pay tribute, because they are the servants of God, serving in this very thing."
  - Pleasure, we must obey for conscience: the which, unto the disobedient, is a perpetual hell; but unto such as obey God's ordinance, is a continual feast.

"No power but of God." An argument from the Author of authority; all higher powers are from the highest power, unto whom all creatures must be subject. It happeneth often that the Ruler is not of God: "they have set up kings, but not by me; they have made princes, and I knew it not." And the manner of getting kingdoms is not always of God. Alexander VI. obtained the Popedom by giving himself to the devil. Phocas by sedition got his Empire. Richard III. came to the crown of England by butchering his nephews, and others of the blood royal; yet the

power itself is ever from God: "By me Kings reign." "Thou could'st have no power (saith Christ to Pilate) except it were given thee from above."

"The powers that be, are ordained of God." Insinuating that the Magistrate is not from God, after any common manner as all things are, but after a more special fashion ordained. The Lord is the God of order, and order is the good of every creature, with whom it is better not to be than to be out of order.

"Whosoever therefore resisteth." If there be no power but of God, and nothing done by God but in order; he that resisteth authority, resisteth God's ordinance. So the Lord himself said to Samuel: "They have not cast thee away, but they have cast me away, that I should not reign over them." And he might have said of princes as he doth of preachers, "he that despiseth you, despiseth me." For he said of both; "I have said ye are gods." As God is a great King, so a King is as it were a little God. He therefore that resisteth the prince, resisteth him that sent him, Almighty God, the King of kings, and Lord of lords: 1 Tim. vi. 15.

There are two binders of the conscience: { 1. Proper, God's law. 2. Improper, Man's law.

God's holy word hath absolute and sovereign power to bind the conscience, for God is Lord of conscience, creating it, and governing it, and only knowing it.

The laws of men improperly bind conscience, not by their own virtue, but by the power of God's law, which here and elsewhere commands obedience to princes. He therefore that willingly with a disloyal mind breaks any wholesome laws of men, is guilty of sin before God: "They should not be esteemed as mere human traditions, inasmuch as they are founded on general law, and have evident approval, even from the mouth of Christ." Calvin. So St. Augustine notably: "Do the emperors command? Christ also commands: for when they command what is good, it is not commanded by them, but by Christ."

"They that resist shall receive to themselves damnation." It may be construed either of temporal punishment or eternal judgment; of temporal, for the wrath of a king is like the roaring of a lion: "he that provoketh him unto anger sinneth against his own soul."

By the laws of England a traitor convicted and attainted, hath his judgment to be drawn from his prison to the place of execution, as being unworthy to tread any more upon Mother Earth; and

that backward with his head downward, for that he hath been retrograde to natural courses; after, hanged up by the neck between Heaven and Earth, as deemed unworthy of both: his privy parts are cut off, as being unprofitably begotten, and unfit to leave any generation after him: his bowels and entrails burned, which inwardly had conceived and concealed such horrible treason; then his head cut off, which imagined the mischief: last of all his whole body quartered, and made a prey for the birds of the air, as one said of a Romish treacherous Jesuit:

> "Sic bene pascit aves, qui male pavit oves."
>
> The fattening buzzard feeds on him,
> Who starved his flock with evil whim.

How rebels have ruinated utterly themselves, and their families, all Histories are full of tragical examples: acquirunt sibi damnationem, as it is in the vulgar; they do not only receive, but pull upon themselves heavy judgments.

Again, this may be construed of eternal damnation, as is manifest in Core, Dathan, and the rest of that conspiracy, who went down quick to hell. If murder be fitly termed a crying sin, then treason may well be called a roaring sin.

For as he that robs a scholar is said to rob many: so the traitor that murders a prince, kills many, sometimes the whole State; the which assuredly cries aloud to the Lord, in such sort, that it awaketh him, and often calls him to speedy judgment.

"He is the minister of God for thy wealth." If he be a good prince, he is the cause of thy good, temporal and eternal; if an evil prince, he is an occasion of thine eternal good, by thy temporal evil. "If a good king, he is thy nurse: receive thy nourishment with obedience: if evil, he is thy tempter: receive thy trial with patience." Aug. So there is no resistance; either thou must obey good governors willingly, or endure bad tyrants patiently.

Magistrates are God's Ministers: ergo, subordinate to God. If then higher powers enjoin things against him, who is higher than the highest, "It is better to obey God than men." Saith Augustine, "In that thou fearest God's power, fear not man's power." As Julian's soldiers would not worship idols at his command, yet when he led them against an enemy, they obeyed most readily: "They distinguished between the Lord temporal and the Lord eternal, and yet they were subject, on account of the Lord eternal." As all power is from God, so for God: and therefore when the

prince commands against truth, it is our duty to be patient, and not agent.

"For this cause pay ye tribute." Subsidies are the king's stipend or pay: for he is the Minister of God, and great servant of the State. So St. Paul expressly, serving for the same purpose; not to take his own ease, but to wake when others sleep; taking such care, that all men else may live without care. "Great wealth is great servitude; for to Cæsar himself, to whom all things were lawful, many things, because of this, were not allowed;" Seneca. Erasmus wittily: "Princes are miserable, if they understand their own evils; and more miserable, if they do not understand them." A prince must be like Job, "eyes to the blind, and feet to the lame." Be ye wise therefore, ye kings. Intelligere est intus legere; they must not altogether hang upon the alms-basket of their counsel, but understand of themselves in some measure those things which concern their places: Erudimini qui, quia judicatis. "Ye should be learned, because ye are judges."

"Wherefore ye must needs obey." Because all powers are of God; because they bring with them the good of order; because it is a sin to disobey; because judgment temporal and eternal accompany this sin; because government is the means of our weal, because kings are hired by tribute to serve their servants, and care for their subjects. It is necessary we should obey, both ex necessitate finis et præcepti; for hereby we shall do that which is acceptable to God, and profitable to ourselves: acceptable to God, enjoining obedience; profitable to ourselves, enjoying the good of government, that we may lead a quiet and peaceable life in all godliness and honesty.

"Not only for fear of vengeance, but also because of conscience." Thus all must obey; bad men for fear, good men for love. The King's Bench compels the one, for he beareth not the sword in vain; but the Chancery moves the other: and therefore the Papists and Schismatics are not good men, in pretending conscience for their disobedience to the Civil Magistrate. For as a learned Father of our Church observes excellently: "A man may do that with a safe conscience, which he must do for conscience." Tortura Torti.

"Tribute to whom tribute." Sovereign sublimities on earth are gods among men, in respect of their attributes and tributes. Almighty God himself expects and receives at our hands his immediate rents, as prayer and thanksgiving; the rest as tithes and tributes he doth accept, being faithfully paid unto his stewards

and vicegerents. It is very remarkable that our Saviour never did any miracle about honour or money, except that one for giving tribute to Cæsar. "For we must give to Cæsar the things which appertain to Cæsar, honour to whom honour, tribute to whom tribute:" but how much, is not defined by Christ or Paul. They leave that (as Bishop Latimer observes) to Cæsar's Council for to determine. Wherefore let all such as are in commission for the subsidy, remember that excellent speech of Salvianus: "The Levy is more distressing and odious, when the burden of all does not sustain all, because the tribute of riches oppresses the poor, and the weaker bear the burdens of the stronger; they endure things diverse and dissimilar, envy and want; for there is envy in the payment, and want in the power to pay."

THE GOSPEL.

MATT. viii. 23. "*And when he entered into a ship, his disciples followed him,*" *&c.*

St. Matthew reports in this Scripture two miracles, one wrought by Christ in the water, another on the land.

The first is both an { History. / Mystery.

In the story two things are to be considered especially: the { shipping / sailing } of Christ.

In his shipping two points observable: { 1. That he entered himself. / 2. That his Disciples followed him.

In sailing two principal occurrences are to be noted also: the { raging / stilling } of a Tempest.

The tempest is said here to be:
- Sudden: "Behold there arose."
- Great: "so that the ship was covered with waves:" and Christ (who was to comfort and help all) was asleep.

In the stilling of the tempest four things are regardable:
1. Christ awaketh: "his Disciples came, and awoke him, saying, Master, save us," &c.
2. The Disciples are rebuked: "Why are ye fearful, O ye of little faith!"
3. The tempest calmed: "He rebuked the winds and the sea."
4. The beholders of this miracle wondered, saying, "What manner of man is this," &c.

"Jesus entered into a ship." As the superstitious Papists in latter days assigned several saints for several services; as Apollonia for the tooth-ache; for hogs, St. Anthony; for horses, St. Loy; for soldiers, St. Maurice; for seamen, St. Nicholas, &c. So the gross idolatrous Heathen in old time, marshalled their gods into several ranks, allotting Heaven for Jupiter, Hell for Pluto, the Sea for Neptune.

Christ therefore to show their vanity, and to manifest himself to be the sole commander of the world, so soon as he had wrought miracles on the land in healing the leper, v. 3, in curing the Centurion's servant, v. 13, in casting out devils, v. 16, in helping all that were sick, v. 17, he comes now (saith Origen) to show wonders on the sea.

We need not then exhibit supplications either unto the no Gods of the Gentiles, or many Gods of the Papists, importuning the Virgin Mary for everything, as if her son Jesus were still a babe, not able to help. For if we be scholars, he is our St. Gregory, the God of wisdom: if soldiers, he is our Mars, the God of hosts; if we desire to live in quietness, he is the God of peace; if Mariners, he is our Nicholas and Neptune, that enters into the ship, and calms the tempest. "If we ascend up into heaven, he is there; if we descend down into hell, he is there also; if we take the wings of the morning, and dwell in the uttermost part of the sea, yet thither shall his hand lead us, and his right hand hold us:" having all power over all things in all places, and doing whatsoever he will in heaven, earth, sea. Psalm cxxxv. 6.

St. Matthew, ver. 18 of this chap. and St. Mark, chap. iv. ver. 36, intimate another reason why Christ entered into the ship: namely, to shun the multitudes of people: for as the Sun, though a most glorious creature, oculus mundi, the world's eye, is regarded little, because it shineth every day; so Ministers, the light of the world, are eclipsed much by the gross interposition of earth. It is true that familiarity breeds contempt, and as true, cujus persona despicitur, ejus prædicatio contemnitur; and therefore, Clergymen as Christ here, must upon occasions often withdraw themselves a turba turbulenta.

Bartholomæus Anglicus mentioneth a lake in Ireland, in which if a staff be put, and tarrieth any long time therein, the part that is in the earth is turned to iron, and the part in the water, stone, only the part above the water remains in its own kind. So it is with Aaron's rod, and with the Crozier staff; if it stick long in the common puddle, it will not divide the waters aright, but become so

rusty as iron, so stony as flint; only that rod is like itself, which is above the waters, above the stream, above the people. The vulgar is like tapestry: the further, the fairer, but the nearer you come, the worse they are. He that is pinned as a cognizance to the town-coat, and depends upon the common sleeve, pendet magis arbore quam qui pendet ab alta, is as base as a sign that hangs on a painted may-pole. Paul then had a good cause to desire that he might be delivered from unreasonable men; and Christ here, to decline troublesome troops, entering into a ship with his Disciples.

Our Saviour Christ could have walked on the water, as he did, Matt. xiv., or else dry up the water, as he did for the Children of Israel, Exod. xiv., but he did neither; for if he should have used his omnipotent power in everything as God no body would have believed him to be man; he did therefore take this course in the whole of his life, to manifest both. If he were not God, whom did Gabriel call Lord? If not man, whom did Mary bear in her womb? If not God, whom did the wise men worship? If not man, whom did Joseph circumcise? If not God, who promised Paradise to the thief? If not man, whom hanged on the Cross? If not God, who rebuked the winds and the seas? If not man, who slept in the ship? If not God, who raised the tempest? If not man, who went into this bark?

"His Disciples followed him." A ship, as Hilary notes, doth fitly resemble the Church of Christ: for as a ship is small in the foredeck, broad in the middle, little in the stern: so the Church in her beginning and infancy, was very little; in her middle age flourishing, but in her old age, her company shall be so small, and her belief so weak, that when the Son of God shall come to judge the sons of men, he shall scarce find any faith on earth. Luke xviii. 8.

It is observable, that Christ and his Disciples sailed all in one ship: he did enter in first, and his Disciples followed. "The world being but one, teacheth us that there is but one God," Athenagoras; one God, that there is but one Church; one Church, one truth: and therefore as the Church is called by Paul, Columna veritatis; so by Solomon, Columba unitatis, Cant. vi. 8. "My dove is alone."

Noah's Ark represents the Church: all in the Ark were saved, all out of the Ark perished. All that continue with Christ in his ship are secure, though the sea make a noise, and the storms arise: but he that utterly forsakes the ship, and swims either in the cock-boat of Heretics, or upon the windy bladders of his own conceits,

shall never touch the land of the living. As in Solomon's temple there were three rooms, the porch, the body, the sanctum sanctorum; so likewise in Christianity, we cannot enter into the holiest of holy, but by the Church, nor into the Church, but by the porch of Baptism. First, there must be shipping; then, sailing; last of all, arriving. First, we must be shipped with Christ in Baptism; after, sail with him in the pinnace of the Church, or else we shall never anchor in the haven of happiness.

St. Matthew doth use the word "follow;" insinuating that all Christ's Disciples ought to follow him, as himself saith: "If any will be my Disciple, let him forsake himself, and take up his cross, and follow me."

Some in their high-towering thoughts and immoderate zeal, run before Christ, as James and John: others go cheek by jole with him, as Pelagians, and all such as mingle their merit with Christ's mercy, making him but half a Mediator. Others follow Christ, but afar off, as Peter, Matt. xxvi. 58. Others follow Christ near, but not for Christ, nor for love, but for loaves, as the people, John vi. 26. Few follow him in a troublesome sea, as the Disciples there.

The people followed him in the plain, not up to the mountain, nor into the sea: but Christ leaving the multitude, would have his company tossed in the waves of affliction, lest they should be puffed up with presumption and pride.

Apollonius writes of certain people that could see nothing in the day, but all in the night. In like manner many men are so blinded with the sunshine of prosperity, that they see nothing belonging unto their good; but in the winter night of misery; schola crucis, schola lucis, "The school of the cross is the school of glory." The palsy-man lying in his bed, desired to be brought unto Christ. Ptolomæus Philadelphus, being so sickly that he could not follow worldly delights as he was wont, gave himself to reading, and builded that his renowned library. The Disciples here seeing the wonders of the deep, and dangers of the sea, were humbled in fear, and raised up in faith.

"And behold there arose a great tempest." Until Christ was in the ship, there was no storm. While men have pillows sewed under their elbows, all is peace; but so soon as Christ rebukes the world of sin, the wicked are like the raging sea, that cannot rest, whose waters cast up dirt and mire.

John Baptist raised such a storm by preaching against Herod, that it cost him his head. When Paul preached at Athens, Corinth, Ephesus, &c., there followed always tumults and uproars among the

people. When Luther first preached the Gospel, instantly there was great thundering from Rome, a great tempest in Germany, France, England, Scotland, and in the whole Christian world.

This storm was not by chance, but raised by God's providence, who brings the winds out of his treasures, Psalm cxxxv. 7; and the tempest was great, that the miracle might be great: the greater the tempest, the greater was the trial of the Disciples' faith.

"Insomuch that the ship was covered with waves." The Church is often in danger, but it cannot be drowned; hell's gates cannot overcome it. Robur fidei concussum, non excussum. "Her faith may be shaken, but not extinguished." Ter. Albeit, "Satan goes about daily like a roaring lion, seeking whom he may devour," yet there shall be some still, whom he shall not devour.

"He was asleep." He that keepeth Israel doth neither slumber nor sleep. He did sleep as man, but watch as God. "I sleep, but mine heart waketh." He seems only to sleep, that we might wake: "He doth as it were neglect us for a time, for the greater manifestations of his power, and our patience." Ludolphus.

"His disciples came to him and awoke him." Almighty God likes in our necessity this importunity: Psalm l. 15. "Call upon me in the time of trouble," Psalm xci. 15. "He shall call upon me, and I will hear him." And therefore learn by this example, to come to Christ, to cry to Christ in all extremity, renouncing yourselves, and relying upon him only: "Master, save us, or else we perish."

"He said unto them, why are ye fearful, O ye of little faith?" It was great faith in that they followed Christ into the ship; but little faith in that they feared.

He saith not, "O ye of no faith," but "O ye of little faith." It was impossible to come unto God, and call upon Christ without faith; in saying, we perish, they showed infidelity; but in praying, save us, they manifested faith.

Again, he doth not say: ye of little courage, or ye of little charity: but ye of little faith: because faith is the ground of all other virtues, and in adversity most useful. If we believe that Christ is our Captain in the ship with us, who can be against us? And therefore Paul, Eph. vi. 16. "Above all, put on the shield of faith, wherewith ye may quench all the fiery darts of the devil.

"Then he arose and rebuked the winds and the sea." Christ reprehends the disciples a little, but instantly grants their requests: his reprehensions had not so much sting as honey, for a great calm followed a little chiding: "at his word the stormy wind ariseth,

which lifteth up the waves of the sea: They are carried up to heaven, and down again to the deep; their soul melteth away because of the trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. But when they cry to the Lord in their trouble, he delivereth them out of their distress: for he maketh the storm to cease, so that the waves thereof are still."

A great calm followed a great tempest: Christ spake but one word to the violent winds and unruly seas, and they both obeyed his command. He doth at sundry times and in diverse manners speak to us, and yet we will not hearken unto his voice. The spectators of this act might therefore wonder to see the senseless water and weather obey, more than man indued with reason and religion.

"The men marvelled." "The righteous are troubled that they may call on God, and calling, be heard, and being heard, that they may glorify God." Ludolphus. A great storm caused in the disciples a great fear: great fear, great devotion: great devotion occasioned Christ to work this great miracle, this great miracle moved this great admiration: "What is this man that commands as a God?"

"And when he was come to the other side." Two points are to be considered in this miracle principally: the

- Graciousness of Christ, in curing two possessed of devils.
- Ungraciousness of the Gergesites, preferring a piece of bacon before the Gospel, hogs before Christ: such as respect their tithe pig more than their Pastor, are Gergesites, and deserve that Christ should depart out of their coasts.

I will not in particular examine these, but instead thereof insert a few notes upon the last verse of the first Chapter, appointed to be read at Morning Prayer this Sunday: preached at Paul's Cross, Jan. 29, 1608.

MORNING LESSON.

ISAIAH lvii. 21. "*There is no peace to the wicked, saith my God.*"

This text is a proclamation of war against the wicked, enemies to God and his Gospel, wherein observe

The
- Thing proclaimed, "No peace to the wicked:" An heavy doom, whether we consider the time, the matter, or the men; for there is no time; no peace, no wicked, if impenitent, excepted.
- Person proclaiming: the
  - Prophet, as Herald.
  - Lord, as chief commander,
    - Able to make this war because God
    - Willing to maintain this war, because my God.

This sentence would not be so grievous, if it were not so general, if any wicked man at any time could enjoy any kind of peace: but the proposition is an universal negative; "There is no peace to the wicked."

Our and other translations have it not in the time past, non erat, there was no peace; nor in the future, non erit, there shall be no peace; but in the present, there is no peace. Or as it is in the original indefinitely without a verb, naming no time, that we might fear this judgment at all times. "Punishment is cognate to its crime, because innate." Lipsius. In the words of St. Paul, "the wages of sin is death;" as the work is ready so the pay present, neither transferred nor deferred; if impiety, no impunity; when sin is finished, it hath its hire; scelus aliquis tutum, nemo securam tulit. "When any one sins with impunity, no one is safe." Seneca.

If we consider a wicked man out of Christ, he hath neither peace of grace here, nor peace of glory hereafter: but as he passeth from sin to sin, he goeth as it were from devil to devil, even from hell to hell, from the flashes to the flame, from hell internal to hell eternal.

As this includes all time, so likewise excludes all peace. For albeit, Harding found a great difference between no bread and not bread; yet interpreters here make no difference between not peace, and no peace. For the wicked have no peace with man, no peace with God, no peace with themselves. None with man: for it is said in the verse before my text, "The wicked are like the raging sea, whose waters cast up dirt and mire." They are of their own nature turbulent; but if we stir them a little, then they fume and foam like the sea, both active (saith Musculus) and passive, being neither peace-makers nor peace-takers.

For nature and Scripture tell us plainly, that righteousness is elder sister to peace. So said Aristotle, nature's chief secretary, "agreement in evil is not love, but conspiracy." So David, a man after God's own heart, and a penner of God's own will, "righteousness and peace have kissed each other." As Augustine upon the place, "if thou wilt have peace, work righteousness;" first eschew evil and do good, then seek peace and ensue it, Psalm

xxxiv. 13. Nay, you need not seek it, for it will find you; peace will come of itself to kiss righteousness. On the contrary, no truth, no mercy; where there is no love of good, there can be no good of love; no true friendship, except it be "glued together in Christ;" a man can hardly be a true friend to any, that is not first truly a friend to truth itself.

It was an excellent speech of Constantius, "How can they be faithful unto their Prince, who are perfidious and unfaithful unto their God?" "I tell thee," saith Augustine to Martianus, "albeit, you were mine old acquaintance, yet never my friend, until you were my lover in Christ."

And therefore when Jehoram said unto Jehu, "Is it peace?" Jehu replied; "What peace, while the whoredoms of thy mother Jezebel, and her witchcrafts, are yet in great number?" "What fellowship hath righteousness with unrighteousness; what communion hath light with darkness? what concord hath Christ with Belial?" As Ishmael that was born after the flesh, persecuted Isaac that was born after the spirit, even so it is now, saith Paul, Galat. iv. 29. The Dragon and his army will fight against Michael and his Angels.

It is then an idle phantasy to dream of an unity with the Papists, of an uniformity with the schismatics: for so long as the one is an enemy to truth, and the other an enemy to peace; so long as both are set on mischief, combined in faction, howsoever different in faith, I must tell you from Isaiah, and Isaiah from the Lord, "There is no peace to the wicked."

Saith Tertullian, "our peace is a continual warfare against Satan and his accomplices." As Christ, so the Church must suffer and overcome in medio inimicorum, "in the midst of all our enemies," Psalm cx. 2. The builder of God's house must have a trowel in one hand, and a sword in another, Nehem. iv. 17.

And here let not the carnal Gospeller hold himself exempted, in being of no side: for (as the school speaks,) "peace is lawful tranquillity:" goodness is εὐταξία, well doing, wickedness, ἀταξία, not doing: where there is no order, there can be no peace, but a Babel of confusion, howsoever worldlings account the drunkard a good-fellow, the fornicator a kind man, the flatterer a loving soul; yet the truth is, there is no peace in things that are wicked, and therefore no peace with men that are wicked. And as they can have no peace with the godly, so but little agreement among themselves: Ephraim is against Manasses, and Manasses against Ephraim, and both against Juda. The Pharisees against the Sadducees, and the Sadducees against the Pharisees; both against Christ. The Pela-

gians against the Manichees, and the Manichees against the Pelagians; both against the Catholics. The Pope against the Turk, the Turk against the Pope, and both against the truth.

All the vices are jarring in extremity, covetousness fighting against prodigality, baseness against pride, rashness against dastardy; nay, many times, Egyptians are set against Egyptians; and birds of a feather do not always fly together; for the transgressor is against the transgressor, and the destroyer against the destroyer: a drunkard will stab a drunkard, a thief rob a thief, a traitor prove false to a traitor, one wicked wretch is executioner of another.

They be so far from the peace between man and man, as that they want the love which is between beast and beast: for if one sheep be faint, the rest will stand between it and the Sun, till it be comforted; if one hog hunted, the whole herd will muster together to revenge it: of bees it is reported, if one sick, all sorry: yea some beasts are more kind to man, than mankind. In human story we read of grateful lions, of kind eagles, of trusty dogs, "who were ready to die for and with their masters;" saith Ambrose, in his Hexameron.

In Holy Bible we find that Elijah was fed by ravens: and Daniel not hurt among hungry lions. O hateful cruelty! the birds feed, the beasts favour; but one man is a wolf, yea a devil to another. In this the wicked resemble God, that they neither slumber nor sleep, but like the devil, in that they watch as the thief, to spoil and destroy, seeking whom they may devour, 1 Pet. v. 8. For to render good for evil is the part of a saint; to render good for good, the part of a man; to render evil for evil, the part of a beast: but to render evil for good, only the part of a devil. And yet such is the fashion of the wicked, imagining mischief in their hearts, and stirring up strife all the day long: "Their throat is an open sepulchre; the poison of asps is under their lips: their mouth is full of cursing and bitterness, their feet are swift to shed blood, their teeth are spears and arrows, and their tongue a sharp sword." More sharp (quoth Bernard) than the spear which pierced our Saviour's sweet side. For this doth not only wound Christ's mystical body, but also dismember it; in the commonweal making so many factions as there are functions; in the Church so many Creeds as heads: as the same Father sweetly; "Longinus thrust through a body that was dead, but the wicked a body that is quick." Destruction and unhappiness is in all their ways, and the way of peace have they not known: in their bed appointed for rest,

they plot how to be turbulent (as the Prophet speaks), they travail with mischief, and bring forth ungodliness. In a word, these are the troublers of Israel, thorns in our eyes, pricks in our sides, bellows and brands of sedition, hating the good, not loving the bad; crossing themselves, at war with all: "There is no peace to the wicked, saith my God."

The second kind of peace is between God and man, our reconciliation to God by the mediation of Christ, who is our peace. So the gloss interlines, and other Expositors generally, "there is no peace," that is, no Christ to the wicked. The Scripture tells us, how that we were the sons of wrath, enemies of God, fire-brands of hell, aliens from the Commonwealth of Israel, and strangers from the covenants of promise. But Christ, God and Man, and therefore most fit to be the Mediator between the mortal sinner and immortal Judge, dying for our sins, and rising again for our justification, is peace to them that are far off, and peace to them that are near, saith the Lord in this chapter. That is, as the Fathers expound it, peace to the Gentiles afar off, and peace to the Jews that are near.

This one blessed peace-maker hath made atonement for both, and appeareth in the sight of God daily, to plead our pardon as a faithful Intercessor and Advocate, in whom only God is well pleased, and without whom God is no hearing God, no helping God, no saving God, no loving God to us at all.

And without faith, the Gospel is no Gospel, the Sacraments are no Sacraments, Christ is no Christ. Faith is John the Baptist showing the Lamb of God, which taketh away the sins of the world: yea, St. Thomas, first handling, then ayplying the wounds of Christ, even the spiritual hand that puts on Christ's robe of righteousness.

The wicked then having no true faith, have no true Christ; and having no true Christ, they can have no true peace with God; the grace of our Lord in redeeming, the love of God in electing, the fellowship of the Holy Ghost in comforting, is far from them: so long as they continue in their sins and unbelief; so long as they be traitors, enemies, rebels, unto the King of all Kings: he proclaims war, and they can have no peace.

Think on this, ye that forget God. Ye that join house to house, and lay field to field, till there be no place for others in the land: ye that rise up early to follow drunkenness, and are mighty to pour in strong drink. Ye that speak good of evil, and evil of good; which put light for darkness, and darkness for light, &c.

Agree with your adversary quickly, while you are in the way: seek the Lord while he may be found, and call upon him while he is nigh. "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee." Suffer the words of exhortation; harden not your heart, but even in this day hear the voice of the Crier; confess thy rebellion, and come in to the Lord thy God; for he is gentle, patient, and of much mercy: desire of him to create in thee a new heart, and to give thee one drop of a lively faith, one dram of holy devotion, a desire to hunger and thirst after righteousness. Suffer not thine eyes to sleep, nor thine eye-lids to take any rest, until thine unrighteousness is forgiven, and sin covered, until thy peace be made with God, and thy pardon sealed. O pray, pray, that thou mayst have this peace. O pray, pray, that thou mayst feel this peace: for it is the peace of conscience between man and himself.

There are four kinds of conscience, as Bernard hath well observed:

1. A good, but not a quiet.
2. A quiet, but not a good.
3. Both good and quiet.
4. Neither good nor quiet.

The two good belong properly to the godly: the two bad, unto the wicked, whose conscience is either too quiet, or else too much unquiet; in neither peace: as the translators of the Septuagint read, "There is no joy to the wicked." Sometimes their conscience is too quiet, as Paul speaks, even seared with a hot iron, when habit of sin takes away the sense of sin; when, as men are past feeling, in a reprobate sense, given over to work all uncleanness even with greediness: Ephes. iv. 19.

This is no peace, but numbness of, yea, a dumbness of conscience. For at the first, every man's conscience speaks unto him, as Peter to Christ: Master look to thyself. Her pricked arrows, as the shafts of Jonathan, forewarn David of the great King's displeasure: but if we neglect her call, and will not lend our ears while she doth spend her tongue, this good Cassandra will cry no more.

Now it fareth with the maladies of the mind, as it is with the sickness of the body. When the pulse doth not beat, the body is in a most dangerous estate: so if conscience never prick us for sin, it is a manifest sign our souls are lulled in a deadly sleep. That school will soon decay, where the monitor doth not complain; that army must necessarily be subject to surprise, where watches and alarms are not exactly kept; that town is dissolute, where no

clocks are used: so likewise our little city is in great peril, when our conscience is still and sleepy, quiet but not good. None so desperately sick, as they who feel not their disease. St. Augustine notably: "What is more miserable to the miserable, than that he does not commiserate himself?" And Bernard: "Therefore my charity pities, for when thou art pitiable, thou dost not pity thyself; hence, it commiserates thee more, because, being miserable thou dost not commiserate thyself." And Jerome to Sabinian: "I lament, because thou dost not lament thyself."

When the strong man armed keeps his hold, the things that are possessed are in peace. Where Divines observe, that ungodly men already possessed with Satan, are not a whit disquieted with his temptations. As God is at open war, so the devil is at secret peace with the wicked: but yet, saith Jerome, tranquillitas ista tempestas est: This calm of conscience will one day prove a storm. For as God said unto Cain; "If thou doest ill, sin lieth at the door:" where wickedness is compared to a wild beast, which dogs a man wheresoever he goeth in this wilderness. And albeit, for a time it may seem harmless, for that it lieth asleep, yet at length, except men unfeignedly repent, it will rise up and rend out the very throat of our souls. A guilty conscience, being once roused and awaked thoroughly, will make them like those who lie on a bed that is too straight, and the covering too short, who would with all their heart sleep, but cannot; they seek for peace of mind, but "there is no peace to the wicked," saith my God.

As the conscience was heretofore too quiet, so now too much unquiet. As godly men have the first-fruits of the spirit, and certain tastes of heavenly joys in this life; so the wicked on the contrary feel certain flashings of hell flames on earth. As there is heaven on earth, and heaven in heaven; so hell on earth, and hell in hell: an outward hell, and an inward; outward, in outward darkness mentioned in holy Scripture, where there shall be weeping and gnashing of teeth; at this feast (as Bishop Latimer wittily) there can be no mirth where weeping is served in for the first course, gnashing of teeth for the second.

Inward hell is an infernal tormenting of the soul, void of hope, faith, and love: this hell the devils have always in them, and reprobate forlorn people carry about them, insomuch that they can neither disport themselves abroad, nor please themselves at home; neither comforted in company, nor quieted alone, but in all places and times, Erynnis conscientiæ, (so Melancthon calls it) hellish hags, and infernal furies affright them.

Augustine in his enarration of the 45th Psalm, thus lively describes the woful estate of a despairing sinner: "He runs as a madman out of the field into the city, out of the city into his house; from the common rooms in his house to his chamber, from his chamber into his study, from his study to the secret closet of his own heart: and then last of all, he is content least of all, himself being greatest enemy to himself."

The blind man in the Gospel newly recovering his sight, imagined trees to be men; and the Burgundians (as Cominæus reports) expecting a battle, supposed long thistles to be lances: so the wicked in the dark, conceit every thistle to be a tree, every tree a man, every man a devil, afraid of everything they see, yea, many times of that they do not see.

Polydore Virgil writes that Richard III. had a most terrible dream, the night before Bosworth Field, in which he was slain: he thought all the devils in hell hailed and pulled him, in hideous and ugly shapes. I suppose (saith Polydore) that was not a feigned dream, but a true torture of his conscience, presaging a bloody day both to himself and all his followers.

The penner of the Latin Chronicle, in the life of Archbishop Hubert, records a will of a covetous oppressor in this form: Lego omnia bona mea domino Regi, corpus sepulturæ, animam diabolo. "I leave my goods to my Lord the King, my body to be buried, my soul to the devil." The godly man's will always runs in this style:

> "Terram terra tegat, dæmon peccata resumat,
> Mundus res habeat, spiritus astra petit."

> Let earth its native earth enclose,
> The devil take his hellish crime,
> My worldly goods, I to the world dispose;
> My soul, to seek its native skies sublime.

But this unhappy wretch in great despair yielded up his coin to the king, whom he had deceived, and his soul to the devil whom he had served.

It is written by Procopius, that Theodoricus, as he was at supper, imagined he saw in a fish's head the visage of Symmachus a nobleman whom he had unjustly slain; with which imagination he conceived such terror, as that he never after enjoyed one good hour, but pining away ended his unfortunate days.

Cardinal Crescentius, the Pope's Vicegerent in the Chapter of Trent, on a time writing long letters unto Rome, full of mischief

against the Protestants and cause of religion, had a sudden conceit that the devil in the likeness of a huge dog, walked in his chamber, and couched under his table, the which affrighted him so much, as that notwithstanding the counsel and comfort both of friends and physicians, he died a disconsolate death.

To conclude this argument, the devil Judas out of the hell of his conscience, was bailiff, jailer, witness, jury, judge, sheriff, death's-man in his own execution.

Thus as you see, the wicked have no peace with man, no peace with God, no peace with themselves. The very name of peace between man and man is sweet, itself more sweet, like the precious ointment upon the head of Aaron, that ran down unto his beard, and from his beard to the skirts of his clothing. Yet the peace of conscience is far sweeter, a continual feast, a daily Christmas unto the good man; as the rich Epicure, Luke 16, so the godly fareth deliciously every day. "The man that trusteth in the Lord is fat," saith Solomon, he feeds himself on the mercies of God, and merits of Christ. And so the peace of God passeth all these: for it passeth all understanding, without which one gift all others are rather curses than blessings unto us. As Cyril excellently: "What shall give us joy, if God takes away his joy?" It is the consolation of Israel and solace of the Church. "Rejoice greatly, O daughter Zion, shout for joy, O daughter Jerusalem, for behold thy King cometh unto thee." That God is our God, that Christ is our Christ, that the king of all kings is our king, that he is reconciled unto us, and we to him, is a joy surpassing all joys, a jubilation as the Scripture terms it, which can neither be suppressed, nor yet expressed sufficiently.

How wretched then are the wicked in being debarred of all this sweet, of all this exultation, of all these jubilees of joy! for if they can have no peace abroad, no peace at home, no peace with themselves, no peace with others, no peace with man, no peace with God; assuredly the proposition is most true, "There is no peace to the wicked."

Yea, but you will say, there is none good except God; all of us are gone astray: "If we say we have no sin, the truth of God is not in us." Of what kind of wicked is this then understood? Answer is made, that this only concerns incorrigible, malicious, impenitent, senseless sinners. For when once men feel their sins, and repent for their sins, grieving much because they can grieve no more; then in such as sin aboundeth, grace superaboundeth, all things work for their good; even sin, which is damnable to others is

profitable to them, occasioning repentance never to be repented. Remember the speech of God to Rebecca; "The greater shall serve the lesser." Albeit our spiritual enemies are stronger, and our sins greater than we, yet they shall serve for our good: the greater shall serve the less. God who can bring sweet out of sour, and light out of darkness, shall likewise bring good out of evil.

Such offenders have peace with men, so far as is possible, with all men, endeavouring to keep the unity of the spirit in the bond of peace.

Secondly, "Being justified by faith, they have peace toward God in Christ," Rom. v. 1.

Lastly, Christ dwelling in their heart, they want not peace of conscience, but abound with joy in the Holy Ghost, Rom. xiv. 17.

When sinners are rather passive than active in sin, when it is rather done on them than of them, albeit their conscience accuse them of the fact, yet it doth not condemn them of the fault: and so there is all kind of peace to the penitent, no kind of peace to the wicked impenitent, saith my God.

Hitherto concerning the thing proclaimed: I come now to the person proclaiming, in these words, "saith my God." The subordinate proclaimer is Isaiah; the principal, God himself.

As heretofore the prophet, so now the preacher is not only the mouth of God, as Luther calls him, but as John Baptist said of himself, "The very voice of God." For albeit we speak, yet it is Christ who by us and in us calleth unto you: 2 Cor. v. 20. See Epist. Dom. iii., and Gospel, Dom. i., and iv. in Advent.

If then the Lord hath said it, let no man doubt of it: heaven and earth shall pass, but not a jot of his word shall pass: he is not like man, that he should lie, or like the son of man, that he should deceive. Yea, that we might the better observe it, Almighty God hath spoken once and twice, as it is in the 62d Psalm. For the Lord hath made this proclamation once before in the 48th chap. at the last verse. So that as Augustine in the like case, Verba toties inculcata, vera sunt, viva sunt, sana sunt, plana sunt. One text repeated twice, pressed again and again, must needs be plain and peremptory. And assuredly (beloved) if we further examine the person of this chief, we shall find him able to make this war, because God; and willing to maintain this war, because my God. He is styled elsewhere "the Lord of Hosts," and therefore all creatures as his warriors, are ready pressed to revenge his quarrels, and to fight his battles. His soldiers against the wicked, are either celestial or terrestrial, all the creatures in heaven and on earth.

"In the beginning God created the heaven and the earth," Gen. i. "and all that therein is," Exod. xxiii. And in this acceptation, according to the Bible, which is a lantern unto our feet, and a guide unto our paths, I find three heavens, as St. Paul saith, he was taken up into the third heaven:

The { 1. Airy.
2. Starry.
3. Glorious.

Airy heaven is all the space from us unto the firmament: so the birds which fly between us and the stars are called in holy writ, "the fowls of heaven." In this heaven are meteors, hail, wind, rain, snow, thunder, lightning, all which are at God's absolute command, to serve such as serve him, and to fight against them that fight against him. As when the wicked old world was filled with cruelty, "The windows of heaven were opened, and the rain was upon the earth forty days and forty nights;" insomuch, that this one soldier of the Lord destroyed all his enemies, everything that was upon the earth from man to beast; only Noah, God's holy servant, remained, and they that were with him in the ark, whom the rain did not hurt, but rather help: for the deeper the flood, the safer the ship: the water had peace with Noah and his company, but open war with all the rest of that old world.

So likewise the Lord out of heaven rained fire and brimstone upon the Sodomites; and hailstones out of heaven upon the cursed Amorites at Bethoron; and they were more saith the text, that died with the hail, than they whom the children of Israel slew with the sword.

But what need we look so far? The great wind this year, the great frost the last year, sensibly demonstrate this point. What a wreck on the sea, what a work on the earth occasioned by the one? What a dearth, and so by consequence, what a death ensued upon the other? If God cast forth his ice like morsels, who is able to abide his frost? Psalm cxlvii. 17.

To step higher, the second heaven is the firmament, Cœlum quasi cœlatum, because it is engraven, and as it were enamelled with glorious lights: as Moses in the first of Genesis, "God made two great lights, the greater to rule the day, the lesser to govern the night: he made also the stars, and placed them in the firmament of heaven."

Now "this heaven declares the glory of God, and the firmament shows his handy work:" though they want understanding and are

dumb, yet they trumpet forth his worthy praises in such sort, that there is neither speech nor language, but their voice is heard among them. And as they speak for God as scholars, so they fight also for God as soldiers; for the stars in their courses fought against Sisera: Judges v. 20, and when duke Joshua fought against the wicked Amorites, he said in the sight of Israel: Sun, stay thou in Gibeon, and thou moon in the valley of Ajalon; and the sun abode, and the moon stood still, until the people of God avenged themselves upon their enemies; the sun abode, and hasted not to go down for a whole day, Jos. x. 13.

O Lord our governor, how excellent is thy name in all the world! When I consider the heavens, even the works of thy hands, the sun and the moon which thou hast ordained, what is man, that thou art so mindful of him? or the son of man, that thou shouldst thus regard and guard him? The third heaven is called by philosophers, empyreum: by divines, the glorious heaven: by Scriptures, heaven of heavens, or heaven above the visible heavens. In this heaven

Almighty God hath two sorts of tall warriors { Angels. / Saints.

Angels are heavenly soldiers, ministering spirits of God, instruments of his mercy toward the good; executioners of his judgments upon the bad. When Joshua was about to sack Jericho, an angel appeared unto him as a captain with a drawn sword to fight for his people. When Senacherib and his innumerous host came against Israel, the angel of the Lord in one night slew one hundred and eighty and five thousand, 2 Kings, xix. The first born of Egypt, slain by an angel, Exod. xii; blasphemous Herod smitten with an angel, Acts xii. 23. To conclude this argument, angels at the last and dreadful day shall bind the tares, that is, make fagots of the wicked, and cast them into hell-fire. As they pitch their tents about God's elect, being the saints' guard and nurses, as it were, to carry them in their arms, lest at any time they hurt their foot against a stone: so contrariwise, speedy messengers and ministers of God's anger to the reprobate.

Now for saints, albeit they be milites emeriti (as the Romans speak) soldiers discharged the field, past fighting, past sighing, for all tears are wiped from their eyes; even so saith the spirit, they rest from their labours, and their good works follow them, Apoc. xiv. 13. They be past warfare, and now live in eternal welfare, crowned as conquerors in heaven, where there is neither militia nor malitia.

Though, I say, their fight be ended, and they rewarded with an immortal crown of glory, yet for as much as there is a communion of saints, a fellowship between the triumphant saints in heaven, and the militant saints on earth; the blessed souls departed and delivered out of the miseries of this sinful world, howsoever they be secure for themselves, yet are they careful for us: as our churches in their harmony speak, de fælicitate sua securi, de nostra salute soliciti: they wish well unto us, and pray still for us in general, albeit they know not our wants in particular. Howsoever they fight not any longer against God's enemies with pen or ink, with paper or powder, yet they continually fight against them with push of prayer, as St. John expressly; "The souls of them that were killed for the word, cried with a loud voice, saying, how long Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on the earth?" Albeit they contend not with earthly weapons, yet they maintain God's quarrel with heavenly wishes in general against Satan and his kingdom, out of zeal and heat to God's cause, not out of any spleen or hate to any of the wicked in particular; I dare not say so: for where the spirit hath not a pen to write, the pastor must not have a tongue to speak, nor the people an ear to hear; but that the blessed souls in heaven pray for us, against our enemies in general, is an article of faith, and an evident truth of the Bible.

I come from God's selected band in heaven, to the common band, the host of his creatures on earth, the which contains both sea and land, and all that is therein, evermore willing to fight in this quarrel.

The Red Sea did overwhelm proud Pharaoh and all his host, even all his horses, his chariots, and horsemen. Anno 1588, the sea and fish in the sea fought against the superstitious Spaniard, enemy to God and his true religion: a wonderful work, "which ought to be had in perpetual remembrance." I say, wind and water overcame that invincible army, prepared for our destruction; in such sort, that the Popish relator hereof confessed ingenuously, that God in that sea-fight, showed himself a very Lutheran and mere Protestant.

The floods and inundations which happened in divers parts of this kingdom within these few years, here should not be passed over with dry eyes. If the Lord had not according to his infinite greatness and goodness, fettered the waters of our seas, as Xerxes did the waters of Hellespontus; if God had not gathered the waters together on an heap, and laid them up in the deep, as in a

treasure-house, Psalm xxxiii. 7; If he had not spoken to the flood, "Hitherto shalt thou go, but no further, and here shall it stay thy proud waters," assuredly there had followed a great Doomsday to this island. "The waters saw thee, O Lord, the waters saw thee, and were afraid; blessed be the Lord God, even the God of Israel, which only doth wondrous things; and blessed be the name of his majesty forever," and let all the people say, Amen, Amen.

I pass to dry land, which opened and swallowed up quick, Corath, Dathan, and Abiram.

Even the least of creatures is strong enough, if God set them to fight; an host of frogs, an army of grasshoppers, a swarm of flies, able to dismay Pharaoh and all his people; a few rats troubled all the citizens of Hamel; a few worms devoured Herod; a little gnat choaked a great man, yea the greatest Monarch in his own conceit, Adrian the Pope.

The very senseless creatures have sense and feeling of the wrong done to God. In Siloam (as we read in the Gospel,) a tower fell upon eighteen persons and slew them. In Rome fifty thousand men were hurt and slain with the fall of a theatre, as they were beholding the games of the sword-players. An. 25, Reg. Elizab., the scaffold about Paris garden upon a Sunday in the afternoon fell down, which instantly killed eight persons, and hurt many more. A fair warning to such as profane the Sabbath, and delight more in the cruelty of beasts, than in the works of mercy, which are exercises of the Lord's day. The time will not suffer me to name, much less to muster all the rest of God's warriors on earth. I will only remember one, whom, I think you fear most, namely, the plague, fitly called by the Canonists, the war of God against men, and by the Scripture, the sword of God, and arrow of his anger.

In the year 1096, there was such an universal plague throughout the whole world, that the living were not able to bury the dead, as Sigisbertus, and others report. An. 1342, there was in Venice such a pestilence, that the hundreth person was scarcely left alive, insomuch that the State made a law, that whosoever would come and dwell at Venice two years, he should instantly be made free.

About the year 1522, there died of the plague in Milan fifty thousand within the space of four months. In Norwich from the first of January to the first of July, 57,104. In Yarmouth within the space of one year, 7052. In London and the liberties thereof, from the 23d of December, 1602, unto the 22d of December, 1603, there died of all diseases, as was accounted weekly, 38,244, whereof of the plague, 30,578, and from that time to this day, the city not

yet free. This last year past, as appears in your own bills, there died 2262. Lay this heavy judgment to your heart, hear this proclamation again and again, "There is no peace to the wicked."

As the stones of the field are in league with the righteous, and the beasts at peace with the godly, they may dwell safe in the wilderness, and sleep in the woods, Ezek. xxxiv. 25; so contrariwise, the stone shall cry out of the wall, and the beam out of the timber against the wicked, Habak. ii. 11.

Their sin begets their sorrow, their faults increase their foes, even their tables are made snares, and their ivory beds accusers, and their sealed houses witnesses against them; all things which were given for blessings are become curses unto them: and that which is most strange, besides these, two great bands of soldiers are common in earth, another select in heaven; there is yet a third of rebels, even of the very devils in hell; for albeit, they be reserved in everlasting chains until the judgment of the great day; yet God, in his infinite power and wisdom, who brings light out of darknesss, doth make good use of these bad instruments.

It is said in the first of Sam. c. 16, that the "evil spirit of the Lord vexed Saul;" it was God's spirit which came upon David, but it was a malignant spirit which was on Saul; and yet this spirit is called Spiritus Domini, the spirit of the Lord, because the Lord sent that evil spirit, and suffered it to torment Saul, as Augustine and Lombard have well expounded the place. So likewise we read in the Gospel, that the foul spirits made some deaf, some dumb, casting one into the water, another into the fire; all which actions, as they were actions, proceeded from God, for the Scripture tells us plainly, there is no power but of God.

Happily some will say, the devils assault the good so well as the bad. We wrestle (saith Paul) against principalities, against powers, against the prince of darkness: for Satan goes about like a roaring lion, seeking whom he may devour. Answer is made, that God suffers Satan to tempt his children only to try them, but suffers him to tempt the reprobate, so far, as to destroy them: the temptations of the good are instruction; of the bad, destruction, utter ruin of body and soul. In what a miserable case then is every wretch irrepentant? "drawing iniquity with cords of vanity, and sin as it were with cart ropes; heaping up wrath against the day of wrath?" For the number of his enemies is without number; the number of the blessed saints is innumerable: Apo. vii. 9. "After these things I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the

throne, and before the Lamb, clothed with long white robes, and palms in their hands." The number of angels is infinite: "Thinkest thou (said Christ to Peter, in the 26th of St. Matthew,) that I cannot now pray to my father, and he will give me more than twelve legions of angels?"

A legion is 3000 footmen, and 300 horsemen; or as Calvin upon the place, 5000 foot, 500 horsemen; as Vegetius, 6000 in all; and every particular angel able in one night to kill, as is recorded in the story of Sennacherib, one hundred, eighty and five thousand. The number of stars in the sky, of fowls in the air, of fish in the sea, of beasts in the field, of devils in hell, are without number. How infinitely infinite then is the number of all his enemies? in what a fearful estate doth he stand, when God and man, angels and devils, saints and sinners, heaven and earth, fish and fowl, beasts and birds, others and himself; in a word, all that is within him, all that is without him, all that is about him, combine themselves together to maintain God's holy war against him?

I know there are degrees of sinners, as there are degrees in sin; some be flatterers, some actors, a third sort authors. Of the first, Seneca wittily: "It is in a manner all one to commit and to commend a villany." "He is suspected to be an abettor of evil, who doth not endeavour to better it." A commoner then that flattereth, a commander that favoureth ungodly wretches in a city, lets in so many strong foes, to cut your throats and ruin your estate.

Yet actors on the stage be worse than idle spectators: for howsoever sin be commendable, because common, as Salvianus complained in his time; In hoc scelus res devoluta, ut nisi quis malus fuerit, salvus esse non possit: In plain English, except a man be first bad, he cannot be reputed a good fellow. Yet horrible blasphemers, incorrigible drunkards, shameless whoremongers, makebate pettifoggers, malcontent accusants on the one side, recusants on the other, are the very men and means, which bring and keep the dearth and plague so long among you.

But authors of evil and plotters of mischief are worst of all; as it appears even by God's own censure given of the first sin in Paradise, where the Serpent had three punishments inflicted upon him, as the original contriver: the woman two, being the mediate procurer; and Adam but one, as the party seduced. Apply, for I can no further amplify.

When Phocas had built a mighty wall about his palace, for his security, in the night he heard a voice: "O king! though thou build as high as the clouds, yet the city might easily be taken, the

sin within will mar all:" as Ambrose notably; "Wicked manners are stronger than armed men." If God be with us, who can be against us? if we stand against God, who can withstand him?

And as God is able because God, so willing to maintain this war, because "my God;" that is, the God of his people, whom the wicked persecute: for his grant is fair in letters patent to Abraham and his seed for ever: "I will bless them that bless thee, and curse them that curse thee;" or, "my God," that is, the God by whom I speak, who dealeth alway with his servants according to his word.

The gods of the Gentiles are lying gods, and dying gods: but my God is the truth and the life, who can never deceive nor be deceived, or, my God, because we must not only believe the Major of the Gospel, but the Minor also, saying with Thomas, "my Lord;" with Mary, "my Saviour;" with Isaiah, "my God." If we can gain this assumption, it will bring us to the most happy conclusion; enjoying peace of conscience, which is an heaven on earth, and peace of glory, which is heaven in heaven. Unto which, may he bring us that hath made peace for us, even Christ Jesus the righteous: to whom with the Father, and the Holy Ghost, as we are bound, so let us heartily yield all honour, &c. Amen.

THE EPISTLE.

COLOS. iii. 12.—"*Put upon you as the elect of God, tender mercy,*" *&c.*

This Epistle consists of two parts: In the first St. Paul exhorts the Colossians unto many special virtues, as tender mercy, kindness, humbleness of mind, meekness, long-suffering, &c. In the second, because it is infinite to insist in every particular, he draws them, and all other duties, unto two general admonitions in gross: whereof

The
1. Concerns our theory: "Let the word of Christ dwell in you plenteously," &c.
2. Our practice; "Whatsoever ye do in word or deed, do all in the name of the Lord," &c.

"Put upon you." Christ had two sorts of garments, (as we read in the Gospel) one without seam, not divided at his death; and that was a figure of faith, which, maugre the rents of all heretics and schismatics in the Church, is but one.

Another with seams, parted among the soldiers, and that was a type of love, which seeks not her own, but communicates itself to many.

So the Christian must have two coats: one of faith indivisible, by which he puts on Christ; another of love, parted among many, by which one Christian puts on another; "rejoicing with them that rejoice, weeping with them that weep."

Upon the point, these two coats are but one; faith being inside, and love outside; faith in respect of God, and love toward the world. This Epistle speaks of the outside, "put on tender mercy," affected with kindness; its effect, meekness in prosperity, long-suffering in adversity, &c.

These virtues are both ornamenta and munimenta, clothes and corslets, Eph. vi. 11. "Put on the whole armour of God, that ye may be able to stand against the assaults of the devil." Seeing we must every day fight, and every day be seen, let us as well for armour as honour, "put on tender mercy, kindness," &c., that we may walk uprightly and confidently. See Epist. Dom. 21, post Trinit. How love is said to be the "bond of perfectness and chief virtue." See Epist. Dom. Quinquages.

"As the elect of God." St. Paul builds all these good exhortations upon an argument, drawn from what is meet or obligatory: "you are the elect of God, holy and beloved;" chosen and beloved of God before the world, through baptism consecrated solemnly to God in the world: wherefore being thus, electi, selecti, dilecti, "God's own workmanship created in Christ Jesus unto good works," it is most meet, new men should use new manners; instead of the works of darkness, put on tender mercy, kindness, humbleness of mind, which are weapons of light. It is due debt that you should be followers of God, forbearing one another, and forgiving one another, as Christ forgave you. See Epist. Dom. 3, Quadrages.

"Let the Word of Christ." That is, the Scripture, the Gospel, especially so called,

In respect of three causes:
- Efficient: for he speaks in the Prophets and Apostles: "I am he that doth speak; behold it is I."
- Material: for he is the contents of all the Bible shadowed in the law, showed in the Gospel: The Word of the Lord contains nothing, but the Word, which is the Lord.
- Final: as being the end of the whole law, and scope of all the Prophets ever since the world began. Wherefore, seeing the Scriptures have Christ for their author, Christ for their object, Christ for their end, well may they be called the Word of Christ.

"Dwell." We must not entertain the word as a stranger, giving

it a cold compliment, and so take our leave; but because it is God's best friend, the King's best friend, and our best friend, we must use it as a familiar and domestic; receiving it into the parlor of our heart, making it our chamber-fellow, study-fellow, bed-fellow. Things of less moment are without door, the staff behind the door: things of worth are kept under many locks and keys. It is fit then that the Word, being more precious than gold, yea the most fine gold, a peerless pearl should not be laid up in the Porter's lodge, only the outward ear, but even in the cabinet of the mind: Deut. xi. 28. "Ye shall lay up these my words in your heart and in your soul:" so the word that now doth plenteously dwell among you, may dwell plenteously in you.

"Plenteously." Read, hear, meditate, with all attention exactly, with all intention devoutly, with all diligence thoroughly. John v. 39, "Search the Scriptures." Isa. viii. 20, "To the law, to the testimony." Apoc. i. 3, "Blessed is he that reads, and hears, and keeps the word of this prophecy:" not only read, nor only hear, nor only meditate; but all: sometime read to rectify meditation, and sometime meditate to profit by reading. Reading without meditation is unfruitful, meditation without reading is erroneous.

It is reported of Alphonso, King of Spain, that he read over all the Bible, with Lyræs' postill, fourteen times. And Augustine writes of Antonius an Egyptian Monk, that having no learning, he did by hearing the Scriptures often read, get them without book, and afterwards, by serious and godly meditation, understand them.

This one word, "plenteously," confutes plenteously, first ignorant people, who cannot; secondly, negligent people, who will not read and hear; thirdly, delicate people, who loath the Scriptures as unpleasant, preferring the Poets before the Prophets, admitting into their house the writings of men, before the Word of God; fourthly, perfunctory students in the Bible, turning over not the whole, but some part, and that so coldly, that as it is said of the Delphic Oracle, "a lesson is no sooner got, but it is forgot:" fifthly, covetous people, who will not give to their pastor plenteously, that the word may dwell in them plenteously. Nehemiah complained in his time, that the Levites, for want of maintenance, were fain to leave the temple, and follow the plough. And St. Augustine made the like complaint in his age: whereupon, in process of time, Clergymen invented such points of superstition, as were most advantageous unto them. Hence they raked hell, and found out Purgatory, to make the Pope's kitchen smoke: an invention not known unto the Greek Church for the space of 1500 years after Christ: Roffensis,

art. 18, contra Lutherum, et Alphonsus de hæresibus: and but of late known to the Latin. Polydor. de invent. lib. 8, cap. 1. Hence prayer for the dead, indulgences, and other new tricks of popery, which are more for the priest's belly than the people's benefit. God of his infinite goodness forgive Britain's ingratitude in this kind; and grant that the burning lamps in our temple may be supplied with sufficient oil, that the light of Israel go not out. Sixthly, this condemns Enthusiasts, despising the word and ministry. Seventhly, the Marcionites and Manichees, rejecting Moses and the Prophets. Last of all, and most of all, the Papists, in denying the vulgar translations of Scripture to the common people. "Let the word of God dwell in you:" that is, in all you, Priest and people; "not only in us, but in you:" as St. Jerome peremptorily: "This shows that even the laity ought to have the Word of Christ, not sufficiently, but abundantly, and teach or admonish each other." "The word must dwell in us:" Ergo, the Bible must be in our house. "It must dwell plenteously:" Ergo, we must read daily; but, as it follows in the text,

"With all wisdom" The Papists as well in the church as in the street, chant Scripture plenteously; but because their hymns are not in a known tongue, it is without understanding. The Brownists in their books and sermons often cite Scripture plenteously, but it is not in wisdom. Learned Origen notes well (and where he doth well, none better) that Heretics are Scripturarum fures; great lurchers of holy writ: but they so wrest it (as Jerome speaks), the gospel of Christ becomes the gospel of man, or, what is worse, of the devil.

Table gospellers are full of text. It is ordinary to discuss divinity problems even at ordinaries; a custom very common, but, by the censure of our church, no way commendable. For the 37th injunction forbids all men to reason of divine Scripture rashly; and the greatest part of Archbishop Cranmer's preface before the Church Bible, is spent against idle babbling and brawling in matters of theology. And a grave Divine, much esteemed in our days, held it better for venturous discoursers of predestination, and sin against the Holy Ghost, that they had neither tongues in their heads, nor hearts in their breasts, than they should continue in this irreverend usage.

Manlius reports, how two meeting at a tavern, contended much to little purpose about their faith: one said he was of Doctor Martin's religion; and the other swore he was of Doctor Luther's opinion; whereas Martin and Luther were but one. So many men

move many doubts in many matters, having neither will to hear, nor skill to conceive the state of a controversy, and then, as Augustine said of Petilian the donatist: Multa dicendo nihil dicunt: aut potius, nihil dicendo multa dicunt. "Speaking much, they say nothing; or rather, in saying nothing, they use many words."

The word of Christ must dwell in us plenteously, but in all wisdom; we must hear it in all wisdom, read it in all wisdom, meditate on it in all wisdom, speak of it in all wisdom, preach it in all wisdom; not only in some, but in all wisdom; for all is little enough, considering the Lord will not hold him guiltless who taketh his name in vain.

"Teaching and exhorting:" this clause may be referred either to that which went before, or to that which follows after. To that which went before; "Let the word of Christ dwell in you so plenteously with all wisdom," that ye may both instruct and exhort yourselves unto every good work, for doctrine and exhortation are two principal uses of the Scripture. 2 Tim. iii. 16. For doctrine, the law shows every man in his vocation, what actions are acceptable to God; and the Gospel teacheth how they be acceptable, namely, by faith in Christ. Let the word of Christ therefore dwell in you so plenteously with all wisdom, that it may be a lantern to your feet, and a light to your paths; a direction how to serve God in holiness and righteousness all the days of your life.

For exhortation; "the word must so dwell in us, as that we may stir up one another to godliness," Isa. ii. 3; Heb. iii. 13, νουθετεῖν est in νουθέτησαι; so to put it and print it in our mind, that it may not only be profitable to ourselves, but useful also to others; in public, which is the pastor's office; in private, which is every Christian's duty.

This also may be referred unto the words following, as according to most expositors of our Church here; "Teach and exhort your ownselves in psalms," &c. Where Saint Paul describes the Christian's music, both for

the { Matter: "psalms, hymns, spiritual songs."
Manner: "singing with grace in your hearts to the Lord."

Psalms and hymns: some distinguish these by their object, affirming that hymns are laudatory: for the glorious angels in heaven sing not psalms but hymns: Hymnus extollit, psalmus laudat. Ambr. in loc. "The psalter is of man, the hymn is angelic," Theophylact. Spiritual odes are peculiar songs accurately framed by the Church, according to her several exigents:

psalms are of sundry matters and arguments, exhortatory, consolatory, precatory, deprecatory. But I follow that other distinction of Jerome and Luther, understanding by the first, the Davidical psalms: by the second, the songs of Moses, Deborah, Zachariah, Mary, Simeon, mentioned in the Bible; by the third, godly hymns invented by the Christians of that age, called

spiritual, in respect of { their source, as proceeding from God's spirit. their end, as edifying our spirit: containing

spiritual matter and melody for the comfort of our soul, not any carnal or wanton ditty, to nourish the lust of our flesh. And therefore the Papistical hymns in an unknown language are not spiritual in their tendency, they neither instruct nor exhort; much less ribald balads, instructing in vanity, exhorting to villainy.

Luther, Zanchius, Marlorat, construe this of singing in the Church as well as in private: for God's holy people have used in all ages, even from the primitive times, until this day, to sing in the public congregation the Psalms of David, hymns of Zacharias, Simeon, Mary, spiritual songs composed by devout doctors, according to the several occasions of the Church: and therefore, "Come, Holy Ghost," sung at the consecration of our bishops: Te Deum of St. Ambrose, the Creed of Athanasius, used in our litugy, are warranted both by God's precept, and his people's practice.

"With grace:" I find three constructions of this one clause: { For grace. By grace. With grace.

Sing to the Lord for grace received; as Paul, Ephes. v. "Speak to yourselves in psalms and hymns, and spiritual songs, making melody to the Lord, giving thanks alway for all things." And in the next verse following here: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Every good and perfect gift is from above, coming down from the father of lights. The least gift is a grace; the means to get and preserve grace proceeds altogether from grace: for if God withdraw his mercy, we presently fall. As a staff, which if a man take and set upright upon the ground, so long as he holds it with his hand, it stands upright; but so soon as he withdraws his help, though he never push it down, it will fall of itself. Let your thanks ascend up unto God, that his grace may descend down to us.

By grace: man is not only the temple of God, as Paul speaks; but as Clemens Alexandrinus, the timbrel of God. Now the timbrel

cannot sound, except it be touched. It is then the spirit of God that makes our pipes to go. God, saith Athenagoras, is the bellows, and we the organs. A man may sing to the devil, to the world, to the flesh, without this grace; but he cannot sing to the Lord, but by the Lord. Our music may be songs, but not spiritual songs, except they be guided by the spirit. This should teach us in our psalms and hymns to praise God for his grace when we feel it, and often to pray to God for it, when we feel it not.

"With grace." That is, with a gracious dexterity, with delight and profit, both unto ourselves and others. Unto ourselves, for as it is a joy to the just to do justice, Proverbs xxi. 15, so a grace to the godly to be joyful in the Lord: to serve the Lord with gladness, and to come before his presence with a song: to sing the Psalms of David with the spirit of David: the song of Mary with the spirit of Mary, Te Deum of St. Ambrose, with the spirit of St. Ambrose.

Again, with grace to others, Ephes. iv. 29; "Let no corrupt communication proceed out of your mouth, but that which may minister grace," that is, instruction and consolation to the hearer, uttered in such manner and method, that it may be well accepted even of the most untoward. We must not sing our own crotchets out of tune, without rule, witless and senseless songs; all that we sing, all that we say, must be graceful:

"Et prodesse volunt, et delectare poetæ."

Poets seek both to profit and to please.

And if poets, how much more prophets? He that doth preach and pray without a grace, doth the work of the Lord negligently, though he preach every day, and pray every hour.

"In your hearts." As our mouth must show forth his praise, so our soul must magnify the Lord, and our spirit must rejoice in God our Saviour. It is not enough that we come near to God with our lips, in chaunting hymns and psalms, except we make melody to the Lord with the best member that we have. "Consonance of the desires avails more than vocal harmony," Bern. How we neglect this precept in singing, when our hearts are on our harvest, and our minds on our meat, I need not say, your domestical chaplain doth daily tell you.

"To the Lord." That as of him, and through him, and for him are all things, so unto him may be glory for evermore.

"Whatsoever ye do in word or deed." A general rule extended

to all men, and all actions, in all places, at all times, uno cumulo cuncta complectitur, as Luther upon the place.

"Do all." Not say ye, but do. Celsus and Antiphon writing against the truth, entitled their treatise, "the Book of Truth:" and the Papists under the name of the Church, overthrow the Church. Anabaptists are more carnal, and yet they boast of the spirit. Unconscionable men in our time, seem to be all for conscience: justice and conscience are the greatest martyrs in the world. For a great man in doing mischief pretends justice, and a mean man always conscience: so that, as it is in the Proverb, "In nomine Domini incipit omne malum." In the name of God every evil is done. So soon as the malicious man had sown his tares, he went his way. See the gospel for this day.

"In the name of the Lord Jesus." Not in our name, for there is no good in us: of ourselves we cannot think so much as a good thought, much less speak a good word, or do a good deed: nor in an angel's name, nor in any saint's name, for that is to mingle the blood of Thomas with Christ's blood, as Pilate did the blood of the Galileans with their own sacrifice. Christ is our only Saviour and Redeemer, our only Mediator and Advocate. This (saith the wise man) is the sum of all, that He is all; yea, all in all; and therefore good reason all should be said, all should be done in his name: that is, as our Church in the collect, "begun, continued, and ended in him:" he is Alpha, therefore we must begin every work, by calling upon his name, and squaring it according to his word: he is Omega, therefore all must be referred unto him, and end in him, 1 Cor. x. 31.

"To God the Father." Because God, and because a Father: God for his greatness, Father for his goodness.

"By him." "Otherwise our spiritual sacrifices are not acceptable to God," Psalm ii. 5.

THE GOSPEL.

MATT. xiii. 24.—"*The kingdom of heaven is like unto a man which sowed good seed in his field,*" *&c.*

THIS parable being explained by Christ, verse 37, needs not any further exposition, but our good disposition only to practice that he taught; it requires application rather than explication.

For application then understand, that it makes against four principal enemies of the Church: { Carnal gospellers. Brownists. Papists. Atheists.

Against carnal gospellers, in that they neither watch over the Church, nor pray for the Church as they should. Satan is here called our enemy, both "ab affectu et effectu:" for his malice, going about daily like a roaring lion, seeking whom he may devour. For his success, overcoming many; for this cause called "a man" in verse 28, as Scipio was called African, for that he conquered Africa: or as others observe, there is such affinity between Satan and the wicked, as that mutually they be called one by another's name. The wicked man is called a devil: "Have not I chosen you twelve, and one of you is a devil?" and the devil is here termed a wicked man.

This envious adversary soweth always tares among the wheat; where God hath his Church, he hath his chapel. The devil hath not any ground of his own, but he soweth in God's field, upon God's seed; and so the corruption of the good is the generation of the bad; heresy being nothing else but an oversowing, 1 Tim. i. 3, ἑτεροδιδασκαλία, an after teaching, or another teaching.

Almighty God hath four principal fields: { Heaven. Paradise. The Church. Man's heart.

In heaven Lucifer oversowed pride, by which himself and his angels fell: in Paradise Satan oversowed disobedience, by which he deceived Adam and Eve: God said, "In the day that thou eatest of the tree of knowledge, thou shalt die the death:" Eve being corrupted by the serpent, said, "Lest ye die," Satan himself, "ye shall not die:" so God's good seed, moriemini, was turned first to ne moriamini, then unto non moriemini; "God affirms, woman doubts, the devil denies:" Bernard.

In the Church (as it is here showed) he doth oversow schisms and heresies in such sort that the tares overtop the wheat; at least they be so mingled together, as that the one cannot be rooted up without hurt to the other.

In man's heart (which is God's especial enclosure) when the good seed is sown, Satan enters, and endeavours to catch it away, planting instead thereof unlawful lust, pride of life, covetous desires.

He doth labour to blast our good works, either in the act, or else in the end: and all this is done, saith the text, "while men sleep." The which I find construed of priests especially, called in Holy Bible, the watchmen of Israel: but not only; for the prince being a pastor of his people, must watch also the flock; yea, the shepherds, overseeing the seers, and watching the watchmen that they do not sleep.

This also concerns the people: for every master hath charge of his house, every man of his soul. The master doth sleep when he doth not govern well his family; every man doth sleep, when he neglects God's seed sown in his heart. That therefore which our Saviour said unto his disciples, he said unto all, "Watch:" and so the Church expounds it of all idle persons, insinuating, that it is the best time for the devil to work his feat, when men are negligent in their calling.

It is not God's fault then that tares are mingled among wheat; for he sowed none but good seed: "All that he made was good, yea, very good." Neither can we justly condemn the devil, for he doth but his part, being a murderer from the beginning; all the blame belongs unto ourselves, in that we sleep when we should watch.

Here the Gospel and Epistle parallel: if the Word of God dwell in us plenteously with all wisdom, then Satan cannot sow tares in our soul. If ministers, magistrates, and masters, as God's elect, put on tender mercy, kindness, humbleness of mind, love toward their charge, their compassionate bowels assuredly will pity the dangerous estate of such as are tares under their government, endeavouring to make them wheat against the great harvest. For the servants here teach us by their example to be solicitous for the good of the corn, to come to Christ, and to pray that faithful labourers may be sent into God's harvest.

Paul was grieved because some cockle grew in Philippi: David was grieved because the heathen had broken into God's inheritance: Christ was grieved because God's house was made a den of thieves; and so Christians in our time should be grieved, because Satan hath sowed such offences and scandals among the professors of the Gospel.

Secondly, this parable makes against the Brownists in their { Critical doctrine. / Hypocritical conversation.

It condemns their doctrine; for there was, is, and ever shall be darnel in God's field, tares among wheat, bad among good in the

visible Church. I confess, the Church militant may be called the suburbs of heaven; our Saviour here terms it the kingdom of heaven, because the King of heaven doth heavenly govern it with his holy Word, and blessed Spirit: but it is not heaven in heaven, it is but heaven on earth: and therefore in this heaven are many firebrands of hell, the children of the wicked, whose end is damnation, and utter confusion in unquenchable fire.

We may not therefore leave God's floor, because there is some chaff, neither break God's net, because there are some baggage fish; neither depart out of his house, because there be some vessels of wrath; neither run out of his field, because there grows some cockle: but, as Augustine determined against the Donatists accurately: "We must not forsake the good for the bad, but rather tolerate the bad for the good." Almighty God would have spared a whole city for ten good men's sake; let us not then condemn a whole Church for ten wicked men's company.

"I hold that the Church is full of wheat and chaff, I mend such as I am able, I tolerate such as cannot be mended; I avoid the chaff, lest I become like them; I destroy them not lest I lose all." Aug. lib. 3, contra Crescon, cap. 35. In God's house there are not only vessels of gold, and vessels of silver, but also of wood, and of earth, and some to honour and some to dishonour. It is our duty to strive that we may be golden vessels, and as for earthen, we must leave them to God, in whose hand is a rod of iron, to break them in pieces like a Potter's vessel.

I will say to the Brownist, as Augustine to the Donatist: "Accuse with all your powers: If they have been innocent, your breath will affect them no more than the winnow affects the grain; If guilty, the corn should not be deserted on account of the tares. Accuse with all your ability: I conquer, whether you prove or fail to prove. I conquer, if you do not prove, yourself being judge; I conquer, if you prove, Cyprian being judge, who teaches us not to desert the barn on account of the chaff." He might have said, Christ being judge, commanding here, "Let both grow together until the harvest." We may not judge before the time, calling (out of our immoderate zeal) for fire from heaven to consume the tares, but expect hell-fire to burn them up; and that for two reasons especially, that the bad may be converted, and the good exercised.

"Every evil lives, either to be corrected, or that, through it the good may be exercised." Aug. in Psalmum. 54. He that is now cockle, may prove by God's especial grace, corn: weed not the field

therefore presently, "lest while ye gather the tares, ye pluck up also the wheat."

St. Peter was an Apostate, St. Matthew a Publican, Zaccheus an Oppressor, Paul a Saul, Justin Martyr was a Gentile, St. Augustine a Manichee, Martin Luther a Monk, Tremellius a Jew, Leo Africanus a Mohammedan: if all cockle had then been rooted up at the first, God's field would have wanted much good wheat, the Church many good men, yea all men; for Adam in Paradise was a tare, when he disobeyed. Here the Gospel and Epistle meet again. For if we may not root up the tares, it is very requisite that we put on tender mercy, kindness, humbleness of mind, meekness, long-sufferance, forbearing one another, and forgiving one another, &c.

Again, the cockle must grow for the corn's exercise: There must be heresies among you, that they which are approved among you might be known. If Arius had not been born, qui posuit cum Trinitate personarum Trinitatem substantiarum; "Who confounded trinity of substances, with trinity of persons;" Thom. 1, part. quæst. 31, art. 2: and Sabellius on the contrary, qui posuit unitatem personæ cum unitate essentiæ; "Who confounded unity of person with unity of essence;" the questions about the blessed Trinity would never have been determined so sufficiently by those great lights of the Church, Athanasius, Augustine, Hilary, &c.

If superstition had not a long time grown in God's field among the wheat, principles of the true religion, especially the point of justification by faith only, would never have been so well understood.

If Anabaptists and Brownists had not contended against the Church, it would have gone worse with the Church; as Augustine said of Rome: "Carthage injured Rome more by her sudden downfall, than she had done by her long hostility." The counsel is good: "Live, as if your enemies were always in sight," Plutarch; for the Church, as Christ, must suffer and overcome, in the midst among all her enemies: Psalm cx. 2.

Secondly, this makes against the Brownists in their hypocritical conversation. It is said here, "that so soon as the malicious man had sown tares among the wheat, he went his way." Not that he departs from hypocrites and heretics, but he putteth on another face: when he doth a work of darkness, he transforms himself into an angel of light. He is no more black, nor brown, but a white devil, saith Luther. And therefore when it is objected against the conformable Clergy, that heretics and schismatics are grave men, and good men: our answer may be, that the devil is now gone:

ravening wolves are in sheep's clothing. Tares are so like good corn, that they cannot be discerned until the blade spring up and bring forth fruit. Fitches have many fetches: hypocrites are like Goodwin sands, in dubio pelagi terræque, neither of both, and either of both, as occasion shall serve: They play the Turk under the name of Christians, oves visu, vulpes æstu: there is no more devil appearing, but all is now the Spirit of God, and secret revelations even from heaven.

Thirdly, this parable makes against the Papists, in the question of { Their religious antiquity. Putting to death of heretics. Purgatory.

We protest, and that unfeignedly, that no Church ought further to depart from the Church of Rome, then she is departed from herself in her flourishing estate. Show then, say the Papists, in what age the tares were sown among the wheat: When and where Purgatory, prayer for the dead, indulgences, auricular confession, and other new tricks of Popery crept into the Church. Answer is made for us here by Christ; "While men slept, the malicious enemy sowed tares among the wheat." And it was not discerned until the blade was sprung up, and had brought forth fruit.

When I see the finger of the dial removed from one or two, shall I be so mad as to think it standeth still where it was, because I could not perceive the stirring of it? In the forehead of the Whore of Babylon, is written a mystery: so Paul calls the working of Antichrist, a mystery of iniquity: because the man of sin doth covertly and cunningly wind his abominations into the Church of Christ.

Politicians observe, that corruptions are bred in civil bodies, as diseases in natural bodies: at the first they be not discerned easily, but in their growth: insensibly they proceed often, till it come to pass, which Livy said of the Roman State; "We can neither endure the malady, nor the medicine." Was it so in the Empire of Rome, and might it not be so in the Church of Rome?

The Rhemists acknowledge many barbarisms and incongruities in the vulgar Latin text. Cardinal Cajetan, Sanctes Pagnius, Franciscus Forerius, Hieronymus Oleastrius, Sixtus Senensis, all learned Papists, ingenuously confess, that beside solecisms in the vulgar translation of Rome, there are many gross faults, additions, transpositions, omissions. Isidorius Clarius, a Spanish monk, professed that he found in it 8000 errors. It is plain they were so manifest and so manifold, as that the Council of Trent, and after it

Pope Sixtus Quintus, and Clement VIII., took order for the correcting of it. I would know then of a Papist how this cockle was sown among God's seed? in what year this and that absurdity first crept into their text? as Luke xv. 8, domum evertit, for domum everrit: and Exod. xxxiv. 29, Moses instead of a bright countenance, is said to have cornutum faciem, a face of horn, whereupon the common painters among the Papists, usually paint Moses with two horns, as a cuckold, to the great scandal of Christian religion, as Augustinus Steuchus, and Sixtus Senensis observe.

The whole Rhemish college cannot tell in what age confusus est, instead of confessus est, entered in Mark viii. 33. Pope Sixtus Quintus hath sundry conjectures, in the preface prefixed to his Bible, Vel ex injuria temporum, vel ex librariorum incuria, vel ex impressorum imperitia, vel ex temere emendantium licentia, vel ex recentiorum interpretum audacia, vel ex hæreticorum scholiis ad marginem, "either from the looseness of the times, or the carelessness of copyists, or unskilfulness of printers, or the rash licence of proof-readers, or the audacity of recent interpreters, or the marginal scolia of heretics." If the Pope cannot tell, in whose head and hands is all the Church's treasure, both for wit and wealth; it is enough for the disciple to be as his master is, and the servant as his Lord.

The late Pope Clement VIII. corrected the correction of his predecessor Sextus Quintus, setting forth another Bible, which one called unhappily, "The new transgression." In these reformed editions of Rome, there is such difference, that we may say with the prophet; Egyptians are set against Egyptians, and the destroyer against the destroyer, one against another, and all against the truth.

In the Roman missals and breviaries, there were so many damnable blasphemies and superstitious errors, that the late Popes even for shame reformed them: and yet they cannot tell in what year these corruptions first grew: and therefore what need we tell them at what time this and that Popish novelty was first sown? Is it not enough that we now discern the tares among the wheat? and prove to the proudest of their side, that there was no such darnel in God's field for the space of six hundred years after Christ? I say, no such stinking weeds, as the single communion of the priest, half communion of the people, worshipping of the bread, creeping to the cross, supremacy of the Pope, which are the most essential points of all the Romish religion.

Secondly, this parable makes against the Papists in the question of putting heretics to death. I confess the words, "Let both grow

together;" teach not the magistrates duty, but rather show God's bounty towards heretics. It is the princes office to banish, imprison, mulct, and by all means possible, to suppress them, and in no sort to suffer them, as being so pestilent as the plague. For as the plague, "so heresy doth instantly strike the heart, and by poisoning one infects many," Bellarmine. Heresy strikes at faith, and so takes away the life of the Christian; for the just doth live by faith, and then it fretteth as a canker or gangrene, corrupting all other members of Christ's mystical body; we may cry "There is death in the pot," as the children of the prophets; such cockle then ought to be cropt and topt, but not utterly rooted up and burnt until the great harvest. A murderer and a traitor, indued with faith and repentance, may pass from the cross to the crown; as the blessed thief in the gospel was instantly translated from his pain to Paradise; but an heretic dying in his heresy, cannot be saved. He therefore that puts an heretic to death, is a double murderer, as Luther thinks, in destroying his body with death temporal, in slaying his soul with death eternal. Excommunication, exile, loss of goods, imprisonment, deprivation, have been reputed evermore fit punishments for heretics: but fire and fagot is not God's law, but canon law, enacted first by Pope Lucius the Third, An. 1184, Bullinger de Consiliis. lib. 2, cap. xii. And confirmed afterward by Innocentius the Third, and Gregory the Ninth, as it appears in the Decretals: and it was executed against the Waldenses, and in latter times against the Protestants especially, martyring the dead with the living, (the bones of Fagius and Bucer) the wife with the husband, the new born, yea, not born infant with the mother, (whom they should have cherished by all laws, and christened by their own laws,) and that not for the denying of any article of the creed, but only for not believing transubstantiation, and other new quirks of the school, which the most judicious among them, as yet cannot explicate.

Scotus, in 4 Sent. Dist. 11 Quæst. 3, Cameracensis, Chemnitius examin. con. Trident de Transubstant. and other Papists of great note, confess plainly, that transubstantiation cannot be enforced by the gospel, nor by any testimony of the ancient Church. And, De Sacrament. Eucharist. lib. iii. c. 23, Sect. Secundo dicit. Bellarmine, Rome's oracle, doth acknowledge that it may be well doubted whether there be any place of Scripture clearly to prove transubstantiation, otherwise than that the Church hath declared it so to be, because many learned and acute men hold the contrary. What hellish cruelty then was it in the Bonners of Queen Mary, to make

bonfires of silly women, for not understanding this their ineffable mystery, wherein are nine miracles at the least, as Joannes de Combis affirms: If these gunpowder priests, and fagot divines are saints, I wonder who are Scythians? if these be Catholics, who are Canibals?

In this question, as in all other, I submit myself to the judgment of our Church, and practice of our country. Which as divines, and statesmen avow, never put any to death merely for the cause of religion. I conclude with the gloss of Luther: "Allow me this word, not to confirm or approve heretics, but to console the believer and exhort to patience." Consulas Augustinum Epist. 48, 50, 61, 127, 158, 159, 160; "The Pagan persecutor rages as a lion, the heretic insinuates like the serpent; the former compels, the latter teaches men to deny Christ; against one, your resource is patience; against the other, vigilance." Contra liter as Petilian, lib. i. cap. 29; "Deal gently with the men, but kill their errors; presume on the truth without pride, contend for the truth without severity." All which, I desire you, to construe not of blasphemous wretches, obstinately denying the great mysteries of holy faith, as namely, "Christ's Incarnation, and the blessed Trinity;" but of such heretics as err in other articles of our creed, concerning the Catholic Church, the communion of saints, the forgiveness of sins, in which, howsoever the Papists in our judgment offend, yet none of them are put to death in our state, "merely for religion, but rather for evil designs and bad faith to the king," as the learned father, in Tortura Torti, page 133.

Thirdly, this makes against Popish purgatory, proving it to be superfluous and idle: for whatsoever is in the Lord's field, is either corn or cockle: a barn is provided for the one, and unquenchable fire for the other. A third place for a third sort of persons, is that which neither God made, nor Christ mentioned, nor the Apostles believed, nor the primitive Church embraced. It is an heathenish phantasy founded by the poets, and not by the prophets, by Plato and Virgil, not by Peter and Paul; and that upon so fickle ground, that the most learned Papists can neither tell us, where it is, nor what it is.

Bellarmine reports eight sundry different opinions about the place, confessing honestly that the Church as yet hath not defined it; it is in so many places, as that it can be in no place, quod ubique, nullibi. Sir Thomas More said, that in all purgatory there is no water, and that he would prove by the words of Zach. ix. 11: "I have loosed thy prisoners out of the pit, wherein is no water." On

the contrary Roffensis affirmed, that there is great store of water, and this he proved by David, Psalm lxvi. 11: "We went through fire and water." Albertus and Roffensis are of opinion, that purgatory executioners are good angels. Other, as Dionysius Carthusianus and Sir Thomas More, make no doubt, but that they be devils. Cardinal Bellarmine is of both sides, and no side concluding this point, this remains among the secrets, which shall be opened to us in their proper time. Happily, this uncertainty is a great certainty to the Pope, being lord of purgatory; for he can when he please make gaol delivery, and avoid all the souls in purgatory, being his peculiar; the Pope may command God's angels to fetch away from thence whom he list, Clem. vi. in Bulla.: and therefore this imaginary fire may make his kitchen smoke, but it is altogether needless for the people; because Christ (saith Paul) "hath purged our sins:" "all our sins," saith St. John; as Augustine sweetly, "God's pity is man's purgatory."

Lastly, this makes against Atheists, imagining that either eternal judgment shall have an end; or else that the world shall have no end: our Saviour confutes both in his exposition of this parable: ver. 39. "The harvest is the end of the world, and the reapers be the angels, who shall gather the tares, &c., but the wheat shall be gathered into God's barn."

The glorious angels at the great harvest, shall first gather the tares, separating them from the wheat, which is pœna damni, privation of God, and all that is good; angels, saints, friends; and then they shall bind them in sheaves to be burnt, which is pœna sensus, a possession of hell and all that is evil; they shall not be bound all in one, but in many fagots; an adulterer with an adulteress shall make one fagot, a drunkard with a drunkard another fagot, a traitor with a traitor another fagot; as there be several sins, so several sheaves; all shall not be punished in the same degree, though in the same fire: all shall be burnt, yet none consumed. In that unquenchable flame, "Hell fires torment but do not consume the body; they punish, without destroying." Prosper. Mors sine morte, finis sine fine, defectus sine defectu. "Deathless death, endless end, destruction of the indestructible." Aug.

David said of his enemies in the 55th Psalm. "Let them go down quick into hell:" in another sense we may with so much unto our best friends, even our ownselves, (as one fitly) Let us often go to hell while we live, that we come not thither when we be dead; let us every day descend into hell by meditation, that in the last day we may not descend by condemnation.

"Gather the wheat into my barn." In God's field tares are among wheat, but in God's barn no tare, no care shall molest us: in the kingdom of grace bad are mingled with the good, but in the kingdom of glory there shall be none but good, enjoying nothing but good, good angels, good saints; above all our good God, in whose light we shall see such light, as the eye of man hath not seen, neither ear heard, neither heart sufficiently can conceive, &c.

THE EPISTLE.

1 Cor. ix. 24.—*"Perceive ye not, how that they which run in a course, run all, but one receiveth the reward?"*

There are two ways of teaching; one by precept, and another by pattern. St. Paul useth here both; a precept, "so run that ye may obtain:" a pattern, "I therefore so run," &c.

The precept is pressed by two similitudes: { 1. From runners, in the 24th ver. 2. From wrestlers, in the 25th.

The sum of both is: if such as run for a wager, and contend for a corruptible crown, suffer great pains, and abstain from many pleasures to win the goal; what should we do, what should we not do to gain the crown of glory, proposed and promised only to such as run, travel, and endeavour for it? "So run therefore, that ye may obtain."

In which exhortation four points are regardable: { Men, ye. Matter, run. Manner, so run. Mark, that ye may obtain.

"Run ye." That is, all ye; for that is taken as granted here; Perceive ye not? All men are wayfarers in this valley of tears before they can be possessors, ascended up to heaven, and resting on God's holy hill, the blessed Virgin not excepted, the most blessed of all the sons of men, Christ Jesus himself not exempted, he first suffered, and after entered into glory; first he did run, then obtain.

God hath three houses, heaven for joy, hell for pain, earth for labour: "Man is born to travail as the sparks fly upward:" Job v. 7.

The matter then in the next place to be considered, is, that we must run: "Run ye."

Wherein observe two things especially: { 1. The labour / 2. The shortness } of our life.

The labour, in that we must run; the shortness, in that it is but a race. "Man that is born of a woman, is of short continuance, and full of trouble." Man's life is not short and sweet, but sharp and short. Running is a violent exercise, therefore sharp; a stage is but a little ground, therefore short.

God is good unto us in tempting these so fitly, that thinking on the shortness of our life we may be content, because full of miseries; and again, considering the miseries of our life, we may be comforted, because it is but of small continuance, not a long journey, but a short tie.

The word original is Σταδιον, a race of men or horses, whereof I find in antiquity three kinds: { Italicum. / Olympicum. / Pythicum.

One of Italy, containing 625 feet, that is, 125 paces. The second of Olympus, containing 600 feet, that is, 120 paces. The third, containing 1000 feet, that is, 200 paces. It is probable that Paul writing this to the Corinthians, alluded to the Olympiac course, which is the shortest, much like the ties in Kent, some 30 or 40 rods. And as experience shows daily, some give over at the first setting out, in the very cradle; some perish when they have run two or three paces in their youth, others about the midst of their race; most of them are out of breath before they can reach the staid paces of threescore years; if any live till eighty, we repute him exceeding old. Why do I name rods or paces? Our life is as it were a span long, a very nothing in respect of eternity: seeing then our course is small and reward great, a little pain but an inestimable price; seeing our light affliction, which is but for a moment, causeth unto us a far most excellent and eternal weight of glory, "Let us not faint in our course, but so run that we may obtain."

"So run." Noting the manner and the means, a general rule necessary for the course of our whole life, teaching us, in all we say or do, to foresee the right end, and to use the means for obtaining that end.

Some look to the right end, but use not the right means, as Carolostadius in Luther's age, who desired the Gospel might flourish, but he failed in the means; he despised authority, neglected human laws, and was altogether transported with his

own private humors of ambition and covetousness. And so the schismatics in our time, especially those of the separation, embrace the Gospel (as it should seem) so much as we, but they fail in their Sic, in their so running; for they run out of the Church, without which none can be safe, none can be saved; and so the more they run, the further are they from the prize.

Some use the right means, but not for the right end, as hypocrites used to fast and give to the poor, not for God's glory, but for their own praise. So vain-glorious Preachers and people seek the truth, but not for the truth; and while they seek it, they seek it not for itself.

Some neither use the right means, nor aim at the right end, as Atheists, who prefer their five senses before the four Evangelists, and panem nostrum in the Pater noster, before sanctificetur nomen tuum.

Some look to the right end, and use the right means, as the holy Prophets and Apostles. All their preaching tended to the glory of God, and they run the right way to propagate that his glory; "So run therefore, that ye may obtain."

Now that we may run well, two things are required especially: a { due preparation before / right disposition in } the race.

He that undertakes to run a tie, will first, if he be wise, diet himself, and not spend his time in drunkenness and gluttony; the text saith, he will abstain from all things, even those meats and pleasures which he doth most affect, only to make his body swift and fit for the race. So if we will happily run our course in God's way, we must not walk in surfeiting and drunkenness, in chambering and wantonness, but as Paul here, we must tame our bodies and bring them into subjection. We must not be filled with wine, but with the Holy Spirit: for fasting and voluntary chastising of our bodies, as occasion is offered, are not works either surperfluous or superstitious. A full paunch and heavy head is fitter to lie than to go, to stand still than to run a swift race. The Gentiles live to eat, but Christians eat to live; and life consists in health and strength, and both are maintained especially by moderate fare.

Secondly, the runner useth to strip himself of all about him, except some white garment to cover his nakedness: and so we must put off the works of darkness, and everything that presseth down: we must cast away the cares of this life, using the world as if we used it not; having wives and children, as if we had neither wives nor children, accounting all things loss to win Christ. We must

strip ourselves of all that might hinder us in our course, leaving nothing on us but the long robe of Christ's righteousness to cover our nakedness, to cover our wickedness, as our Apostle, Rom. 13. 14. "Put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfil the lusts of it."

And as the runner must have due preparation before his race, so likewise a right disposition in his course, that he begin well, continue well, and end well.

First. He must be careful to begin well, to set out in the right and direct passages: otherwise if he run in wry-ways and by-ways, the more his labour, the greater is his loss. We must take heed, lest meta be transposita: such as will obtain God's prize, must walk in God's path, turning "neither to the right hand nor to the left." Deut. v. 32, 33, for there is danger in both; and, as Luther observes, often the greatest peril is on the right hand. For schismatics hurt more under a color of reforming and building up the Church, than heretics and open tyrants can do by persecuting and pulling down the Church. Omnes amici omnes inimici (quoth Bernard). On the contrary, by the Martyr's blood, the Church is not destroyed, but watered: Ante fuit in operibus fratrum candida, nunc in martyrum cruore purpurea. Every man must be sure to set forth aright, in the true pofession of the Catholic faith; otherwise when we run without Christ, who is the way, then our wisdom is double foolishness, our righteousness double sin; when we are best, then are we worst. Again, we must walk in an honest vocation warranted by God's word, otherwise we shall not run to, but from the prize.

Secondly. We must continue well; for many run, but one receiveth the crown: we must therefore take heed that we do not slip; or if we slip, that we do not fall; or if we fall, that we fall not backward, but forward, so that we may with speed rise again. The most just often slip, and sometime fall; but they fall not backward, as Eli, and the Jews who took Christ, but forward, as Abraham in the valley of Mamre, and Ezekiel by the river Chebar.

Lastly. We must end well: death is our last enemy, which must be destroyed, and therefore we must run well unto the end, and in the end. As good not to run at all, as run near the end, and then to lose the prize; to suffer Satan at the last hour to snatch our reward from us. A runner will be sure to stretch out his hands at the race's end to take the mark; so, when death approacheth, a Christian must stretch out the hand of faith apprehending Christ and his righteousness.

Observe yet a great difference between the Christian and other races. In the games of other runners, as it is here said, one only doth win the goal; but in the Christian course, many receive the prize, so many as continue steadfast unto the end, though they do not run so fast, though they do not run so far as others. So Christ shows in the parable of the vineyard, allotted for the Gospel on this day: Such as came to work at the eleventh hour had a penny, so well as they that came into the vineyard at the third hour.

Secondly, in other races one hinders another; but in our journey to heaven one helps another. The more the merrier, the greater company the better encouragement, every good man being a spur to his neighbour. As when Peter and John ran to Christ's sepulchre, John over-ran Peter unto the grave, Peter out-went John into the grave.

Thirdly, runners and wrestlers contend for a crown that shall perish, but we run to obtain an everlasting crown: they run for a little prize, for a little praise; but we strive for no less than a kingdom that is at stake; that is the mark, which being infinitely above the value of all men's works, it cannot be deserved by merit, but only given by grace: to propound a garland for the runner, and a crown for the wrestler, proceeds altogether from God's own mere mercy; to run, and not to fall, to fall, and not finally to be cast down, comes also from his especial grace. So that it is neither in him that willeth, nor in him that runneth, but in God that shows mercy. Yet we must "so run, that we may obtain." We must work well in respect of the reward, as also for fear of punishment, due to such as work not well, albeit not only, nor chiefly for these considerations, as slaves for fear, or hirelings for reward; but principally out of loving obedience to God, as becomes children unto so good a father. Holy conversation is a sign and seal of our justification, by which our election is made sure. Neramus ergo fidei fructum ab ipsa pueritia, augeamus in adolescentia, coleremus in juventute, compleamus in senectute.

"I therefore so run." One said of Erasmus, his Enchiridion, that there was more devotion in the book than in the writer. But here Saint Paul's life doth preach so much as his letter; "I so run, so fight I." Preachers, as it is well observed upon the Gospel for this day, must be not only verbarii, but operarii: so that as Christ said to the lawyer, I say to thee, "Go and do thou likewise."

"Not as one that beateth the air." Such as contend in the Church about things uncertain and unnecessary, beat the air.

"I tame my body." The Monks of S. Swithin in Winchester,

complained to Henry the Second, that their Bishop had taken away three of their dishes, and left them but ten: to whom the King answered, that the Bishop should do well to take away ten, and to leave them but three; for they were so many as he had in his Court. In England monks so tamed their body, that among us as yet, Friar and fat are voces convertibiles: and the new bastard monk, though his habit resemble love, covering a multitude of sins; yet himself is the picture of envy. No treason in old time without a Priest; no treason in our time without a Jesuit: so that I may say with the Poet;

> "In vestiments non est contritio mentis.
> Ni mens sit pura, nil confert regula dura."

Bodily exercise profiteth little; but "godliness is profitable to all things." As to show the behaviour of a prophet in the robes of a cavalier, is lovely: so contrariwise, to do the works of a ruffian in the weeds of a priest, is no better than hypocrisy.

"Lest by any means." Our Apostle was assured of his salvation, as is evident, Rom. 8. This then is to be construed of reproof before men, not of reprobation before God. Or if it be referred to damnation eternal, his meaning is, that we may not presume of the end, without the means and ways, by which Almighty God brings us unto it. And so we lambs may tremble, seeing the bell-wether of the flock must so labor and subject his flesh, lest perhaps he miss the mark.

Christ doth assure that a little faith, even as a grain of mustard seed, is strong enough to cast all mountains into the sea, that shall rise up to divide between God and us. It is true, that the shield of faith is able to repel all the fiery darts of the wicked: but this our faith is made fat by good works. And if we will make our calling and election sure, we must with all diligence join virtue with faith, and with virtue knowledge, and with knowledge temperance, and with temperance patience, and with patience godliness, and with godliness brotherly kindness, and with brotherly kindness love, &c.

THE GOSPEL.

MATT. xx. 1. "*The kingdom of heaven is like unto a man that is an householder.*"

Our Saviour was delighted exceedingly with certain proverbial speeches; as "Every man that exalteth himself shall be brought

low; and he that humbleth himself shall be exalted. Unto every man that hath, it shall be given, but from him that hath not, even that which he hath shall be taken away. Many that are first shall be last, and the last shall be first." The which saying is hard, and (as Bishop Latimer speaks,) it is no meat for mowers and ignorant people. Christ therefore propounds here this parable for explanation thereof, as it is apparent by the 16th verse of this present chapter, as also by the last words of the former. "Many that are first shall be last, and the last shall be first: for the kingdom of heaven," &c.

In which a lecture of meekness is read by the great doctor of humility: teaching all such as are forward in religion, not to be proud, because "the first may be last;" and all such as are late, not to despair, because "the last may be first."

In the whole parable, three points are to be noted; our { calling. work. reward.

In our calling, observe the { author of our calling; God. diversity of our calling, in respect of { time, called at hour, 3, 6, 9, 11; place, some called in the market, and others elsewhere.

If all labourers in the vineyard are called by God, such as are busied in unlawful professions and occupations, not allowed by his word, are not servants of the Lord, but hirelings of Satan.

Our great master calls some to labour in his vineyard at the first hour of the day, that is, in their childhood, as Samuel, Jeremiah, John the Baptist; each of whom might say with the Psalmographer, "O Lord, thou wast mine hope, when I hanged yet on my mother's breast; thou art my God, even from my mother's womb." Others he calls in the third hour, that is, in their youth, as Daniel the prophet, and John the Evangelist; of whom St. Jerome, "Jesus loved the youngest disciple most." Others in the sixth hour, that is, in their middle age, as Peter and Andrew. Others in the eleventh hour, that is, in their old age, as Gamaliel and Joseph of Arimathea; some not only in the last hour of the day, but even in the last minute of the hour, as the thief upon the cross, Luke xxiii.

Again, this our calling is diverse in respect of the place; for God calls some from their ships, and some from their shops, and some from under the hedges, and some from the market, as it is here, verse 3.

Now this divers calling at divers times, and in diverse places, intimates a { caveat, for such as are called. comfort, for such as are not called.

A caveat for such as are called, that they neither magnify themselves, nor vilify others. It proceeds not from our good works, but from God's good will that we be called; and he being infinitely rich in mercy, can call the most wicked ruffian, even though he have denied Christ with Peter, or sold Christ with Judas, or crucified Christ with Pilate. Judge not therefore, that ye be not judged: judge not maliciously, judge not curiously. The council of God's election is secret: "whom he did predestinate, them also he calleth; and whom he calleth, he justifieth; and whom he justifieth, he sanctifieth in his good time:" and therefore judge not before the time.

This also may comfort such as feel not themselves as yet sufficiently called. Our good Lord calls at all times in all places: he called Paul in the midst of his fury, breathing out threatenings and slaughter against the professors of the faith. He called Cardinal Vergerius as he was running away: for being suspected in the Court of Rome to favour the gospellers, and purposing to clear himself of that suspicion, intended to write a book against them; and for that purpose, reading their works, and examining their arguments exactly, was fully resolved that their doctrine was good, and also persuaded his brother, the Bishop of Pola, to receive the same. He called Henry VIII., Wickliff, Luther, in their discontent. Henry VIII., of famous memory, displeased with the Pope for denying his divorce, banished all foreign jurisdiction, and immediately made public profession of the Gospel. John Wickliff with others, being thrust out of Canterbury College in Oxford, and monks placed in their room by the Pope's edict, and Simon Langham, Archbishop of Canterbury's power, at last grew so discontent, that he misliked Popes, Bishops, Monks and all; and afterward it pleased God to show him the bright beams of his truth, in so much that Wickliff was a wicket and a door of entrance to many who lived in that time of ignorance.

Martin Luther at the first distasted in all Popery but one point only, to wit, the base prostitution of Indulgences in Germany, but herein receiving no satisfaction, he grew to be so great a labourer in the Lord's vineyard, that it might have been written on his tomb:

"Pestis eram vivens, moriens ero mors tua Papa."—*Stapleton.*

I was thy plague while living; dying, I will be thy death, oh Father.

Or as learned Beza worthily and wittily:

"Roma orbem domuit, Romam sibi Papa subegit,
Viribus illa suis, fraudibus iste suis.

Quanto isto major Lutherus, major et illa,
Istum illamque uno qui domuit calamo?"

Rome ruled the world by force of arms,
The Pope subjected Rome by artful charms;
But Luther, with no weapon but his quill,
Made Rome and Earth obedient to his will.

Hitherto concerning our calling in the vineyard. The next observable point is our working. This vineyard, as the prophet tells us, is the Church. Surely, the vineyard of the Lord is the house of Israel, and the men of Judah are his pleasant plant. All men are either loiterers in the market of the world, or else labourers in the vineyard of the Church.

Of such as stand in the market idle, there be four sorts: some (sell / pawn / lose / give) their souls.

Some sell: for as it is said of the lawyer, that he hath linguam venalem, a tongue to be bought and sold; so it may be said of the covetous man, that he hath animam venalem, a soul to be sold; so the voluptuous man doth sell his soul for pleasures, as Esau did his birthright for a mess of pottage; so the proud man doth sell his soul for advancement, as Alexander the Sixth is said to have done for his Popedom. The Lord saith, "Thou shalt have no other gods but me, neither in heaven above, nor in earth beneath, nor in the water under the earth;" and yet, as the Scripture doth intimate, the proud man makes honour his god, the covetous man gold his god, the voluptuous man his belly his god. The first hath his idol as it were in the air; the second his idol in the earth; and the third his idol in the water, as one wittily notes upon the second commandment.

Secondly, some pawn their souls: albeit they be not so desperate, so given over to commit sin with greediness, as to sell their souls right out, yet for their profit and pleasure they will be content to pawn their souls unto the devil for a time: so David in committing adultery, did as it were pawn his soul: Noah when he was drunk did pawn his soul; Peter in denying Christ did also pawn his soul: but these being all labourers in God's vineyard redeemed their souls again, with unfeigned and hearty repentance. But let us take heed how we play the merchant-venturers in this case: for our soul is our best jewel, of greater value than the whole world, and the devil is the craftiest usurer and greatest oppressor that ever

was; if he can get never so little advantage, if we keep not day with him, he will be sure at the judgment day to call for justice, and to claim his own, speaking unto God, as the King of Sodom did unto Abraham; "Give me the souls which have been pawned and forfeited unto me, the rest take to thyself."

There is another kind of pawning of souls, and that is unto God; for princes and prelates, ministers and masters, are bound to God as it were in goods and body, for all such as are under them; as the prophet said unto king Ahab, "Keep this man; if he be lost, and want, thy life shall go for his life." But if thou doest thy best endeavour, though the wicked incorrigible sinner die for his iniquity, thou shalt deliver thy soul, redeem thy pawn, and when evening is come, the Lord of the vineyard shall give thee thy reward.

Thirdly, some lose their souls: as carnal and careless gospellers, ignorant, negligent people, who though they come to Church either for fashion or fear, yet, alas! they seldom or never think of their poor soul, from whence it came, or whither it shall go, trifling away the time in the market, neither buying, nor selling nor giving, but idly gaping and gazing upon others, a fit prey for the cut-purse, betraying themselves and their souls unto that old cunning catcher, Satan, who goes about daily seeking whom he may deceive, cunningly snatching and stealing such souls as are unguarded, unregarded. O blockish stupidity! will you keep your chicken from the kite, your lamb from the wolf, your fawn from the hound, your conies and pigeons from the vermin; and will not you keep your soul from the devil, but idly lose it without any chopping or changing in the market?

Fourthly, some give their souls, as first the malicious and envious person: for whereas an ambitious man hath a little honour for his soul, a covetous man a little profit for his soul, a voluptuous man a little pleasure for his soul; the spiteful wretch hath nothing for his soul, but fretting and heart-grief, like Cain, who said of himself, "Whosoever findeth me shall slay me."

Secondly, such as finally despair, give their souls away: for the devil bestoweth nothing in lieu thereof, but horror and hell of conscience. The distressed soul may comfort himself with the conclusion of this parable: "The first shall be last, and the last shall be first." The last in their own judgment, the first in God's eye.

Thirdly, such as destroy their body, that the devil may have their soul, give themselves away for nothing: in one word, this is the case of all such as stand idle in the market, they serve the

devil's turn for nothing: for the wages of sin (saith Paul) is death; and death is none of God's works, a nothing in nature. Why therefore do you stand idle in the market all the day? Go into the vineyard saith the Lord, and whatsoever is right I will give you.

Now there be divers labourers in the vineyard, as there be divers loiterers in the world; one plants, another waters; some dig, some dung: the householder gives unto one man a shredding-hook, to another a spade, to a third a hatchet: so there be sundry vocations and offices in the Church, diversities of gifts, and diversities of administrations, and diversities of operations, 1 Cor. xii. Miles equis, piscator aquis, et clericus hymnis, Nauta fretis, pugiles Marte, poeta metris. But about the trimming of the material vine, there be three sorts of labourers especially: the first to prune; the second, to lay abroad and underprop it; the third, to dig away the old mould and to lay new to the root: all which are so necessary, that if any of them fail, the vine will soon decay.

No less needful in Christ's Church are these three estates, { Clergy. Magistracy. Commonalty.

It belongs to the priest to cut away superfluous branches with the sword of the spirit. The magistrate must protect, underset, and hedge in the vine, lest the wild boar of the wood root it up, and the wild beasts of the field devour it. The common labourer must dig and till the ground, that he may get sustenance for himself and others. If no priests, what would become of our spiritual life? If no prince, what would become of our civil life? If no common people, what would become of our natural life? We must all be labourers, and that painful and profitable; painful, called in this our parable thrice, workmen. There is no room in the vineyard for sluggishness. Cursed is he that doth the work of the Lord negligently.

But because Satan is the most diligent preacher in the world, and heretics compass sea and land to make proselytes, and to draw disciples after them: it is not enough, that labourers in the vineyard be painful, except they be profitable: for as one said of the schoolmen; a man may magno conatu nihil agere, take great pain to little purpose; toil much, and yet not help, but rather hurt the vineyard. The by-word, "every man for himself, and God for us all," is wicked, impugning directly the end of every vocation and honest kind of life. That our pain might be profitable, we must labour in a lawful calling lawfully, for the good of the vineyard,

and then, as it followeth in the last point of the parable, we shall receive God's penny for our pain.

"When the even was come, the Lord of the vineyard said unto his steward, call the labourers, and give them their hire, beginning at the last until the first."

Wherein observe two things especially:	When? at evening. What? give them their hire.
The which is not a reward of merit, but of mercy; not of debt, but of favour, as it appears by the persons,	Of whom, God the Father. Through whom, the steward, God the Son. To whom, to the labourers; yet so that the last be paid first, and the first last.

"When even." All our time of labouring in the vineyard is termed in this and other places of holy writ, a day: "Behold now is the day of salvation." "Exhort one another while it is called to-day."

Now our whole pilgrimage on earth is called a day, in two respects especially:	1. For the shortness of our life. 2. For that after this our day is spent we shall no longer work.

All our time is but a day, and that a short day, a winter's day; for our eternal night is infinitely longer than our temporal day: and alas! it is but a little part of this little day that we work. "I have passed over many years, but have lived few," Seneca. Multu tempus eripitur nobis, plus subducitur, plurimu effluit: exigua pars est vitæ quam nos vivimus. It is the least part of our life that we truly live; for we spend our youth, which is our morning, in toys and vanities; and our old age, which is our afternoon, for the most part is lost in carking and caring for things of this life; so that there remaineth only the noon of our day. As Epaminondas aptly, we must salute young men with good morrow, or welcome into the world; old men with good night, because they be leaving the world; only those of middle age, with good day.

Let us examine then how we spend our noon. Though harvest men use not to sleep at noon, yet all we being labourers in God's harvest and vineyard ordinarily sleep almost half our time. Other hours we waste in eating, others in playing, and that which is worst of all, most of all in sinning: all which time, we cannot properly be said to live; for as the Scripture teacheth us plainly, bad

works are not the works of light, but of night and darkness: a day mis-spent is lost. Amici, diem perdidi. Titus Vesp.

Similis, Captain of the Guard to the Emperor Adrian, after he had retired himself, and lived privately seven years in the country, confessed that he had lived only seven years, and caused to be written upon his Tomb:

> "Hic jacet Similis, cujus ætas
> Multorum annorum fuit, ipse
> Septem duntaxat annos vixit."—*Xiphilinus in vita Adriani.*
> Similis lies here,
> He numbered many a year,
> Yet lived but seven.

So, many religious men have numbered their years, not from the day of their birth, but of their new birth, from the beginning of their regeneration and repentance, reputing all that time lost, which was idly mis-spent in the market of the world: so that whether we consider our life of nature, or life of grace, our whole time may well be called a short day.

Secondly, a day in regard of our eternal night, in which we cannot work; for there is no grace in the grave, nor health in hell. "I must work the works of him that sent me (saith Christ) while it is day; the night cometh when no man can work." When even is come, the Lord of the vineyard shall say to his steward, "call the labourers, and give them their hire." This even is either every man's end, or else the world's end; the particular hour of our death, or the general day of judgment: at both which as well the loiterer as the labourer shall receive his reward.

The next point to be discussed, is, what? "Give them their hire." The word hire doth exceedingly trouble the Papists; for they cannot, or at least, will not understand, how eternal life may be both a reward and a gift: whereas it is demonstrated in holy Scripture, that the immortal crown of glory is called a reward secundum quid only, but a gift simpliciter. If we compare life everlasting to the work, and look no further, it is called a reward, Matt. v. 12. "Great is your reward in heaven:" but examine the first original from whence the work itself also proceeds, and all is merely and wholly gift; "Eternal life is the gift of God through Jesus Christ our Lord:" whereas the blessed Apostle said, "the wages of sin is death." If there were any merits in our works, the sequel of his speech should have been, "The wages of righteousness is eternal life;" he saith not so, but the gift of God is eternal life; and so

by that which he doth not say, as also by that which he doth say, showeth that there is no place for merit. If then it be of grace, it is no more of works; otherwise grace is no grace: "Grace is not grace in any sort, if it be not free in every sort." Aug.

In this controversy, the Scriptures, and Fathers, and many learned Papists are on our side. God saith in the law, that he will show mercy to such as keep his commandments: Ergo, reward is given of mercy to them that fulfil the law. Christ saith in the Gospel; "It is your Father's pleasure to give you a kingdom." And Paul; "The sufferings of this life are not worthy of the glory in the life to come."

The most judicious and the most indifferent for both parties among the Fathers is Augustine, who repeats in his works often this one golden sentence; "God crowneth his own gifts, not our merits:" according to that of David; "He crowneth us with compassion and lovingkindness." Eternal life should be rendered as due unto thee, if of thyself thou hadst the righteousness to which it is due. But of his fulness we receive, not only grace, now to live justly in our labours unto the end, but also grace for this grace, that afterward we may live in rest without end; "This is grace given for grace, not because of merit in the recipient, but because of the mercy of the Giver." Aug. Origen saith he can hardly be persuaded that there can be any work, which by debt may require reward at God's hand, inasmuch as it is by his gift, that we are able to do, or think, or speak anything that is good. Mark, the Hermit, saith; he that doth good seeking reward thereby, serveth not God, but his own will.

Prosper upon the words of my text: The Lord of the vineyard gave the same hire, not as paying a price to their labour, but pouring forth the riches of his goodness to them whom he chose without works, that even they also who have sweat with much labour, and have received no more than the last, may understand that they have received a gift of grace, not wages for their work. So, St. Jerome and Œcumenius in Rom. viii. Greg. Magnus in Psalm vii. pœnitent. Amb. lib. I., de interpell, c. I, et in Luc. lib. 8, c. 17. Fulgentius ad Monimum, lib. 1. Many learned Papists agree with us also both in their positions and practice. Bernard in his sermon upon the Annunciation, said, that the merits of men are not such as that life eternal by right is owing for them: his reason is this; For, saith he, "all our merits are the gifts of God: and so man is rather a debtor to God for them, than God to man." And in another place; "My merit is God's mercy," &c.

Stella: God my protector look not upon me; but first look upon thine only son: place between me and thee, his cross, his blood, his passion, his merit; that so thy justice passing through his blood, when it cometh at the last to me, it may be gentle and full of mercy.

Friar Ferus in his commentaries upon this place, saith, that the parable of the vineyard teacheth, that whatsoever God giveth us, is of grace; not of debt. And in his Postill he professeth openly, that if it were not for pride, this question would soon be at an end.

Gregorius Ariminensis upon Peter Lombard, defends at large, that no work done by man, though coming from the greatest charity, meriteth of condignity either eternal life, or any other reward temporal: because every such work is the gift of God. His own words are; Ex hoc infero, quod ne dum vitæ æternæ, sed nec alius alterius præmijus æterni vel temporalis aliquis actus hominis ex quantacunque charitate elicitus est de condigno meritorius apud Deum, quia quilibet talis est donum Dei.

Cardinal Bellarmine, after he had a long time travelled and wearied himself in the question of justification, at the last holds it the safest course to repose our whole trust in the only mercies of God: propter incertitudinem propriæ justitiæ et periculum inanis gloriæ, tutissimum est fiiduciam totam in sola Dei misericordia et benignitate reponere.

Thus, as you see, papists of the best note for learning, accord with us in the pulpit and school. Now for their practice, that learned clerk, Chemnitius hath observed long since, the most of them in the question of justification by works have said one thing in their disputations, and another in their meditations, otherwise behaving themselves at their death than in their life. For when once they see that they must appear before the bar of God's justice, they plead for the most part, guilty, craving a psalm of mercy: "Have mercy on me, O God! and according to the multitude of thy mercies, do away my iniquity."

Pope Gregory counselleth us, ut recta, quæ agimus, sciendo nesciamus, in plain English, to take no further notice of our good works, but to renounce them.

Anselmus, Archbishop of Canterbury, confesseth often in his meditations, that all his life was either unprofitable or damnable. Whereupon he concludes at last; "What remains to be done in our whole life, but to lament for the sins of our whole life?"

Abbot Bernard hath this sweet saying: "It is sufficient merit to know that merits are not sufficient." Penury of merit is a danger-

ous poverty, presumption, deceitful riches. I will therefore (saith he,) pray with Solomon, "O Lord, give me neither poverty nor riches;" neither want of merit, neither abundance of presumption.

Sherwin, a seminary priest, executed for treason with Edmund Champion at Tyburn, when he was in the cart, ready to die, though he held himself a martyr for the Catholic faith, acknowledged notwithstanding ingenuously, the miseries, imperfections, and corruptions of his own vile nature, relying wholly upon Christ, and invocating no saint but his Saviour, ending his life with these words: "O Jesus, Jesus, Jesus, be to me a Jesus."

But the truth of this doctrine doth appear more plainly by the consideration of the persons here mentioned, of whom, through whom, to whom. First, of whom: the Lord of the vineyard, that is, God the Father, who saith in the 15th verse, that the eternal penny is his own, and that he may do with it what he list. If it were debt, then not his own, neither could he dispose of it as he will. In execution, the work goeth before the reward; as here the labour before the hire: but in God's intention the reward is before the work. God therefore giveth us grace to work well, because formerly by his election, he giveth us eternal life: "Whom he doth predestinate, them he calleth; and whom he calleth, he justifieth; and whom he justifieth, them he glorifieth." And so his mercy is from everlasting to everlasting, from everlasting predestination to everlasting glorification.

Happily some will say, promise is debt: but God promised and covenanted with the labourers in the second verse, to give them a penny. Answer is made, that this very promise is mercy on God's part, not merit on our part: by promise he bindeth himself, but by merit we bind him unto us. It is in his own power to promise, and without promise he should be tied unto nothing: but whether there be promise or not, he is tied in justice to reward desert. If a man deserve a penny, he must have a penny; for God, infinitely rich in mercy, doth highly scorn to owe any labourer a farthing: but if this penny be due not by any performance of man, but only by the promise of God, it cannot truly be called a reward of debt, but of favour; not purchase, but inheritance. "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c.

Inheritance is a matter of birth, but not of industry. The younger brother often is of better desert than the elder; yet that cannot make him his father's heir. When therefore the Scripture sets forth unto us eternal life, under the condition of inheritance, it teacheth us plainly, that we cannot obtain it by merit, but that God electing

us his children, before any work, giveth us freely the state and prerogative thereof.

Christ is the steward, by whom every labourer hath his hire: for we receive nothing from God the Father, but by God the Son; grace by Jesus Christ.

The persons unto whom regard is given, are the first and the last labourers in God's vineyard, and the last hath equal pay with the first. If then in our spiritual warfare, any good work chance to leap over the wall, and challenge to itself any prerogative of merit, and so the devil by his seeming retreat, infect it with the bane of pride, as having obtained victory, we must use it as Torquatus did his over-venturous sin, cut it off with the impartial sword of the spirit, for daring beyond his commission. I conclude with Augustine; It is true righteousness unto which eternal life is due; but if it be true, it is not of thyself. It is from above, descending down from the Father of lights, that thou mightest have it: if at least thou have it, verily thou hast received it: "for what hast thou that thou hast not received?" Wherefore, O man, if thou be to receive eternal life, it is indeed the wages of righteousness; but to thee it is grace, to whom righteousness itself is also grace.

That God calls, it is his mercy; that thou comest at his call, it is his mercy; that thou dost labour when thou art come, it is his mercy; that thou art rewarded for thy labour, it is his mercy. "By the grace of God I am that I am, and his grace which is in me, was not in vain; but I laboured more abundantly than them all; yet not I, but the grace of God which is with me."

THE EPISTLE.

2 Cor. xi. 19.—"*Ye suffer fools gladly*," *&c.*

Saint Paul was so modest in his own cause, that he calls himself the greatest sinner, and the least saint; but in God's cause, perceiving that his personal disgrace might tend to the general hurt of the Church, and scandal of the Gospel, he doth boast with the proudest; "In whatsoever any man is bold, I am bold also." Not out of vain-glory, to commend himself, but out of a just necessity, to stop the mouths of others; especially to confound the false teachers. He doth therefore, first confer, then prefer himself before them all.

He compares himself with them in that which is less commend-

able, namely, for his birth and ancientry. "They are Hebrews, even so am I: they are Israelites, even so am I: they are the seed of Abraham, even so am I: whereas they rejoice after the flesh, I will rejoice also." Verse 18.

As he doth equal himself with them in things carnal, so prefer himself before them in things spiritual, in that which is more worthy praise, to wit, in his apostleship. 1. In general; "They are the ministers of Christ, (I speak as a fool,) I am more: put apart to preach the Gospel of God: not by man, but by Jesus Christ."

In a more particular, he doth extol himself above them all, in two points especially:
- 1. For that he suffered more troubles, as he showeth in this Scripture.
- 2. For that he received more graces, as he declares in the next chapter.

His troubles here mentioned, are partly,
- Such as others imposed on him. "In stripes above measure," above the measure of human endurance; and above the measure of usage. "In prison more plenteously; in death oft; of the Jews five times I received forty stripes save one. Thrice was I beaten with rods: I was once stoned. I suffered thrice shipwreck: night and day have I been in the deep sea: in peril of waters, in peril of robbers: in jeopardy of mine own nation, in jeopardy among the heathen: in perils in the city, in perils in wilderness, in perils among false brethren," &c.
- Such as himself assumed of his own accord:
  - Outward: Labour, watching, hunger, thirst, fasting, cold, nakedness.
  - Inward: I am cumbered daily, and take care for all the congregations, &c,

The natural man is comforted in three things especially:
- Quiet rest.
- Liberal diet.
- Good apparel.

For rest, Paul did labour much, even with his own hands, night and day, watching often, preaching sometimes till midnight: Acts xxiv. 7. For diet, he sometimes was in hunger and thirst, upon want: 1 Cor. iv. 11; and often he did fast for the taming of his body: 1 Cor. ix. 27. For apparel, he was in cold and nakedness: the one hurtful to himself, the other hateful to the world: for his inward affliction, he took care for the whole Church; exceeding solicitous for their spiritual and temporal good: spiritual, who is weak in faith or good works, and I am not grieved: I became weak to the weak, that I may win the weak. So the prophet, "O that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Concerning defects in temporal good, he saith: "Who is offended," that is, afflicted, "and I burn not," in heat of compassion? All this Saint Paul doth hedge in with a preface before: "Ye suffer fools," &c. And a protestation after verse 31. "The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

In the preface, St. Paul doth tax the Corinthians' folly, for that they suffered, and that gladly, the false teachers to tyranize over their persons and purses, either secretly defrauding, or openly devouring their estate; whereas the apostles in the meanwhile, (who preached liberty of conscience, and sought not their own, but that which is Jesus Christ's) were neglected and despised.

As it was in Corinth, it is in England; the crafty Jesuit and dissembling Schismatic, prevail more with the people than the true Protestant preacher. Our Popish ladies are so wise, that they suffer the Jesuit to bring their credits and consciences into bondage, to devour their husband's estate, to take what they list, enjoining penance to others, while they tamper themselves, and exalt their order above all, either priest or people.

So the Schismatic gains by loss: as in familiar letters, it is the best rhetoric to use no rhetoric. And as Scipio said he was never less alone, then when he was alone: so the factious have never so much living, as when they have nothing. But the Protestant pastor is kept often from his own (which all laws of God and men hold his due) by prohibitions and unjust vexations; or else paid with insupportable grudging and envy. So that (as travellers observe) divines are less regarded in England, than in any nation of the world, either Christian or Heathen.

Saint Paul in his protestation, calls to witness the most merciful and most mighty, that he speaks nothing but the truth. He that knoweth all, knoweth I do not lie.

The Lord is to be feared, because God; to be loved, because the Father of our Lord Jesus Christ; to be praised, because blessed for evermore. By this great, good, glorious Lord, whom I dare not abuse, because great: will not, because good; may not, because glorious, I protest that all is true, which I have said, or shall say.

It appears then in his preface, that he dealt wisely, in his protestation, that he dealt truly. Some commend themselves truly, but not wisely, more commend themselves wisely; but not truly. Paul here doth both, approving himself before God and men: before God, in speaking so truly: before men, in speaking so wisely.

THE GOSPEL.

LUKE viii. 4.—"*When much people were gathered together, and were come to him out of all cities, he spake by a similitude: the sower went out to sow,*" *&c.*

Our Saviour Christ in this Scripture { propoundeth / expoundeth } a parable.

In the propounding, three points are regardable: the { Occasion: "When much people," &c. ver. 4. / Parable: "The sower went out to sow:" ver. 5, 6, &c. / Conclusion: "He that hath ears to hear, let him hear:" ver. 8. }

The peoples' pressing occasioned Christ to deliver this parable: wherein observe, the { diligence of the people in hearing. / care of Christ in instructing. }

The peoples' earnest desire to hear doth appear, in that they were a multitude: πολυς ὀχλος, a very great multitude; as it is in our vulgar English, much people gathered together; many from many cities; in zeal so good, in number so great, that pressing upon Christ by the sea-side, he was feign to leap into a ship, and make that his pulpit, as St. Matthew reports in his Gospel.

This peoples' pattern condemns our peoples' practice, who will not run out of the city into the country, nor out of the country into the city to hear Christ, except it be upon hatred or curiosity, faction or affection.

Under the cruel persecution of Dioclesian, twenty thousand Christians in Nicomedia were burned in the temple, being all assembled to celebrate the birth of Christ. And Jerome makes mention, how that at Mentz in Germany, the city being taken, many thousands were slain in the Church. And what massacres have lately been in England, France, Flanders, is not unknown unto such as have had either open eyes or ears. Happy then are the eyes which see the things that we may see: for we living under the peaceable government of a most religious prince, may come to Church in peace, hear in peace, depart in peace: we may come in our slippers, and sit on our cushions. If then Christ do not hold us by the ears, as Socrates did Alcibiades, if we do not press to hear him, as the people did here, he will one day speak of us, as he did of Jerusalem. "How often would I have gathered you together, as the hen doth her chickens under her wings, and ye would not? I have called, and ye refused; I have stretched out mine hand, and none would regard: but because ye despised all my counsel, and

would none of my correction, I will also laugh at your destruction, and mock when your fear cometh," &c.

Happily some will object: all the people whom ye commend came not unto Christ with a good mind and honest heart to be taught: it may be some came in malice to carp at him; others in curiosity to wonder at his miracles; others upon covetousness, to reap some temporal benefit by him, according to which several humors, our Saviour was occasioned to propound this parable of the sower sowing his seed in diverse lands increasing diversly.

Well, howsoever ye come, yet come unto Christ: if ye come with an intent to carp, come: for happily while ye think to catch the preacher, he may catch you, as Ambrose did Augustine: if ye come with a mind to sleep at the temple, yet come; for it may be (saith B. Latimer) Almighty God will take you napping: if you come with a resolution to steal, yet come; for peradventure the first word that ye hear, will be, "Thou shalt not steal:" or, "Let him that hath stolen steal no more." "The word of God is pure, and converteth the soul:" perfect and pure, formaliter and effectivé, both in itself pure, and making others pure; come then howsoever ye stand affected, evermore press to Christ, out of all cities and villages.

The care of Christ in instructing, is seen
1. In that he went out of his house (saith Matthew) to a more public, large, fit place for teaching.
2. For that he spake by a similitude.

By the former all Preachers may learn to take their best hint and opportunity for the propagating of the Gospel, and instructing of God's people, leaving sometime their own little cures, and upon good occasion to preach unto much people, sowing their seed in a more large field, and profiting even so many as they can.

For the second point, Divines have rendered sundry reasons, why Christ used to speak by parables: as first, that the Scripture might be fulfilled: "I will open my mouth in a parable," Psalm lxxviii. 2.

Secondly, that we might know that Christ spake with the same spirit, by which all God's holy Prophets in old time spake, whose writings are full of parables.

Thirdly, that he might descend unto the capacity of the most simple, who best understand and remember homely comparisons; as the Poet Horat. truly:

"Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus."

What is received through the ears, excites the mind less than that which is subjected to the faithful eyes.

Fourthly, that his auditors might hereby take occasion to move doubts, and ask questions, as the Disciples in the 9th verse: "What manner of similitude is this?"

Fifthly, that the mysteries of God's heavenly kingdom might not be revealed unto the scornful; as Christ himself teacheth in the tenth verse: "To you it is given to know the secrets of the kingdom; but to others in parables, that when they see, they should not see," &c.

Sixthly, that every man in his occupation and ordinary vocation, might be taught those things which concern his soul's health: as this parable may be termed the ploughman's gospel, "The seed is the word of God," &c. He that meditates on it, when he plougheth his ground, may have a sermon always before him, every furrow being a line, every grain of corn a lesson bringing forth some fruit.

"The sower went out to sow his seed." St. Augustine writeth upon the words, "I will open my mouth in parables," &c., wisheth; "Oh! that he, who said 'I will open my mouth in parables,' would also open those parables; and as he has given the propositions he would also give their expositions." Here St. Augustine's prayer is heard; for Christ gives an exposition of his proposition; and therefore we must take heed, that we neither detract nor add any thing to it; "The work should have a reader, not an interpreter." Culman.

"And as he said these things, he cried, he that hath ears." He cried to manifest his affection and our dullness: excepting this occasion he did not cry above three or four times in all his life. He cried as he taught in the Temple, John vii. 38. He cried when he raised up Lazarus from the dead, John xi. 43. He cried, John xii. 44. He cried on the Cross, Matt. xxvii. at all which times he delivered matter of great consequence. This sentence then, "He that hath ears to hear let him hear," being uttered upon a cry, must not lightly be respected of us. All men for the most part have both their ears, but not to hear. The man sick of the gout, hath both his feet, but not to walk. He that is purblind, hath both his eyes, but not to see clearly: he that is manacled by the magistrate for some fault, hath both his hands; but so long as they are bound they cannot do their office. So most men have ears, but few men have ears to hear, namely, to hear that which is good, and to hear that which is good, well. "A hearing ear is the ear of the mind to understand and to do what is commanded." Remegius.

A good ear, saith the wise man, will gladly hearken unto wisdom: where note two lessons as concerning hearing: first, that we hearken unto nothing but that which is good, unto wisdom. Secondly, that we hearken unto it gladly; with a great desire to learn: for in Scripture phrase, obaudire is obedire: so Christ in the Gospel, "He that heareth you, heareth me:" that is, he that obeyeth you, obeyeth me: and he that despiseth you, despiseth me. "If thy brother hear thee, thou hast won thy brother:" that is, if thy brother follow thy counsel, and will be content to be ruled by thee.

We read in the law, that if a bond-servant will not be made free, but stay still with his master, he shall be brought before the judges, and set to the door or the post, and his master shall bore his ear through with an awl, and so he shall serve him forever. Every sinner is the devil's vassal: and therefore if he refuse to be free when liberty and free grace of the gospel is offered, ere it be long the devil will so bore his ears, as that they shall be made unfit to hear, and then he shall serve his old master forever. He may peradventure come to Church and hear the sermon; but he shall be like the man, that beholds his face in a glass: for when he hath considered himself, he goeth his way, and forgets immediately what manner of one he was.

Wherefore, when ye come to Christ, bring your ears with you, ears to hear, so to hear, that ye may understand; so understand, that ye may remember; so remember, that ye may practice; so practice, that ye may continue; so God's seed shall be sown in good ground, and bring forth fruit, in some thirty, in some sixty, in some an hundred fold, &c.

The Parable's exposition is occasioned by the Disciples' question, verse 9, "What manner of similitude is this?"

Where note { their carefulness in asking.
Christ's readiness in answering.

For the first, the Sabbath is aptly termed a school day, wherein all God's people must come to the Temple, which is the school, to learn his word, their lesson. In this seminary Christ is the chief seed-man, styled in the beginning of this parable, "The sower." In this university, Christ is the prime Doctor: "One is your teacher; his school the earth; his cathedral, heaven." Aug. His Apostles sowed as under-bailiffs in his field: and his preachers in our time teach as under-ushers in his school.

As then in the schools of human knowledge, so soon as the lecture is read, it is the scholars duty to question among themselves

how to parse and construe it, and when they doubt, to have recourse to their grammar-rules, by which all construction is examined: and when they do not understand an hard rule, to come for a resolution to their Master, who is as it were a living grammar and a walking book.

So likewise in God's Academy in the Divinity school, when either the lecture of the law is read, or sermon on the Gospel ended, it is your part to reason among yourselves as you walk abroad in the fields, or talk at home in your house, how this and that may be construed; and when you cannot resolve one another, with the men of Berea to search the Scripture daily, whether those things are so; to try the spirits of men by the Spirit of God: for the Bible is our Divinity-Grammar, according to which all our lessons ought to be parsed and construed. And if ye meet with a difficult place, repair to God's usher, the Priest, whose lips should preserve knowledge: Demand of your Pastor, as the disciples of Christ here, "What manner of parable is this?"

It is apparent in the Gospel that the disciples ever took this course: when Christ had delivered any deep point, first they disputed among themselves, and then after came to him, and asked his resolution: "Why say the Scribes that Elias must first come? How can these things be? Declare unto us the parable of the tares?"

In our days, if the Pastor be learned in laws of the land, and well acquainted with business of the world, his house shall be reputed (as Tully speaks) "The oracle of the State;" all his neighbors will haste unto him for advice in law, but few for counsel in religion. Indeed they come to school, but like truants only for fear of punishment; and when they come, they care not how little learning they have for their money. But let me tell them of another school-trick; at the world's end there is a black Friday, a general examination; at which time conscience the monitor shall open her books and bills of all our faults, and our great schoolmaster in his own person shall reward every man according to his work. It behooveth every one therefore to be diligent in coming to school, to be careful in hearing, painful in examining, fruitful in practising.

"And he said." Christ's readiness in answering, teacheth all preachers, his ushers and curates, not only to preach in public, but also to catechise their auditors, as occasion is offered, in private: especially such as hunger and thirst after righteousness; for unto them it is given to know the secrets of God's kingdom. The which words contain God's donation unto his elect, and it is with privilege

to you, but unto others in parables: cum gratia, it is given. Consulas Augustin, de prædestinat. Sanctorum. cap. 8, lib. de bono perseverantiæ, cap. 8, 9, 11; lib. de correp. et gratia, cap. 4, 6, 7, 8.

Saving knowledge of God is a gift and grace: for the natural man understands not the things of God; he believes oculo magis quam oraculo, trusting his five senses more than the four Gospels. It is a mystery revealed unto you, but hidden unto many, whose eyes the god of this world hath darkened, that seeing they should not discern, and hearing they should not understand. "O Father," saith Christ, "thou hast hid these things from the wise, and hast opened them unto babes. It is so, because thy good pleasure was such." As it is our Father's will alone to give us a kingdom; so likewise his good will alone to make us know the secrets of his kingdom.

There are mysteria regis, which may not be known; and there are mysteria regni, which must be known; many mysteries of our heavenly king are known only to himself. "Canst thou," saith Job, "find out God? canst thou find out the Almighty to his perfection? The heavens are high, what canst thou do? It is deeper than the hell, how canst thou know it? The measure thereof is longer than the earth, and it is broader than the sea." God therefore requires rather we should remember what he hath been to us, than curiously to seek what he is in himself.

But as for the secrets of his kingdom, he reveals them unto the heirs of his kingdom; these mysteries may, yea must be known, and therefore Christ cried, "He that hath ears, let him hear." Teaching hereby, that in making our election sure, we must not begin à priori, but à posteriori; such as with a good heart hear the word and keep it, and bring forth fruit through patience, shall inherit the kingdom of God; but the kingdom of God shall be taken away from such as are fruitless, from such as are faithless.

"This is the parable." Bare reading, without understanding, is bare feeding; the true meaning of the Scripture is the true manna: for as a man, so the Bible consists of a body and a soul. The sound of the letter is the body, but the sense is the soul: this indeed is the Scripture, this is the parable.

"The seed is the word of God." The sower is Christ. The preacher is not properly the sower, but the seed-cod; at the most an underseedman.

"The sower went out to sow." Not to reap. Now many go out into God's field only to gather in harvest, tanquam Stratocles et

dromoclidas, ad auream messem, intending to reap things carnal, more than sowing things spiritual.

The sower sowed his seed; for the seed is the word of God, not of an angel or man: and this seed hath in it generative power in itself: it is lively, yea the word of life. So that if it bring not forth fruit, the fault is not in the seed, but in the ground, being either unploughed, or stony, or thorny. The "seed is the word of God." And therefore such as corrupt it, as heretics; or choke it as hypocrites; or keep it down from growing by force, as tyrants: or thrust other seed into it, as papists do; shall one day feel the just wrath of God: for as he gave pure seed, so will he require pure corn.

He left this in the Church, even in the garners of the prophets and apostles: and therefore whosoever adulterate it before it be sown, or nip it when it doth spring, or cut it down before the Lord's harvest, are not God's husbandmen, but Satan's hirelings; and you may know them, saith Christ, by their fruit, that is, by their doctrine. For God's husbandmen sow God's seed, but the devil's factor, as Saint Paul plainly, the doctrines of devils. As for example, this is pure seed; "Thou shalt worship the Lord thy God, and him only shalt thou serve." But to worship angels and saints, and to give the same kind of worship to the crucifix which is due to Christ, is sophisticate seed. This was not at the first sown by the sower; but over-sown after by the malicious enemy, while men slept.

"Those that are beside the way." Three parts of four are bad; yea, the most of such as hear the word, and confess Christ, are unprofitable. Strive then to enter in at the straight gate. Remember that covetous cares and voluptuous living are the thorns which usually choke God's seed in our hearts: riches unto the covetous are thorns in this and the next life; their pricks are threefold in this life;

Namely, of	Laboris in acquisitione.	Labour in acquisition.
	Timoris in possessione.	Anxiety in possession.
	Doloris in amissione.	Grief in losses.

The true reason why so many men are delighted with them, is, because they put on wants, or tying gloves, and so their hearts and hands being hardened, they feel not their pricking: but in the next world they will be thorns again, when Christ shall say to the covetous: "Hence from me ye cursed, into everlasting fire: for I was an hungered, and ye gave me no meat: I thirsted, and ye gave me no drink," &c. Here pause good reader, and pray with Ludolphus.

"O Domine Jesu, fac me de veteri vita exire, ne semen verbi tui quod in meo intellectu boni propositi, quod in meo affectu boni operis, quod in meo actu seminasti, comedatur a volucribus inanis gloriæ, ne conculcetur in via assiduitatis, ne areat in petra duræ obstinationis, et ne suffocetur in spinis solicitudinis, sed potius in terra bona cordis humillimi centesimum fructum edat in patientia: fac etiam me hæc omnia intelligere et facere, ac verbo vel saltem exemplo alios docere. Amen."

Oh Lord Jesus! make me to abandon my old mode of living; lest the seed of thy word, which thou hast sowed for my instruction in good doctrine, for my affection for good works, for my well-being, should be eaten by the birds of vain-glory, or trodden down in the paths of business, or burned on the rock of obstinacy, or suffocated by the thorns of care: but rather in the good ground of an humble heart, let it bring forth, an hundred fold, fruit with patience: make me also to understand these things, and to do them, and by word and wholesome example, to teach others." Amen.

THE EPISTLE.

1 Cor. 13.—"*Though I speak with tongues of men and angels,*" *&c.*

The Bible is the body of all holy religion; and this little chapter is as it were, an abridgment of all the Bible: for it is a tract of love, which is the complement of the law, and supplement of the Gospel. All the Scripture teacheth nothing else, (saith Augustine,) but that we must love our neighbour for God, and God for himself. It forbids nothing but lust, and enjoins nothing but love: for without love, there is no true faith; and without faith, all our righteousness is sin.

St. Paul therefore doth extol in this chapter above all others, this one virtue:
- 1. Largely, showing that it surpasseth all other graces in two things:
  - Use: verses 1, 2, 3, 4, 5, 6, 7.
  - Continuance; verses 8, 9, 10, 11, 12, 13.
- 2. Briefly, by way of recapitulation in the last verse: "Now abideth faith, hope, and love, even these three: but the chief is love."

Charity doth excel in use: for all other gifts without it are nothing available to salvation, as Paul proves by this induction; "If I speak with tongues of men and angels," &c.

All virtues are either
- Intellectual: in
  - Accurate speech: verse 1.
  - Other knowledge: verse 2.
- Moral: in
  - Doing: verse 3. "Though I feed the poor with all my goods."
  - Suffering: "Though I give my body to be burned," &c.

"Though I speak with the tongues of men." That is, of all men. If I had understanding in all languages, and art to parley in them all: if a man could speak as many tongues as our late sovereign of blessed memory, Queen Elizabeth, of whom the divine poet, as a divine truly, not as a poet flatteringly:

> "That Rome, Rhine, Rhone, Greece, Spain and Italy,
> Plead all for right in her nativity."—*Du Bartas.*

If a man could discourse in so many languages as Mithridates, of whom Volaterane reports, that he well under tood twenty-two sundry tongues: or as others twenty-five. If a man could thunder in an oration, as Aristophanes said of Pericles; or tune his notes so sweetly, that he could move mountains and stony rocks with Orpheus; or fetch souls out of hell, as fabulous antiquity feigned of Mercury. Though a man could hold the people by the ears, and carry them up and down the country like pitchers, as Socrates did Alcibiades; and steal away their hearts, as Absalom did in Israel. If a man were so bewitching an orator, that he could "present, extol, amplify or extenuate, and as if by the magic power of eloquence, transform his subject into whatever face and habit he wishes," (Picus Miran); so subtle a disputer, as that he could make every thing of anything, yet without love, were he nothing.

Yea, though a man could speak with the tongues of angels, that is, of the learned priests and prophets, who were God's angels and messengers. If a man had the silver trumpet of Hilary; or the golden mouth of Chrysostom; or the mellifluous speech of Origen, "from whose mouth honey seemed to flow rather than words." Vincent. If a man were so painful in preaching, that, as St. Peter, he could add to the Church with one sermon, about three thousand souls; or, as it is recorded of venerable Bede, fondly and falsely, that he could make the very stones applaud his notes, and say, Amen.

Or as others expound it hyperbolically: though a man should speak like the glorious angels, as Paul, Gal. i. 8. "Though an angel from heaven should preach unto you." Give me leave to add one word more to this hyperbolical supposition. If a man could speak like God, as antiquity reports of Plato; that if Jupiter himself should speak Greek, he would use no other phrase but his. And

of Chrysippus, that if the gods should speak logic, they would have none but his. Or as the people blasphemously of Herod, Acts xii. "The voice of God, and not of man." Though I say, we could speak with tongues of men, of angels, of God, if it were possible, and have not love, we were but as sounding brass, or as a tinkling cymbal: we might happily pleasure others, but not profit ourselves unto salvation. Herein resembling Balaam's ass, who by speaking bettered her master, not herself.

A plain piece of brass makes but a plain noise, tinker's music; but a tinkling cymbal, in regard of the concavity, yields a various sound, a more pleasant stroke. So rude speakers are like sounding brass; but the curious and judicious, adorned with multiplicity of distinctions, and variety of good learning, are as a tinkling cymbal, or more tickling delight to their hearers; and yet if they preach without love, their sound is without life. "He who loveth not his brother abideth in death," saith St. John. Such fitly resemble the sermon-bell, which calls others to the Church, but hears nothing itself; it wears out to his own hurt, though others good.

Nay, when auditors are persuaded thoroughly, that their pastors instruct not out of charity, their plain doctrines are but as sounding brass, tedious as the tinker's note; their accurate sermons as a tinkling cymbal, which only pierce the ears, and enter not into their heart; as the prophet aptly; "Their admonitions are unto them as a jesting song of one that hath a pleasant voice, and can sing well; for they hear their words, but they do them not." As one that hears excellent music from out of the street in the night, will instantly leap out of his bed, and lend his ear for a time; but when the musicians are gone, presently return to sleep again; so many delight to hear the sweet songs of Sion, but when the sermon is at an end, they sleep in their old sins again, forgetting immediately the good lesson, as if it were but the drumming of a pan, or scraping on a kettle.

"And though I could prophecy." Prophecy then is nothing without love. For "Balaam, Caiphas, and Saul prophesied." Understanding of mysteries is nothing without love; for Judas, and Nicholas, and Arius, were well acquainted with the Scriptures. All knowledge is nothing: for the scribes had the key of knowledge, yet entered not in themselves.

"And all knowledge." Though a man were an ocean of learning, as Plutarch is called; in so much that Theodorus Gaza said, if he could read but one man's book, he would make choice of him. Or if a man were so full as Pliny, whose works are "instar mille volu-

minum :" if a man were a treasure-house of letters, as Picus Mirandula writes of Hermolaus Barbarus : a library for a whole nation, as Baronius of Albinus : as Erasmus of B. Tonstal, a world of learning,

- mundis eruditionis, abounding with skill in all arts :
  - Theoretical:
    - real :
      - Metaphysical;
        - Inspired : as Divinity contained in the Bible.
        - Acquired : of which Aristotle and Avicen write.
      - Mathematical : as
        - Arithmetic.
        - Geometry.
        - Music.
        - Astronomy.
      - Physical : concerning the
        - Principles.
        - Generation of natural things.
    - rational :
      - Grammar.
      - Rhetoric.
      - Logic.
  - Practical :
    - active :
      - Ethics.
      - Economics.
      - Politics.
    - factive : as skill in
      - Navigation.
      - Husbandry
      - Hunting, &c.

If a man understand all mysteries in Scripture, all secrets in nature : "if he had all faith that could remove mountains," in a literal sense, move that which cannot be moved, high hills, imponere Pelion ossa : in an allegorical exposition, cast out devils. If a man had all parts of all knowledge, prophecy, sapience, prudence, and had not love he were nothing. Nothing, in esse gratiæ, though something in esse naturæ : dead spiritually, though something, some great thing in the natural and civil life. For great clerks have long life on earth. Albeit, Aquinas, Jewel, Picus Mirandula, Whittaker, died in the principal strength of their age ; yet in respect of honour and fame, they live with the longest.

> "Dum liber ullus erit, dum scrinia sacra literarum,
> Te leget omnis, amans Christum, tua Cypriane discet."—*Prudentius.*
>
> While letters last, while any book endures,
> While the winged God his sacred shrine ensures,
> Thy teachings, Jesus ! shall be read by man,
> And all shall learn thy love who Cyprian scan.

Knowledge is a good stirrup also to get aloft, the high-way to much honour and preferment in this world ; but without love, nothing available to glory eternal in the world to come. Knowledge bloweth up, but charity buildeth up. If learning be taken without

the true corrective thereof, it hath in it some nature of poison and some effects of that malignity, which is a swelling. "If I spake with the tongues of men and angels, and had not charity, it were but as a tinkling cymbal." Not but that it is an excellent thing to speak with tongues of men and angels, and a far more noble treasure to possess all knowledge. For Christ said of his Apostles, "that they were the light of the world;" and the worthy doctors succeeding, were great stars in the firmament of the Church, by whose light, descending from the Father of lights, we find out the truth hidden in many dark places of the Scripture. But the meaning of Paul is, if our knowledge be severed from love, and not referred to the good of men, and glory of God; it hath rather a sounding glory than a meriting virtue; though it seem to be never so much, it is a very nothing.

The Papists out of these words, "If I have all faith, so that I can remove mountains, and have not charity, I am nothing;" gather two conclusions against us: The first is, that true faith, may be without love: the second, that faith alone without good works is nothing worth in the business of our justification.

To the first, answer is made, that the speech of Paul is not a categorical proposition, but an hypothetical supposition; if it were possible that all faith should be without good works, it were nothing.

Secondly, Paul here speaks not of a justifying faith, of that faith of believers which is common and general, but of the special gift of faith to work miracles, of which our Saviour in the Gospel; "If ye had faith as much as a grain of mustard seed, and should say unto this mulberry tree, pluck thyself up by the roots, and plant thyself in the sea, it should even obey you." This he said unto the believing Apostles; and therefore cannot be construed of a saving faith, but of a miraculous faith: and so St. Ambrose notes upon this text, to do wonders, and to cast out devils by faith is nothing worth, except a man be an earnest follower of good conversation.

Our Divines acknowledge that every kind of faith is not joined with love; for there is a dead faith, and there is a lively, whereby Christ liveth in us, and we in Christ. There is a faith of devils, and a faith of God's elect. There is a faith whereby the believer shall never perish; and there is a faith, whereby some believe for a time, and in the day of temptation fall away. There is a faith, which the world destroyeth, and a faith which is our victory, by which a Christian overcomes the world. There is a faith, whereby we believe there is a God; and there is a faith, whereby we believe in a God according to these differences of faith in Scripture, there

is a faith without works, and there is a faith which worketh by love.

We say then of the faith of God's elect, whereby we believe in God, to which the promise of justification and eternal salvation is made, that is a faith which cannot be separated from charity, but wheresoever it is, there is love joined with it, bringing forth the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Inseparabilis est bona vita a fide, quæ per dilectionem operatur, imo vero ea ipsa est bona vita, saith Augustine; according to that of Irenæus, to believe is to do as God will: and therefore Beza translates here, πᾶσαν πίστιν, not omnem fidem, but totam fidem; implying not all kind of faith, but all faith of this kind to work miracles; as if Paul should argue thus: If a man could work never so many miracles, and fail in his morals, he should be nequam, and nequam, is nequicquam, as our Apostle speaks, a nothing.

The second conclusion gathered out of these words against us, is, that faith alone without charity nothing availeth to justification. Our answer is, that albeit faith is not solitaria, yet in our justification it is sola; even as the eye in regard of being is never alone from the head, yet in respect of seeing it is alone, for it is the eye only that doth see. So faith subsists not without other graces of God, as hope, love, &c. Yet in regard of the act of justification it is alone without them all. For the further opening of this hard point, you must understand, that separating of things one from another, is either real in the subject, or mental in the understanding: real separation of faith and charity we wholly deny. For Bellarmine confesseth expressly, that Luther, Melancthon, Chemnitius, Calvin, and other learned Protestants have taught, that good works in some sort be necessary to salvation, and that there is no true faith, unless it bring forth good works, and be conjoined with charity.

Separation mental in understanding and consideration is either negative or privative. Negative, when in the understanding there is an affirming of one, and denying of another. Privative, when of things that cannot be separated indeed, yet a man understands the one, and omitteth to understand the other. As for example, though light and heat cannot be separated in the fire, yet a man may consider the light and not the heat: so then in our justification, we do not negatively separate other graces from faith, as if faith existed alone without hope and love, but privately making them effects and consequents, not concurring causes of our justification. Our

assertion is: Faith considered without hope and charity, that is, hope and charity not considered with it, doth justify.

Christ Jesus is our husband, and we are his spouse: now the bridegroom must be alone with the bride in his secret chamber, all the servants and the family being put apart; afterward when the door is opened, and he cometh forth into the waiting room, then let all the servants and handmaids attend, then let hope do her office, let love do the duties of love; then, as St. Peter exhorts, "join virtue with faith, and with virtue knowledge, and with knowledge temperance," &c. The Papists object that love is the life of faith. All faith's activity proceeds only from charity, and without which our faith is dead. So the Scripture plainly, that in Christ "neither is circumcision anything, neither uncircumcision: but faith which worketh by love." Cardinal Bellarmine reads passively, wrought by love: disagreeing herein from all the Fathers, and that which becomes him worse, from the vulgar Latin, to which all Papists are tied by the Council of Trent, as also from the Romish translation in English which hath, as our Testament, worketh actively: for they foresaw this absurdity, that if they should have translated faith wrought by love, then it would have followed that love must needs be before faith, whereas all of them acknowledge faith to be before love; according to that of Augustine; faith is given first, by which we obtain the rest: and Altissidorensis in his golden sum saith, that faith, hope and charity, are a created trinity, resembling the three divine persons uncreate. For the Son is begotten of the Father, and the Holy Ghost proceeds from both: so steadfast hope is bred of faith, and love doth issue from them both.

And Bellarmine cites often in his works out of Augustine: Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur: The foundation of God's house in our souls is faith, the walls hope, the roof charity. The Prophet in a vision saw the transgressor against the transgressor, and the destroyer against the destroyer. So the schoolmen oppose the schoolmen, and their champion Bellarmine fights against Bellarmine. For if faith be the foundation of all other virtues, as himself writes, lib. I. de Rom. pont. cap. 10., then it is not as he disputes in lib. 2, de justificat. cap. 4, wrought by charity: but contrariwise charity doth arise from faith.

It is then an idle dream to suppose that charity is inclosed in faith, as a diamond is in a ring; for Christ is the precious pearl, which gives life and lustre to the ring. The just live not by love, but by faith in him. It is an improper speech (as our Divines observe) to say that faith worketh by love, as the body by the soul,

the matter by the form; for the soul rather worketh by the body, than the body by the soul. The matter is passive, the form active.

Secondly, we say, that Paul in that text, "faith which worketh by love" doth not intend justification, but the whole course of a Christian after his justification: he shuts out of God's kingdom nullifidians and merit-mongers on the left hand, nulifidians and carnal gospellers on the right. In Christ, neither circumcision availeth anything, neither uncircumcision, that is to say, no merit, nor worshipping. No religious order in the world, but faith alone, without any trust in works, availeth before God. On the right hand he doth exclude slothful and idle persons, affirming that if faith only do justify, then let us work nothing, but barely believe. Not so ye careless generation, enemies of grace: for faith is operative, working by love. St. Paul therefore sets forth in that excellent sentence the whole perfection of a Christian in this life, namely, that inwardly it consists in faith toward God, and outwardly in good works, and love toward our neighbours: so that a man is a perfect Christian inwardly through faith before God, who hath no need of our works; and outwardly before men (whom our faith profiteth nothing) by love.

Faith is the Christian's hand. Now an hand hath a property to reach out itself, and to receive a gift, but it cannot cut a piece of wood without an hatchet or saw, or some such like instrument, yet by help of them it can either cut or divide. Such is the nature of faith, it doth receive Christ into the heart; but as for the duties of the first and second table, faith cannot of itself bring them forth, no more than the hand can cut off itself; yet join love to faith, and then (as our Apostle) "faith worketh through love," performing all duties so well to man as God.

The property of true faith is, to receive into itself. The nature of true love is, to lay out itself unto others: faith then alone justifieth, apprehending and applying Christ's merits unto itself; but it cannot manifest itself to others, except it be joined with love: "Show me thy faith out of thy works." And thus as you see, that inward work of justification is ascribed in holy Scripture to faith only; but outward works of sanctification, holiness and righteousness, to faith and love jointly.

I refer the distressed soul to the comfortable Commentaries of Martin Luther upon the Galatians; and the curious Divine to Doctor Abbot, his Apology for the Reformed Catholic; tit. Justification. For I will ingenuously confess, that my conscience was

never quieted more than in reading the one; and my curiosity never satisfied more than in examining the other.

"Though I bestow all my goods to feed the poor." Merciful works are pro sacrificiis, imo præ sacrificiis, accepted of God as sacrifice, Heb. xiii. 16, yea more than sacrifice: Hosea vi. 6. "I will have mercy, not sacrifice." To be merciful is the sole work common to man with God.

It is then an higher step of perfection to distribute goods unto the poor, than to speak with the tongues of men and angels, or to be furnished with all variety of knowledge: yet Paul saith, "If I bestow my goods," all my goods, not upon the rich, but upon the poor, to feed, not to feast them, and hath not love, it profits me nothing. Where note five degrees of this amplification: the first is to give: for most men, as in the Proverb, are better at the rake than at the pitchfork, readier to pull in than to give out. The second is to give, not another man's but our own goods. "If I bestow my goods." According to that of Solomon, Ecclesiastes xi. 1. "Cast thy bread upon the waters:" Panis si tuus, qui tuus. The third, is all our goods, not some small portion, or great sum, but all; according to that of Christ; If thou wilt be perfect, sell all that thou hast, and give it to the poor. The fourth is, to give not to the rich, but to the poor; saith the Prophet, "Deal thy bread to the hungry." The last is to give to the poor, not superfluously to feast, but necessarily to feed them. If a man perform this and more than this out of vainglorious ostentation, or idle prodigality, not out of love to Christ, and compassion of his members, it were but so much as nothing.

"Though I gave my body to be burned." Love is seen more in deeds than in words, and in suffering more than in doing: and of all suffering, death is most terrible; and of all kinds of death, burning is most fearful. Here then are many degrees in this one speech (as Interpreters observe:) first, Si tradidero, not if I be forced, but if of mine own accord, I give my body to be burned, as it is said of Christ, "he gave himself for us a sacrifice." Secondly, Si tradidero corpus, if I suffer loss not of goods only, though that be very commendable, Heb. x. 34. "Ye suffered with joy the spoiling of your goods; but affliction in body, which is far dearer than our wealth, as the father of lies in this truly; skin for skin, and all that ever a man hath, will he give for his life. Thirdly, Si tradidero corpus meum; if I give not only the body of my child, (though a woman is highly magnified for such an act in the 2 Maccabees, vii.)

but my body; not only flesh of my flesh, but flesh which is my flesh; not only to suffer a natural death, but a violent, and of all violent, the most terrible, to be roasted, yea consumed in the fire.

If any suffer all this, and want charity to particular persons, especially toward the common body of the Church, it is no better, or rather indeed worse than nothing. I beseech you therefore by the mercifulness of God, whatsoever you speak, whatsoever you study, whatsoever you do, whatsoever you suffer, let all be done in love.

"Unprofitably (quoth Augustine) hath he all, who wants that one whereby he should use all." As the same Father in another place; "How great is love! for if it be wanting, all other graces lose their grace; but if present, all are profitable." So the text here; "Love suffereth long, it is bountiful," &c.

In this encomiastical passage, St. Paul sets down love's operation in three points:

- Embracing that which is good:
  - Internal: "it is patient."
  - External: "it is courteous."
- Eschewing that which is evil, against our neighbour, in
  - thought: "it envieth not."
  - deed: "love doth not frowardly."
- Eschewing that which is evil, against our selves, either out of
  - passion: it "swelleth not, dealeth not dishonestly, seeketh not her own: it is not provoked to anger."
  - election: "it thinketh no evil: it rejoiceth not in iniquity."
- Persevering in both: "suffering, believing, hoping, enduring all things."

"Love suffereth long." St. Paul doth begin with patience, because desire to revenge is a vice most opposite to charity. Malicious impatient men are like the toad, no sooner moved, but they swell: or like gunpowder, no sooner touched with an hot word, but instantly they are in your face. Which occasioned Bion the philosopher to say, "It is a great evil, not to be able to bear evil." For if thine enemy be little, parce illi, the best course is to spare him, if great, parce tibi, the best counsel is to spare thyself. Si turbet, non perturbet, as Bernard in the like case: Though he move thee, let him not remove thee from that which is good, from that which is thy good. The discretion of a man deferreth his anger, and his glory is, to pass by an offence. Better it is to suffer much and long, than by courses of impatience, to run thyself out of all honest breath. It is reported of the philosophers, that they had a sword, and wanted a buckler: but a buckler becomes a Christian better than a sword. We must not beat every dog that barks at us in the way, but run with patience the race that is set before us, Heb. xii. 1.

"Love is courteous:" or as others read, "bountiful." Amor si est, operatur: si non operatur, non est. Latimer. "Love exists only while it is active." As love is patient in wrong, so active in kindness, doing good unto all, always performing liberal and courteous offices, even to the greatest enemy. So St. Stephen abounding with love, respected his accusers as brethren and saluted them as Fathers, Acts vii. 2. So Joseph used his brethren nobly, who sold him for a slave basely.

"Love envieth not." There are two parents of envy, { Highness. Nighness.

For it is nothing else but a repining grief for our neighbour's happiness. An envious man, saith Salvianus, esteems another's good his hurt. And therefore when Bion saw such an one very sorrowful, asked him; I pray thee whether hath some evil happened to thee, or good to thy neighbour? As high hills are most exposed to thunder, and as the fairest flowers are soonest nipt by the venomous cantharides; even so the most eminent gifts in neighbours, are the greatest griefs of envious wretches.

In neighbours, I say; for as the basilisk doth kill none, but such as he doth see; so the malcontent envious eye maligns none that are far off. And this I take to be the true reason, why the schismatical Brownists, and others of the like malicious humour, hate the conformable Protestant more than either Turk or Pope, because that which eye seeth not, heart grieveth not. But it hath been their hell to behold their neighbour Bishops, and fellow ministers in better fashion, and among the rest for greater account for judicious preaching and writing than themselves.

It is wittily noted by Bonaventura, that an envious man is like Cain, who said of himself, Gen. iv. 14, "Whosoever findeth me shall slay me." For either he seeth in a man that which is good, and then he repineth; or else, that which is evil, and so rejoiceth; and both these slay the soul.

Things amiss in our Church, are the schismatics' May-game; but her glory their grief; her weal their woe. Let them read this chapter often, and mark this word especially. "Love envieth not, love doth not frowardly." Not overthwartly, not insidiously, by cunning to thrust men out of their preferments and others love: so Maximus expelled Gregory Nazianzen, Æschines wronged Demosthenes, and Martin Makebate the Whitegifts of our Church.

"Love swelleth not." As love doth not abuse good things in others, so it makes men use well their own graces. It swelleth not

in any preferment it hath; it is not ambitious for any which it hath not; it is not querulous for any which it once had, and is now lost; "it seeketh not her own," that is with other's hindrance, so join house to house, and field to field, till there be no place for others in the land. It doth not desire that oxen should labour, and asses feed: that one should take the pains and another reap the profits; but is content that preferment be conferred upon men of worth, according to merit, with equal proportion.

Or it seeks not her own principally, but so far forth as shall be for the Church's good, and God's glory. So saith our Apostle, 1 Cor. x. "I seek not mine own profit, but the profit of many, that they might be saved." And Phil. i. 21, "he rebukes all such as seek their own," and not that which is Jesus Christ's. Or it "seeks not her own," that is to recover her own by law, when it shall be to the scandal of the Gospel, as he showeth in the sixth chapter of this Epistle.

"It is not provoked to anger." That is, not rash and inconsiderate anger; otherwise a man may be angry and sin not, as our Apostle elsewhere. "It is the part of a man to be angry, but the duty of a Christian to do no wrong in anger." Jerome. A loving man will chide his friend sweetly: and a good man punish sin according to his place severely: "How shall I designate thee, charity! shall I call thee good or evil? Thou dost indeed make us cherish our friends; but thou dost also compel us to chide them." Salvian. Saith Augustine, "Love endures just so far as not to neglect discipline." St. Paul's meaning then is, that we must not be transported with heat, so that we forget our friends, and lose ourselves; in such sort, that the ending of our anger prove the beginning of our sorrow.

"It thinks no evil." It is so far from doing wrong, that it doth not so much as think evil. A virtue compounded of truth and ingenuity. Truth believes only that which is certain; ingenuity construeth in the better part that which is doubtful; whereas suspiciousness is misled often with false, always with uncertain report. Jealous yoke-fellows, and suspicious friends, are both uncharitable. For such, as the prophet aptly, "travail with mischief, and bring forth ungodliness; unquiet as the raging sea; stirring up strife all the day long."

"It rejoiceth not in iniquity." Not in her own fault, not in another's fall. Not in her own: for albeit the malicious incorrigible sinner rejoiceth in doing evil, and delights in frowardness, Prov. ii. 14, yet the man of God doth no sin: 1 John iii. 2. For it is rather

done on him, than of him: according to that of Paul; "I do not the good thing which I would; but the evil thing which I would not, that do I." Not in another's fall: for it doth grieve when they grieve; yea sometimes because they do not grieve for their sins, as Jerome to Sabinian: "It grieves me that you do not weep over yourself." And Augustine calls this blessed unhappiness, when a man is affected, not infected, with his neighbour's iniquity."

"It suffereth all things, it believeth all things." It suffereth not itself to be abused, but it judgeth others with all love and humanity. To believe all, were silliness; to believe none, sullenness: discreet love therefore doth believe much, and hope the best of all. "Enduring all things;" that is, all that it may without offence to God's holy word: "Non patitur ludum fama, fides, oculus:" Luther. "A man's good name, faith, and eye will not be dallyed withall." A Christian as concerning his faith, cannot be too stern, too stout. I will take upon me (saith Luther) this title: "I give place to none."

"Love doth not fall away." Knowledge is not abolished in the world to come, but perfected, as Paul expounds himself: "We know in part, we prophecy in part: but when that which is perfect is come, then that which is imperfect shall be done away." As the light of a candle doth vanish away, when the bright sun doth shine. The manner of teaching in the world to come shall cease: for we shall need no schools or tutors in heaven: all there shall see God face to face, but knowledge itself shall not vanish, "for this is eternal life to know God."

St. Paul proves our knowledge and prophesying imperfect by two familiar examples: one taken from his own person, another from a looking glass: "When I was a child, I spake as a child, I understood as a child, I imagined as a child." Speaking may be referred unto the gift of tongues, understanding to the gift of prophecy, thinking to knowledge.

"Now we see in a glass darkly, but then we shall see face to face." When a man sees a map of Jerusalem, he can presently conceive what manner of city it is imperfectly: but when he comes thither, and beholds all the streets, is better satisfied. The Scripture is a glass, faith is an eye, by which all God's elect in part know the glorious building of Jerusalem above; they believe that this "corruption shall put on incorruption, that this mortal shall put on immortality; that the just shall shine like stars forever: in heart conversing with the saints, and assured through hope that themselves are burgesses of that celestial incorporation."

"I am sure," saith Job, "that my Redeemer is alive, who died

for our sins, and rose again for our justification, and now sitteth at the right hand of God as our advocate." But hereafter, we shall sup with him in his kingdom, and sit with him on his throne, when all mists of ignorance and diffidence shall vanish away, when we shall see God face to face, then we will say to him as the noble Queen of Sheba to Solomon: "Lo, the one-half of thy kingdom was not told us."

"Now abideth faith, hope, and love." The rest of the graces are reduced to these, saith Melancthon, and the chief of these is love, saith Paul. There is so great affinity between faith and hope, that (as Luther observes,) it is hard to find any difference; they cannot be well separated, one having respect to the other, as the two cherubims on the mercy-seat. Exod. xxv. 20.

Yet they differ much, especially in their
- Object.
- Subject.
- Order.
- Office.

In their object: Faith hath for her object the truth; hope for her object the goodness of God. Faith (as Augustine notes) is of good things and bad: but hope looks on good things only. The Christian believes there is an hell as well as heaven; but he fears the one, and hopes only for the other; as the poet Lucan distinguisheth aptly:—liceat sperare timenti: "it is lawful for the fearful to hope."

Faith is of things
- Past: for we believe that Christ is "dead, buried, risen again," &c.
- Present: for we believe that Christ now "sitteth at the right hand of God."
- Future: for we believe Christ "shall come again to judge the quick and the dead."

But hope doth expect and respect only things to come.

In their subject: Faith is in the understanding, hope resteth in the will: if they differ in place, this I take to be the most profitable separation.

In order: for "faith is the ground of things hoped for." A steadfast hope proceeds out of a lively faith: if the spark of faith should not give light to the will, it could not be persuaded to lay hold upon hope. Faith always goeth before, then hope followeth after.

In their office: for faith is our logic to conceive what we must

believe, hope our rhetoric to persuade us in tribulation unto patience. So St. Paul saith: "We are saved by hope." Rom. viii. 24. "We are liberated so far forth as that our inheritance is as yet hoped for, presently to be possessed. Now we have a right to it, not as yet in it."—Melancthon. Faith is a doctor and a judge, disputing against error and heresy, judging spirits and doctrines; hope is a captain fighting against impatience, tribulation, heaviness of spirit, weakness, desperation. In a word, the difference between faith and hope in Divinity, is the same that is between fortitude and prudence in policy. Fortitude not guided by prudence is rashness, and prudence not joined with fortitude is vain: so faith without hope is nothing, and hope without faith a mere presumption and tempting of God. And therefore we must join together all these graces, as Paul here, faith, hope, charity. We wait for the hope of righteousness through faith, and faith worketh through love.

First, faith teacheth us the truth; and then hope teacheth us what to suffer; and love what to do for the truth. Faith engendereth hope, faith and hope love, but the chief is love, &c.

The Papists hence reason against us; if charity be greater than faith, it is improbable that men are justified only by faith. Our divines answer, that the argument is not good; a prince doth excel a peasant: ergo, till the ground better. A man is better than a beast: ergo, run faster than a horse, carry more than an elephant, &c.

Secondly, that love is not greater in every respect absolutely, but only greater in latitude of use and continuance: faith and hope are restrained within the bounds of our private persons, as the just man doth live by his own faith, and the good man hopes only for himself: but love, like David's vine, doth cover the mountains with her boughs, and stretcheth her branches unto the sea, extending itself to God, angels, men; in men, to ourselves and others: in others, upward, to superiors; downward, to inferiors; on the right hand to friends, on the left, to foes.

Love then in respect of others is of greater use: but if we consider a man in himself privately, faith is more needful than love, as wherein originally stands our communion and fellowship with God, by which Christ dwells in our hearts, into which, as an hand, Almighty God poureth all the riches of his grace for our salvation, and by which only, whatsoever else is in us, is accepted of God, as Salvianus excellently: "It is the ornament of all our ornaments, for, without it, nothing can be so adorned as it is able to adorn."

See Epist. Dom. 17, post Trinit.

Again, charity is greater in latitude of continuance: faith apprehends the Lord's gracious promise concerning eternal salvation, and hope doth expect it with patience. When God then shall have fulfilled his word, and filled us with unspeakable joy, when in that other life we shall see God face to face, faith is at an end, hope is at an end, their use ceases, but love shall continue between God and us, an everlasting bond. So the fathers expound it; only love (saith Chrysostom) is eternal; in this respect the greatest is charity, because they pass away, but charity continueth always. So St. Augustine; love is the greatest of the three; because the other two departing, it shall continue more increased, and better assured. In this present life there are three, but in the life to come love remaineth only: therefore that is greater which is ever needful, than that which once shall have an end. And so Gorran and other Popish writers heretofore construed this text. I conclude, to save a man, faith is greater; in a man saved, charity is the greater: until faith have finished our salvation, love must yield to faith; but when faith hath fully saved, it shall have an end, and so must yield to love, which is without end.

THE GOSPEL.

LUKE xviii. 31. "*Jesus took unto him the twelve, and said unto them; Behold we go up to Jerusalem, and all shall be fulfilled,*" *&c.*

In this Gospel our Saviour Christ, the true light of the world, doth illuminate two sorts of blind: the disciples, who were spiritually blind; and a poor beggar, who was corporally blind. The disciples understood not as yet the mysteries of our redemption, wrought by Christ's humiliation and exaltation; by the one taking from us all evil; and by the other, giving all that is good. "He died for our sins, and rose again for our justification."

Christ therefore doth open their eyes, and instruct them in these two points exactly.

First, generally, verse 31. "Behold we go up to Jerusalem, and all things," &c.

Secondly, more particularly, declaring the manner of his death and resurrection, in the 32d and 33d verses.

Concerning his passion, five things are delivered: that he shall be
- betrayed.
- mocked.
- spitted on.
- scourged.
- put to death.

For truth itself was betrayed, wisdom itself mocked, glory itself spitted on, innocency itself scourged, and life itself killed.

Concerning his resurrection, he sets down two points especially
1. "That he shall rise."
2. "That he shall rise the third day."

"Jesus took unto him the twelve." Revealing to them the secrets of his kingdom, foretelling his passion for two causes especially:
1. That they might bear it more patiently; premonished, and thus prepared.
2. To signify that he suffered willingly. John x. 18. See Gosp. Dom. 10, post Trin.

"Behold." This word of attention is like the sounding of a trumpet before some weighty proclamation, or like the ringing of a great bell before the sermon of a famous preacher. And therefore let us hear this doctrine with an especial care, which Christ hath commended unto us here by such a remarkable note.

"We go up." Christ's passion is called an exaltation or ascending. For albeit he could not ascend higher, as God, yet he was exalted by his humiliation, as man, and had a name given him above every name, Phil. ii. 8, 9. Lucifer and Adam by climbing up, were cast down; but Christ by casting himself down, went up.

Or, "We go up:" insinuating that his journey was not easy. Facilis descensis averni: men go sooner down hill, than up hill; yet he that hath a good horse can ride faster up hill than down hill. So the chariots and horsemen of Israel, assisted by God's especial grace, lifting them up above the base valleys of the world, run faster, and are more delighted in heaven's up hill, than the wicked in hell's down hill.

"To Jerusalem." Interpreters have rendered sundry reasons why Christ was crucified at Jerusalem, especially two. First, because there was not enough malice in any other city to kill the Lord of life: none but the holy could envy the most holy. The profane Gentiles and ignorant Jews elsewhere, did not malign Christ in his words and wonders; Jerusalem only, the prophet-killer, could not endure the prophet. His holiness and his wisdom was the fittest object for the Scribes' and Pharisees' envy. That upon them might come all the righteous blood shed upon earth, even from Abel the shadow to Christ the substance, whose blood speaks better things

unto us, and cries louder against them, than that of Abel. Here note by the way, that as the Son of God was crucified in the city of God, so by good correspondence, the members of Christ are persecuted most by the vicar of Christ.

Secondly, Christ suffered in that eminent place, that his passion and patience might be renowned in the whole world. There was not another stage fit for his tragedy, which is our comedy.

In a mystical sense, Christ and his Apostles "ascend to Jerusalem, even to Jerusalem above, the new Jerusalem prepared as a bride trimmed for her husband: but the god of this world, with his company, descend to Jericho, to the lowest hell. He that follows not Christ in his course, goes from Jerusalem to Jericho; from heavenly paths unto the byways of destruction; and so he falls among thieves, that is, as the fathers expound it, among many devils and evils who rob him and wound him; and in fine, will leave him dead, except Christ, the true Samaritan, relieve him and set him in his right way again.

"And all shall be fulfilled that are written by the prophets of the Son of man." As the painter at the first draws his picture with a coal roughly, then with an accurate pencil, and orient colours exactly; so the Holy Ghost in the Prophets and Old Testament, shadowed Christ's passion obscurely; but in the New paints it as it were to life perspicuously. The two Testaments are two pence, bearing the same King's image, though not of the same stamp: for all things being now fulfilled, written by the Prophets of the Son of man, our Saviour's picture engraven in the Gospel, is more full and clear than that imprinted in the law. Now God hath showed us the light of his countenance, Psalm lxvii. 1. Let us therefore search the Scripture, for that is the way to Christ, and Christ is the way to God.

"For he shall be delivered unto the Gentiles: and shall be mocked." He did particularly foretell the manner of his suffering, that his disciples might see, that as God he did foresee these things, and that they might be strengthened at his cross, when they should understand all things to be fulfilled as they were told by Christ, and foretold by the Prophets.

That he should be betrayed, mocked, spitted on, scourged, put to death, was foretold, Psalms xli. 9., Psalms xlix. 7, 12, 22., Isaiah l. 6, Isaiah liii. 5, Psalms xxii. 17.

Christ was delivered unto the Gentiles, as we read in the Gospel, especially by three: { Judas. The Jews. Pilate.

By Judas, out of covetousness, as the text expressly; "What will ye give me, and I will deliver him to you?" For a little silver, and that not paid, but only promised, he sold his friend; yea, that which is worse, his master; yea, that which is worst of all, his Maker. See the Gospel the Sunday before Easter.

By the Jews, out of malice. Matt. xxvii. 18. Pilate knew well that for envy they delivered him.

By Pilate through fear: for the Jews said unto him, "If thou set him free, thou art not Cæsar's friend: for whosoever maketh himself king, speaketh against Cæsar." And therefore Pilate chose rather to crucify the Lord eternal, than to displease Cæsar, a lord temporal.

In like sort, all covetous, all malicious, all cowardly professors betray Christ daily. The covetous, who make their coin their creed, and their penny their Pater noster, and their bills their Bible, betray Christ with Judas. It is but what will you give them, and they will deliver up the Gospel unto you,

Envious men, who persecute the saints, and disgrace their graces, betray Christ in his members with the Jews, even for mere malice, speaking to their Christian brother, as Antonius Caracalla to his natural brother; Sic divus modo non vivus. "You may be a God, but not a living one."

Cowardly professors used to betray Christ with Pilate: For as soon as tribulation or persecution cometh for the word, they fear more the threats of Cæsar, an earthly prince, who can kill only the body, than the wrath of God, who being King of all kings, is able to destroy both body and soul in hell.

The second point touching Christ's passion, is "mocked." Now, Christ was mocked in four places especially.

1. In Caiaphas' house, where the keepers blindfolded him, and smote him on the face, and asked him, saying; "Prophecy; who is it that smote thee?"

2. In Herod's company, when as the soldiers arrayed him in white.

3. In the common hall, where they stripped him, and put upon him a scarlet robe.

4. In Golgotha, when he was crucified. First, as St. Matthew in the 27th chapter, by the passengers, wagging their heads, and saying: "Thou that destroyest the temple and buildest it in three days; save thyself," &c. Then by the Scribes and Pharisees; "He saved others, but he cannot save himself." Last of all, some per-

verted his words, affirming that he called for Elias, when as he prayed, "Eli, eli," &c.

The popish clergy mock Christ with Caiaphas, in that they blindfold the people, by denying them the Scriptures, and then mock them for their ignorance. Samsom having his eyes out, was a laughing stock to the Philistines: and so the blind laymen are the priests' pastime. Though a Jesuit or Seminary buffet them every day, yet can they not prophecy who smote them. Either Samson must pull down the colleges of these Philistines, or else he shall never see but through their spectacles. They mock Christ with Herod, who retain foul consciences in a white rochet, who conform themselves in habit, but reform not themselves in heart.

The Babylonian whore mocks Christ with the soldiers, in putting on scarlet, betokening zeal and charity, when her actions are cruel and bloody.

They mock Christ with the Jews in Golgotha, who distort the words of the Scripture for their advantage, making Elias of Eli: like the popish dolt, who reading the subscription of Paul's second Epistle to the Thessalonians, in the vulgar latin, "Missa fuit ex Athenis," instantly cried out that he had found a plain text for the mass. Or like that foppish Anabaptist, who gathered out of Christ's words in English, "Go and teach all nations, and baptize them," &c., that it is not lawful for a clergyman to ride on a fair palfrey; much less, as the bishops, in a stately coach. Or as that Fenman, alias Finman, standing upon a marsh custom, justified his not payment of tithes out of Paul; "Custom to whom custom:" but his pastor replied aptly; "The churches of God hath no such custom."

So the blasphemous mouth spits on God's face; the tyrants openly crossing the Gospel's proceeding, scourge Christ: and all such as slide from the profession of the faith, are said in Scripture, "to crucify again the Son of God." And therefore the Church hath allotted this Gospel for this week most fitly. For at this carnival and guttide, many deliver Christ unto the Gentiles, in their chambering and wantonness, drunkenness and gluttony, making such as are no Christians to blaspheme Christianity, seeing such uncomely behaviour and mad merriments among professors of holy religion.

As a loving wife, whose husband hath been slain, to move compassion in the Judges, and to make the fact more odious and hateful, tells of his deadly wounds, and describes his ghastly looks, and shows some garment of his imbrued in blood: so the Church at this time doth offer unto our considerations how Christ her dear love

was betrayed, and mocked, and spitted on, and scourged, and put to death; hereby recalling us from our horrible sins, which as another Judas betray Christ, as another Herod mock Christ, as another Pilate condemn Christ, as another Longinus wound Christ, as another band of Jews recrucify Christ.

"And the third day he shall rise again." Christ is large in the report of his ignominy, but short in this of his glory: for he delivered five points as concerning his humiliation, but he remembers only two, yea, for the matter, but one touching his exaltation. "And the third day he shall rise again." Yet this one is the lock and key of all Christian faith, on which all other articles of holy belief depend. See before the Creed, and after the Gospel on Easter and St. Thomas' day.

The Prophets usually mingle the sweet of Christ's exaltation with the sour of his humiliation; as Gen. xlix. 9; Isaiah liii. 7, 8; Psalm iv. 9; and Christ here foretold the one so well as the other to strengthen his followers in affliction: for as he first suffered, and after entered into glory; so such as bear with him the cross, shall be sure to wear with him the crown. "If we be grafted with him to the similitude of his death, even so shall we be to the similitude of his resurrection."

"And this saying was hid from them." Men hardly conceive ill of those whom they love well; and therefore the disciples, expecting better things of Christ, could not understand his prophecy, but the Jews (as Beda notes) hating Christ, and seeking how they might put him to death, easily believed him upon his word, yea one word, and that not so perspicuous as this, but obscure; for when he said, "If I were lift up from the earth, I will draw all men unto me;" the Jews answered him: "We have heard out of the law, that Christ abideth forever: and how sayest thou, that the Son of Man must be lift up?"

Hence we may note that the dearest Saints of God have their infirmities and errors; and least we should doubt of it, St. Luke repeats it again: "They perceived not the things that were spoken." Not that we should follow their ignorance, but praise God for our knowledge, when we conceive these deep mysteries of our salvation.

Again, we may learn from hence not to be discouraged, if we do not at the first discern God's holy word: for the blessed Apostles after Christ's resurrection understood all these things, as St. Luke reports in his last Chapter, verse 45. God at his good time, will

open our eyes, as he did the blind man's in this Gospel, and open our ears, as he did of the Prophet, Isaiah l., and open our hearts, as he did of Lydia, Acts xvi.

In that other part of this Gospel, concerning the bodily blind, we may behold a miserable patient, and a merciful physician.

In the patient two things are regardable: to wit, his
- Outward wants,
  - Blindness.
  - Beggary: verse 35.
- Inward virtues:
  - Faith.
  - Gratefulness.

In his faith observe the
- Beginning, it came by hearing, verse 36.
- Continuance, though he was rebuked, he ceased not to cry, "Jesus, thou Son of David, have mercy on me," verses 37, 38, 39.
- End and fruit, "he received his sight," verse 43.

His thankfulness appears in two things especially:
1. "In following Christ."
2. "In praising God."

And his example caused others to do the like: "All the people when they saw this, gave praise to God."

The mercifulness of Christ the Physician toward this distressed patient, is seen in his
- Gesture: verse 40. "He stood still and commanded the blind man to be brought unto him."
- Speech: verse 41. "What wilt thou that I do unto thee?"
- Works: verse 42. "Receive thy sight, thy faith hath made thee whole; and immediately he received his sight."

"And it came to pass, that as he was come nigh to Jericho." Christ's actions are our instruction: as Christ then, so must we do good in all places, as occasion is offered, even in the streets and highways, so well as in the Temple.

"A certain blind man sat by the wayside." Protestant Divines as well as the Fathers and Friars have construed this mystically; for every man is blind by nature, not discerning the things of God; he sits by the way, but he cannot walk in the way, till Christ open his eyes and direct his paths. And it is most certain that the state of the spiritually blind is more miserable than that of the other

blind: for to want the eyes of angels, is worse than to want the eyes of beasts, as Antonius told that good blind man Didymus.

As the bodily blind is led either by his servant, or wife, or dog; so the spiritually blind, misled by the world, the flesh, and the devil: the bodily blind will be sure to get a seeing guide, but the spiritually blind followeth his own lusts and the blind guides: and so the blind leading the blind, both fall into the ditch.

The bodily blind feeleth and acknowledgeth his want of sight, but the spiritually blind thinks he sees as well as any. So Christ in the Gospel: "If ye were blind, ye should not have sin: but now ye say, we see, therefore your sin remaineth," &c. The bodily blind supplieth his want of sight oft by feeling, as Isaac when he could not see Jacob, said, "Let me feel thee, my son:" but the spiritually blind, though he feel many times in his conscience the flashing, yet never avoids the flames of hell-fire. The bodily blind accounts them happy who see; but the spiritually blind doth despise the Seers, and all such as walk in the right way: This is he whom we sometimes had in derision, and in a parable of reproach.

To conclude; the want of corporal eyes, is to many Divine good, albeit, human evil; but the want of faith's eyes, is the greatest evil which can befall man in this life: for reason is our soul's left eye, faith our right eye, without which it is impossible to see the way to God. Come to me, saith Christ; "we come by believing," saith Augustine; yea, Christ comes to us, and dwells in our heart by faith.

"Begging." The Jews had a law, that there should be no beggar in Israel. England hath statutes also to correct impudent poor, and to provide for impotent poor: but as it is observed, our laws have a better prologue than epilogue; they be well penned, but ill kept: and so this good order is neglected among us, as it was about Jericho, to the great scandal of Christian religion, and dishonour of our English Nation. It is written of the Athenians, that they punished idle persons as heinous offenders. And the Egyptians had a law, that every man should bring his name to the chief ruler of the Province, and show what trade of life he did use. The Romans enacted severe statutes against such as negligently suffered their ground untilled. Among the Chinese, every man is set about somewhat, according to his strength and years: one laboureth with his hand, another with his foot, some with their eyes, and some must be doing with their tongue; and that which is most admirable, they keep in Canton, four thousand blind men, unfit for other service, to grind corn and rice for the people. If either the law were believed as gospel, or the Gospel kept as law, such as

would not labour, should not eat. Loiterers and sturdy rogues, should be sent either to the Galleys, or Prisons, or Bridewell, or to some like places where they might work well: and as for such as cannot labour, it is fit, we that are strong, should help to bear the burdens of the weak, being eyes to the blind, and feet to the lame.

"And when he heard the people pass by." We must apprehend every fit occasion for our good: and when once we have begun well, we must not faint in our course, but continue, though the world rebuke us, as the people did the blind man here. Let us still cry for mercy, manifesting a lively faith in our words and ways. In our words, acknowledging Christ to man: O Jesus, thou son of David—and God, have mercy on me. By our ways, in forsaking our old wicked courses, and following Christ, that others, seeing our good example, may likewise give praise to God.

The Gospel and Epistle well agree. For in the Epistle, St. Paul, above all other virtues, extolleth love. "Now, greater love than this hath no man, then to bestow his life for his friends." And yet Christ, as St. Luke reports in the Gospel, "was betrayed, and mocked, and spitted on, and scourged, and put to death," even for us his enemies. Again, St. Paul, in the Epistle, next to love, commends in a Christian, faith and hope, both which (as the Gospel intimates) are eminent in blind Bartimeus, unfeignedly believing, that Christ could, and in his greatest discouragement, hoping against hope, that Christ would have mercy on him; insomuch that truth itself gives this testimony; "Receive thy sight, thy faith hath saved thee."

If Duke Joshua be renowned in Holy Bible, for that he made the natural sun to stand still at his prayer in Gibeon; O what omnipotent faith hath this blind man, to make the supernatural Sun, the Sun of righteousness, the Sun that made the sun to stay his course, and stand still in the way, till his desire was fulfilled! O Lord, increase our faith and love, making the one like this in the Gospel, and the other according to thy precept in the Epistle, that being mounted upon these two wings, we may soar to the place where thine honour dwelleth, and there rest with thee for evermore. Amen.

THE FIRST SUNDAY IN LENT.

THE EPISTLE.

2 Cor. vi. 1. *"We as helpers exhort you, that ye receive not the grace of God in vain," &c.*

The Lent-fast hath been of good credit, and is of great continuance: for although it was never commanded by God in precept, yet, as Jerome and Augustine think, commended by Christ in pattern; whose judgment I follow so far, as our Church intimating in the Collect for this day, that "Christ fasted forty days and forty nights for our sakes:" as Chrysostom, for our instruction; as others for our example; so far forth as that action of Christ is imitable, considered as a moral, and not as a miracle.

I dare not say with Ambrose (for the Papists have fathered this saying upon him), "Not to observe it at all is sacrilege; to violate it, in part, is sinful." Erasmus and others hold those sermons of Ambrose counterfeit. Yet forasmuch as Protestant divines avow, that some Lent in different degrees hath been generally kept in all ages, I will say with Augustine, that it is an insolent madness to neglect that which the whole Church observes. See D. Abbot against Hill, p. 379, 380, &c.; and Bellarm. de bonis operibus in particular, lib. 2, chap. 14. Epist. 118, c. 5: We keep Lent for uniformity with other Christian churches, and conformity to our forefathers. D. Abbot ubi supra, p. 400.

It is true that our whole life should be nothing else but a Lent to prepare ourselves against the Sabbath of our death, and Easter of our resurrection: but seeing the corruption of our days, and wickedness of our natures is so much exorbitant, as that it is a hard matter to hold the common sort of men at all times within the lists of piety, justice, and sobriety, it is fit there should be one time at least in the year, and that of a reasonable continuance, for the recalling of them unto some more staid courses and severe cogitations; and this time was chosen as fittest, in prayer, fasting, and mourning, to turn to the Lord; because that herein we remember how Christ suffered for our sins,—1, Sunday how he fasted and was tempted, 3 and 5, reviled, 6, and all that week crucified and buried, —which is the most prevailing motive to make us hate sin, as also

for that after this meditation of his sufferings and conforming ourselves unto them, his joyful resurrection for our justification immediately presents itself unto us, in solemnity whereof, all men unbaptized were wont to be brought unto the sacred font; and all baptized of years and discretion approached with great devotion unto the Lord's holy table. See Bellarm. de bonis operibus in partic., l. 2, c. 16, and Doctor Field, Of the Church, lib. 3, c. 19, p. 105.

And lest we should want directions herein, it is ordered by the Church at the beginning of Lent aptly, that Paul in the Epistle should teach us how to fast by lesson, and Christ in the Gospel how to fast by example; being not only, as John Baptist, a crying voice, but a working word in the wilderness.

- St. Paul's advice concerns the
  - People, "that they receive not the grace of God in vain:" pressed by text out of Isaiah.
    - First propounded, "I have heard thee in a time accepted," &c.
    - Then applied; "Behold, now is that accepted time," &c.
  - Pastors, in their
    - Calling, verse 1, συνεργοντες, helpers, or workers together.
    - Carriage
      - Generally, verse 3. "Let us give none occasion of evil, that in our office be found no fault."
      - Particularly, verse 4. "In much patience," &c.

"Not in vain." St. Paul showeth in the words immediately before, that Christ, who knew no sin, for us was made sin, that we should be made the righteousness of God in him; and, therefore, receive not in vain this great grace of God, that is, the Gospel revealing this grace. Now to receive the Gospel in vain, is, not to believe it, or so to believe, that we bring not forth any fruit thereof in our life, but rather hide our talents in the ground; as St. Jerome in one word: "He receiveth the grace of God in vain, who doth not become a new man under the New Testament;" for the grace of God that bringeth salvation unto all men appearing, teacheth us to deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly in this present world.

If thou spend good hours in ill actions, or great blessings to bad purposes, assuredly thou art a traitor and thief to God, who redeemed thee from the hand of all thine enemies, and that with an inestimable price, for this end, that thou shouldest observe him, and serve none but him all the days of thy life.

This exhortation is pressed here by text out of Isaiah xlix. 8.

"For he saith," that is, God the Father, "I have heard thee," that is, God the Son, "in a time accepted, and in the day of salvation," that is, in the fulness of time, Galat. iv. 4. This, then, is a prophecy of Christ: God the Father heard God the Son for us in an acceptable time: where note the sweet order of the blessed Spirit, first an acceptable time, then the day of salvation; insinuating that our salvation is altogether from God's free grace, by the merits and mediation of Christ, who died for our sins, and rose again for our justification.

"Behold now is that accepted time." A sermon hath two principal parts, explication and application: our Apostle therefore doth not only propound, but apply this Scripture. Now is the time, now is the day: in respect of God, an accepted time: in respect of men, a day of salvation.

All our time before the Gospel, was a dark night of ignorance, Rom. xiii. 12; but since the Light of the world, the Sun of righteousness hath appeared in our horizon, illuminating all such as sit in darkness and in the shadow of death, a bright day of salvation is come: the Gospel is the day, Christ is the light, faith is the eye which apprehends this light: he then that sleeps still, and standeth not up from the dead, receives the grace of God in vain. He that sleeps and openeth not faith's eye to behold the great light sent into the world, receives it not at all; he that awakeneth and openeth his eye, but ariseth not from the works of darkness, and bed of sin, receiveth it in vain. "Walk, therefore," saith Christ, "in the day, the night cometh wherein no man can work:" now is the time, now is the day, neglect not this opportunity; this is our day, the next is the Lord's day, wherein he will judge such as have received his grace in vain: for an angel of heaven hath sworn by him that liveth forevermore, "that time should be no more;" that is, after this acceptable time, no more time for repentance, no more days of salvation. He that refuseth here to take good counsel cheap, shall hereafter buy repentance too dear: the water, what way it gets a vent, that way the stream will make a current: the tree falleth as it groweth, and so qualis vita, finis ita. Men die for the most part as they live. Learn then in growing to sway right; look to Jerusalem above, that you may fall right. As this world shall leave you, the next shall find you. Four good mothers have four bad daughters; truth hath hatred, familiarity contempt, prosperity pride, security peril. Awake from sleep, it is now day; work your salvation in fear and trembling, while it is called to-day.

The rest of this Epistle concerns especially pastors, intimating

what they be for their calling, and what they should be for their carriage. They be for their

calling, helpers, or workers together, and that in respect of
- their fellow ministers.
- the people.
- God.

First they must be coadjuvant one to another, as Peter and John gave to Paul and Barnabas the right hands of fellowship: they must join together in the preaching of one Lord, one faith, one baptism. For if division of tongues hindered the building of Babel, then division of hearts much more the building of Jerusalem. Home-bred dissensions in a Church, are a Lent to friends, a Christmas to foes. O pray for the peace of Jerusalem, that it may be at unity within itself; "peace within her walls, and plenteousness within her palaces." "The King's daughter is all glorious within, her clothing is of wrought gold and needle-work, wrought about with divers colours;" and so there is in the Church one faith, and variety of ceremonies: an unity for doctrine, but not always in rights and uniformity: now these divers colours in the same garment may not beget a contentious opposition in the members of one body: we may not divide this coat without seam, but so work together, as that we may keep the unity of the spirit in the bond of peace.

Secondly, preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle told the Corinthians: "In Christ Jesus I have begotten you through the Gospel." And as it were mothers to bring them unto the life of grace; Gal. iv. 19. "My little children of whom I travail in birth again till Christ be formed in you." And after the people be spiritually born, the ministers are nurses and tutors unto them, exhorting them, as Paul here, that they "receive not the grace of God in vain." They feed them sometimes with milk, and sometimes with strong meat, till they be of full growth in Christ. In affliction, as Simon, helping to bear their crosses; in prosperity, like Timothy, charging them not to be high-minded, and that they trust not in uncertain riches, but in the living Lord. In a word, good preachers are helpers of their hearers,

In
- preaching.
- practice.
- prayer.

Our fruitful preaching is a great help, our holy practice greater, our holy prayer (as Gorran observes,) is the greatest of all: there-

fore your debt and duty to spiritual pastors is such, that Paul told Philemon, "thou owest unto me even thine own self."

Thirdly, preachers are helpers in respect of God, Θεοῦ συνεργοί, labourers together with God, helping, not as efficient, but as instrumental causes, as Paul construeth himself: "Neither is he that planteth any thing, neither he that watereth, but God that giveth increase." They do not administer help to God, for who can instruct his spirit? but God works in them as in his agents and ambassadors. Ambrose calls them actores Dei. So St. Gregory's saying is true; the good which a man doth, is both the work of man, and the work of God. See before Epist. Dom. 3, Advent. It is then our part first to preach, and then to press the Gospel as the factors of God, that his "grace be not received in vain."

"Let us give none occasion of evil." It is an indelible blot to Doctor Shaw, the preacher and proctor at Paul's Cross for King Richard the Third, that he was reputed a man of greater fame than learning, and of greater learning than honesty. Good preachers are lux mundi, the light of the world; bad, tenebræ mundi, saith Bernard, fogs and mists, which keep the people from seeing the light of the Gospel, and receiving the grace of God. If there were no more scandalous ministers in all England but one, yet it were too many by one. "It is monstrous that the highest profession, the most refined life, the eloquent tongue, the hand that hath rest, the man of finished address, should bear no fruit." Bernard. "However great be the diction of the teacher, his influence will be outweighed by the life of the obedient hearer." Aug. In current coin there must be good metal, the right stamp and the just weight; if we preach well and live ill, our metal is good, but our stamp bad; if we live well and preach ill, our stamp is good, but our metal bad; if we both preach and live well, our penny then is of good silver; and therefore "let us give none occasion of evil, that in our office be found no fault, but in all things let us behave ourselves as the ministers of God, exhorting and helping the people that they receive not the grace of God in vain."

"In much patience." Not in little, but in much, as Cajetan upon the place, longa et magna; the mitre becomes Aaron, not a smiter; he must fight with beasts, even with ravening wolves in sheep's clothing, with devils under the names of saints; he must deal with unreasonable men, ever ready to cavil at whatsoever he doth or saith: and therefore little patience will be to little purpose, much is happily not enough.

"In strifes." Or, as other translations, in tumults and seditions.

As patient, not as an agent; for he that must have much patience may not be turbulent in a state, but submit himself to the government of higher powers. A divine must be in strifes and stripes, in necessities, in anguishes, in imprisonments; in all which he must bear, not beat. Or in strife, that is accused of strife wrongfully. So King Ahab said, Elijah troubled Israel; and Demetrius, that Paul was a dangerous man unto the commonwealth of Ephesus; and the Jews, that Christ had spoken against Cæsar, and that his followers had subverted the state of the world: It is every Christian's livery, which once the renowned Elizabeth in her poesy; "Much suspected by me, nothing proved can be."

The Jesuits are quite contrary to this example; not accused only, but also convicted of treasonable plots and practices, actors in strife, not martyrs in tumults, but murderers: as one of our side wittily, "Stagella republicæ, stabella seditionis;" as one of their side bitterly, their pulpits are drums and trumpets, incensing princes one against another. All their confessions are as instructions, or rather destruction to teach rebellion, as their old friend in his quodlibetical discourse: "the reading of the Jesuits to the English youths in the seminaries abroad, was the stroke of flinty heads on steely hearts, that gave fire to the seditious match, which hath well nigh set all Christendom on flame." They vaunt indeed, that the Church is the soul of the world; the clergy of the Church; and they of the clergy: but as travelers of Constantinople, that it is a city in a wood, or a wood in a city; so the Jesuit is a statizing priest, a court rabbi, more cunning in Aretine, Lucian, Machiavel, than in his breviaries and Bible, not in commission from God or the Church, but of Belial's brood, a vicar of hell. This and more than this our adversaries say; this or as much as this ourselves see: for all Jesuits being enthralled unto their general, and all generals unto the Pope, they must as hands and feet work and walk, as that their head shall devise, being above all others in strifes active, and as Paul here, passive.

"In labours." Every Christian should have a sweating brow, or a working brain: St. Paul had both, and the popish monks for the most part have neither. In old time none were cloistered but such as would labour, as St. Jerome doth report; "not so much for their bodily relief, as their soul's health." In latter ages, as Erasmus observed, "Monks are more than men at their meat, less than women at their work; regulares gulares, as another prettily. The pampering of themselves, and starving of many parishes impropriate belonging to their charge, makes me remember how a fat man in

Rome riding always upon a very lean horse, being asked upon a time the reason thereof, answered readily, that he fed himself, but trusted others to feed his horse. As Vespasian said, "It becometh a Prince to die standing," so reverend Jewel: "It is as fit for a Priest to die studying, as for a Prince to die standing."

As Christ said of his yoke, that it was an easy yoke, yet a yoke; and as Ambrose of marriage, that it is a sweet bond, yet a bond; so to be a Clergyman, is a worthy work saith our Apostle, yet a work, as the next word of the text intimates, "In watchings." Our Saviour's speech unto Peter and the rest of his Apostles; "Henceforth sleep and take your rest," is no grace for sleeping (as interpreters observe) but a plain irony. For if all ought to watch, much more watchmen; whereas therefore St. Luke records in the second Chapter of his Gospel, how shepherds abiding in the field kept watch by night, because of their flock; Bernard applieth it unto the spiritual Pastor: "This was written for our instruction and example."

> "Ne si forte sopor nos occupet, ulla ferarum
> Sæviat in pecudes."—*Mantuan, Eclog.* 1.
>
> Perchance, while occupied in sleep,
> The wolves devour the flock we keep.

If death and sleep be most like, sleep nothing else but a short death, and death a long sleep, then the more we sleep, the less we live.

"In fasting" Protestant Divines allow three sorts of fasting: { Moral. Civil. Religious.

The first is a practice of temperance, when as in eating and drinking our appetite doth not exceed moderation; and this Lent every Christian in the whole course of his life must observe; for the cup kills more than the cannon; an intemperate gulligut can neither live long nor well: whereas abstinent Asella, who made fasts her feasts, lived all her life with a sound body and a sounder mind.

The second is, when upon some particular and politic considerations men abstain from certain meats, as in our Commonwealth, observing of fish-days and Lent to preserve the breed of cattle, and to maintain the calling of fishermen. And yet our Lent is not merely civil, but in part religious, as it is apparent in the Collect for this day: "Give us grace to use such abstinence, that our flesh

being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness," &c. As Paul, doth God take care for oxen? So I: doth the Church take care for the lives of beasts, and not for the souls of men?

The third kind then is, when the duties of religion, as prayer and humiliation are practised in our fasting; for, as learned Hooker judiciously, much hurt hath grown to the Church of God through a false conceit, that fasting stands in no stead for any spiritual respect, but only to take down the wildness of flesh and frankness of nature: for hereupon the world doth now blush to fast, supposing that men while they fast, do rather bewray a disease than exercise a virtue: so that the speech of David may be truly the voice of the Church in observing days of fast: "I wept and chastened myself with fasting, and that was turned to my reproof."

Fasting is a matter indifferent in itself, but it taketh denomination from the end and use thereof. If we fast as the covetous to spare cost, or as hypocrites to be seen of men, or as the Papists, out of an opinion of merit to satisfy for our sins, and hereby to gain heaven, our fasting is bad: but if we fast for our good ends, it is commendable to use some, yea much fasting, as Paul here.

Now the Scripture sets down three principal uses of fasting, as our Divines observe:

1. To chastise the flesh that it be not too wanton: 1 Cor. ix. 27. See Epist. Septuages. Sunday. "It chastens the lascivious flesh of youth with frequent fastings, that the stomach should grieve, rather than the mind." Jerome, in epitaphio Paulæ.
2. That the spirit may be more frequent in prayer; and so the blessed Apostles fasted and prayed; Acts xiii. 3.
3. To profess our guiltiness and humiliation unto God for our sins, as Ninevah; Jonas iii.

As Abraham said of Hagar unto Sara, Gen. xvi. 6. "Behold, she is in thine hands, do with her as it pleaseth thee:" so if thou be regenerate, thou hast thy body committed to thy discretion to chastise by private fasting as thou wilt, and by public according to the laws of the Church wherein thou livest, always remembering the lesson of Jerome, that the perfection and honour of a religious fast consists not in abstaining from meat, but in fasting from mischief. If the wezand have offended only, then it is enough that it fast;

but if all the members have surfeited in sin, good reason (as Bernard excellently) that all should keep a Lent: that the wanton eye should observe Lent in abstaining from seeing of vanity; that the curious itching ears should observe Lent in fasting from idle rumours and unsavoury talk; that the glib tongue should observe Lent in refraining from evil speaking; especially that the polluted soul should observe Lent in denying her own will, and doing God's will. "What profit is there in mortifying the stomach and luxuriating the , in abstaining from meats and wantoning in sins, in castigating the body by fasting and exercising the mind in wickedness, abstaining from wine and yet falling into intemperate malignity of thought." Amb.

"In pureness." The Rhemists here read chastity, grounding upon this text their impure Celibate. But Ambrose construeth it of the Gospel's purity so well as of the body's chastity. Theodoret interprets it contempt of riches; Œcumenius, modesty; Chrysostom, rejecting of gifts, and preaching of the Gospel freely. So that it chargeth not Clergymen to be without wives, except they have the gift of continency, and will use it to God's glory.

Franciscus Turrianus, a Jesuit of great note, commends a single life so much, as to think it essential unto priesthood, even by the word of God, and that it is no more lawful for any person to permit the clergy to marry, than to license a man to steal. But their old Gratian, and Aquin, their now flourishing Cardinal, and their last Council affirm the contrary, concluding that this vow of chastity is annexed unto the order of priesthood only by the positive law of the Church, and that, as their schoolman Joannes Scotus avoweth, is alterable. And indeed many learned Papists, examining the sour fruits of this accursed plant, have thought it most fit that it should be challenged. I will not cite satirical poets, as Mantuan, Petrarcha, Boccace, who may be said happily to write from the spirit of bitterness, but their gravest authors, inveighing against this abomination, even from the bitterness of spirit.

Abbot Panormitane, their great canonist, saith, "I believe it were a good law and for the safety of ourselves, that such as cannot live chaste, may contract matrimony, for the Church herein ought to do as the skilful physician, if he see by good experience that his medicine doth rather hurt than help, taketh it clean away."

Polydor Virgil, an author among them of good esteem: "No crime ever brought either more shame to priesthood, or more hinderance to religion, or more grief to the godly, than the life of single priests."

Georgius Cassander, honoured of the Roman Emperors Ferdinand and Maximilian for the most choice divine of that age: "The Bishops of latter times have much offended in executing the rigorous law of single life; for it is a snare unto the souls of many young novices, and hath occasioned most abominable scandals in the Church."

Durandus, an accurate schoolman: "It were good that in a Council priests' marriage were set at liberty, for hitherto it hath been in vain to force them unto chastity." Martinus Peresius, a Popish Bishop: "Considering many men of filthy minds are crept into the Church, it is necessary that the law of single life should be released utterly, that the holy name of priesthood be no more blasphemed of carnal and careless men."

Espencæus: "It may be said almost of Rome Christian, as it was of Rome heathen, Urbs est jam tota lupanar: All the whole city is a very stews."

Pope Gregory the Great, upon an horrible spectacle in a fishpond as the spawn of constrained single life, did, for fear of more murderers, abrogate such ecclesiastical restraints, as Huldericus, Bishop of Augusta, reports in an epistle to Pope Nicolas the First.

Pope Innocentius the Third wrote this of the mass-priests in his age: "Mane filium virginis offerunt in choro, sed nocte filium veneris agitant in thoro."

Pope Pius the second, upon the like corruptions, openly protested, "that he saw many causes why wives should be taken away from priests at the first; but now he saw many more and more weighty reasons why they should be restored unto them again."

The Cardinal of Cremona, being the Pope's legate sent from Rome to London especially for this end, to remove married clergymen from their cures, after he had made a long speech in disgrace of honourable marriage, was found the same night committing folly with a whore: "a thing well known, and it should not be concealed, nor can it be denied," as Henry Huntingdon in his history.

Pope Sergius the Third kept Marozia Earle Guido his wife, Luitbprand. lib. 3, c. 12, and got of her another pope, John the Twelfth; and John the Eleventh did mortify his flesh with keeping his minion Theodora Balæus, and Hildebrand with Matilda the Countess, who forsooth was called St. Peter's daughter.

Alexander the Sixth bestowed a cardinalship to continue the love of Julia Farnesia, and made bold with his own daughter Lucretia; and Paul the Third with his own sister Julia. Sleidan. Com. lib. II. But why speak we thus much of their adultery, fornication, incest?

It is sodomy that is Rome's Diana. Rome is a cluniversity. Phi. Mornix.

> Roma quid est? quod te docuit præposterus ordo.
> Quid docuit? jungas versa elementa, scies.
> Roma amor est, amor? qualis? præposterus? unde hoc?
> Roma mares; noli dicere plura, scio.

John Casa, Archbishop of Beneventum, the Pope's legate at Venice, wrote in commendation of that abominable filthiness what is too horrible to be heard. It is written of Tiberius, Emperor of Rome, that he preferred highly Novellus Tricongius, and made him proconsul, for that he was able to drink three bottles of wine together with one breath; and so the Popes have promoted some to cardinalships, (and a cardinal is a king's fellow,) for doing them secret service, wherein was less honour and honesty.

Thus (as you see) there is great difference between Popish chastity and Paul's purity: for he saith expressly, "Marriage is honourable among all men;" and that "it is better to marry than to burn:" but these men, as Epiphanius of the like, reject marriage, yet cease not from lust. Holcote applieth that of Job unto them. "He hath not found steadfastness in his angels." The spirits of our time, by their covetousness, are angels of the pit of hell, and by their incontinence like the spirits called Incubi, the priests of Priapus or Beelphegor; and so the Papists in their celibate mend their manners as the devil his dame's leg; for whereas he should have set it right, he burst it quite asunder.

It is said, Exod. xxxvii. 23, that the snuffers of the temple were of pure gold: hereby signifying that they should be pure who correct others. A pastor then must be pure, though not a Puritan; holy, not hollow; no boaster of purity, but a true follower of virtue. Mark the words' order here; "labour" and "fasting" go before, "chastity" followeth after. It was fulness of bread and abundance of idleness that occasioned Sodom to sin, Ezek. xvi. 40, but labour, and then, as the poet truly, periere cupidinis arcus, in the words of holy Scripture, Satan's fiery darts shall not hit thee. "There is lust in the cup, and lust begeteth lust," quoth the master of that art. But fast, and thou shalt starve thy raging enemy: nunquam fugatur nisi cum fugitur, nunquam mactatur, nisi cum maceratur, as Innocentius sweetly, "flee and fast."

"Knowledge." That is, discretion and wisdom, called by the philosopher, ὄμμα τῆς ψυχῆς, as it were the soul's eye: for as the unicorn doth more good with one horn than other beasts with two, so the discreet pastor, endued with a few gifts, edifieth his people

better than unwise teachers adorned with many: which occasioned one to say, that young lawyers, old physicians, and middling divines are best; an old preacher cannot teach so painfully, and the young not so profitably, but the middling may do both, as having the young man's erection of spirit, and the old man's direction of zeal.

An unicorn's horn being in a skilful man's hand, is very precious and helpful, but when it is in the beast's head, often hurtful; and therefore David prayed he might be delivered from the horns of unicorns. In like manner, albeit zeal residing in a wise man be never so commendable, yet placed in a beast's head, in a man's heart, like horse and mule, without understanding, is no better than madness and fury. St. Paul said of the superstitious Jews, "I bear them record, that they have the zeal of God, but not according to knowledge." Zeal without learning is stark blind; learning without discretion is purblind; like strong Samson without his eyes, apt to do little good, howsoever able to do much mischief.

As discretion is the soul's eye, so the soul of virtue, being, as Aristotle truly, virtutum norma et forma, the very guide to goodness, and mistress of all morality: which opinion Socrates held so stifly, that he supposed every virtue to be prudence; for prudence directs bounty what to give, when to give, where to give: "lest liberality perish by liberality," as Jerome to Paulinus: it is prudence that directs fortitude with whom, and for what, and how to fight; and prudence directs us here to divide the word aright, that our preaching may be powerful unto salvation, and that ourselves may shine like lights in the midst of a crooked generation.

Others understand by knowledge accurate skill in the Scriptures, insinuating that good divines ought to be good text men, endued with the wisdom of God, and not as the false teachers abounding with carnal and worldly wisdom. So that Paul in this one line doth touch upon the three theological virtues, faith, hope, charity; faith in that we must have knowledge founded upon the word of truth, and power of God; hope, because we must have long suffering; charity, kindness outwardly, love unfeigned inwardly, both arising from the Holy Ghost, the spirit of truth and love.

"By the armour of righteousness on the right hand and on the left." On the right hand, that we be not puffed up with prosperity too high; on the left hand, that we be not pressed down with adversity too low. Fear and hope are the cloud and the fire to guide men through this wilderness unto the promised land of Canaan. They be the two mill-stones which a man may not pledge, Deut. xxiv. 6; supporting hope is the nether mill-stone, depressing fear the upper;

between these two the Christian must be ground till (as Ignatius speaks,) he be made fine manchet for God's own mouth.

All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

Pride of life consists in { Greatness of estate. / Fame for our deserts. }

Concerning the greatness of our equality, we must pass "by honour on the right hand, and by dishonour on the left." In honour not too proud, though ambassadors of God, and helpers together with him. In dishonour not dejected, howsoever accounted the filth of the world. As for common fame conceived of our well deserving, we must pass on the right hand by good report, on the left by evil report, as deceivers and yet true, as unknown and yet known.

It was popular applause that inveigled Arius and Nestorius and other learned heretics, as being more desirous to contend in seeking, than to be content in finding the truth. It is written of John Knox, that lying upon his death-bed, Satan assaulted him with this temptation, that he should merit eternal life for his faithfulness in the ministry. The devil is a most cunning wrestler, if he cannot crush a man to the ground with plain strength, he will lift him up that he may give the greater fall. To be well spoken of is a great treasure while we live, and a good heir when we are dead, outliving all our posterity: for albeit the Nimrods of the world join field to field, and call their lands after their own name, dreaming of a perpetuity; yet one generation passeth, and another cometh, all their entails are to little purpose: but the memorial of the just shall be blessed; this righteousness endureth for ever, all generations (as the Virgin prophetically,) shall account me happy: but an ingenuous mind must use good report, not as a stirrup to insolency, but as a spur to virtue, that if it be not so which is said, it may be so, because it is said.

As for evil report, Solomon saith, "oppression makes a wise man mad." The prophet Jeremiah being every day mocked and had in derision for preaching God's word, said "I will not make mention of him, nor speak any more in his name." We need therefore to put on armour of righteousness, undaunted resolution and patience, saying with Job, "Though mine adversary should write a book against me, would I not take upon my shoulder, and bind it as a crown to my head?" As the wicked man's glory is his shame, so the godly man's shame for doing good is his glory. Commit thou thy way to the Lord, and put thy trust in him, and he shall bring

it to pass, that thou shalt easily pass by "good report and evil report."

Lust of the flesh is in three things: { Long life. Easeful health. Jolly mirth.

For the first, as "dying, and behold we live:" for the second, "as chastened, and yet not killed:" for the third, "as sorrowing, and yet always merry:" where note by the way that Paul saith, as sorrowing, but are merry, signifying that temporal things have but a resemblance of good and evil, as being uncertain and momentary; but spiritual things exist truly, being permanent and certain without any sicut or tanquam; he saith, as deceivers, as unknown, as dying, as chastened, as sorrowing, as having nothing. But he saith not as true, but true; not as known, but known; not as merry, but merry: for Christians are reported only deceivers, unknown, sorrowing, but in verity they be most true, most merry, most rich, "as having nothing and yet possessing all things."

The lust of the eye is coveting of worldly wealth, in regard to ourselves that we do not beg, in regard of others, that we may thrive; so saith Paul, on the left hand in temporal things are poor, but on the right hand in spiritual treasures enriching others, in inordinate desire craving nothing, yet in content having all things; all things in Christ who dwelleth in our hearts by faith. For they must needs have all who thus enjoy the Lord of all; as St. Jerome notably, "to the believer the whole world is a subsidy." To him that believeth, all things are possible, saith Christ: ergo possessed, saith Paul.

Others construe this of actual possessing temporal goods in that the primitive Christians sold their lands, and laid down the price thereof at the Apostles' feet, and so they possessed houses and lands in common, albeit nothing in proper; in that they possessed the possessors, all things were at their command. But the former exposition is fitter, only the man content is rich, and the covetous only poor: the good man having nothing is lord of all things; on the contrary, miserable wretches having all things, possess nothing.

THE GOSPEL.

MATT. iv. 1.—"*Then was Jesus led away of the spirit into the wilderness to be tempted of the devil,*" *&c.*

A good captain doth not only teach his soldiers how to fight by general rules, but show them also by particular and personal example: "They go more promptly when their leader goes with them." Claudian. As the Scripture, going in and out before them, and saying with Abimelech, "Whatsoever ye see me do, make haste and do the like."

The life of man is a warfare upon earth, and every Christian is a professed soldier (as he vowed in baptism,) to fight against the world, the flesh, and the devil; our grand captain therefore Christ being both "the truth and the way," doth not only direct us by preaching, as the truth; but also demonstrates by personal encounter as our leader and way, how to quell and conquer all our enemies, the captain did fight that the soldier might learn, that every Christian might sing and say with David, "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." And that "looking unto Jesus the author and finisher of our faith," we might not be weary and faint in our minds. Our general did war, that we might win.

Now the weapons used in this combat by Christ, are partly
- Offensive, striking others.
- Defensive, guarding himself.

The sword of the Spirit, that is, the word of God, is his only weapon offensive; for as often as the tempter came nigh him, he struck with it, "It is written, it is written," &c.

His defensive weapons are principally three, correspondent to the number of our three mortal enemies, the
- World.
- Flesh.
- Devil.

He did use the wilderness against the temptations of the world, fasting against the temptations of the flesh, and prayer against the temptations of the devil.

In the whole Gospel five points are remarkable concerning our Saviour's temptation, the
- Time when, "Then."
- Place where, "The wilderness."
- Persons by whom, "Led by the spirit, tempted of the devil."
- Manner how, "The tempter came to him," &c.
- Success and event what, "Then the devil leaveth him, and Angels ministered unto him," &c.

St. Matthew reports, in the words immediately before, that the time was after Christ had been baptized in Jordan, and the spirit had descended upon him, and a voice from heaven had said, "this is my beloved son, in whom I am well pleased." Here then as in a crystal glass we may behold the condition of all Christians; as soon as we give up our names unto Christ in Baptism, so soon as the spirit shall descend upon us enlightening our understanding, and reforming our affections; as soon as we begin to please God, we despite Satan, instantly making him our enemy, roaring and raging against our poor soul with all might and malice.

> "Nunquam bella bonis, nunquam dissidia cessant.
> Et quocum certet, mens pia semper habet."—*Prosper.*
>
> Wars and contentions never cease
> The righteous man to vex:
> Here, pious minds can know no peace,
> Where enemies perplex.

As Paul when he came to Macedonia, so we, so soon as we look towards Jerusalem, and make conscience of sin, shall be troubled on every side, fightings without, and terrors within.

It is written, Apoc. xii. 4, that the great red dragon stood before the woman, which was ready to be delivered, that he might devour her child when she had brought it forth. In a mystical sense, this woman is the Church, and this dragon is the devil, evermore ready to devour the penitent, all such as are new creatures in Christ, born again by baptism and repentance. As the crafty thief will not break into an empty house, but into some fat kitchen, or full barn, where he may find a good booty; so Satan assaults them especially, who are rich in grace: for as a dog barks at strangers, and not at such as are domestical; and as the fowler layeth his snare for birds that are wild, not for his pigeons or partridges in his own custody: so when the devil as a strong man armed keepeth his hold, the things he possesseth are in peace; then as Holofernes to Judith; "Fear not in thine heart, for I never hurt any that would serve Nebuchadnezzar the king of all the earth:" In like manner he saith; "I never molest any that are content to serve me, the prince of the world."

Discomfort not thyself then in any temptation, for it is a manifest argument, Satan hath no possession or part in thee, but that thou art the servant and son of God: for whom God loves, assuredly the devil hates; as the one works in mercy, the other works in malice. Let not the Prince of darkness be wiser in his kind than

the children of light: as he is crafty in observing his "Then," and taking his time to tempt, so let us be prudent in watching our hint to quell his suggestions; undoubtedly the best time is to resist him at the first time. "If ye resist the devil, he will flee from you," saith St. James.

"Est leo si fugias, si stas quasi musca recedit."

"He is a lion, if you flee before him, but he retires as a mouse, if you stand your ground."

The readiest way to kill a serpent is to break his head; the devil's head is cut off, if we repel his first assault, for as David slew Goliath by hitting him in the forehead, so we must gather stones out of God's holy brook, that is, his holy book, and fling them at the devil's head. It is written, covetousness is the root of all evil, I will not therefore put my trust in uncertain riches. It is written, that fornication is not to be named among saints, I will therefore possess my vessel in honour and holiness; avoid foul fiend, for it is written, that thou "goest about like a roaring lion, seeking whom thou mayest devour."

The place where Christ was tempted is said here to be the wilderness; and that for sundry reasons, as interpreters observe; first in good correspondence to Adam overcome by the Tempter in Paradise: for the first Adam was conquered of the Serpent by gluttony, pride and avarice: by gluttony, when he did eat the forbidden fruit; by pride desiring to be as God; by covetousness, in being discontent with his present estate: So the second Adam is assaulted here by the same Serpent, with the like temptations. With gluttony, "If thou be the Son of God, command that these stones be made bread;" with pride, "The devil setteth him on a pinnacle of the Temple;" with avarice, "He carried him up to the top of an high mountain, and showed him all the kingdoms of the world, and the glory of them, and said, All these will I give thee, if thou wilt fall down and worship me." But our Saviour coming into the world to gain that which Adam lost, abounding with three contrary virtues, Humility, Temperance, Contentation, overcame the tempter, and that in open field, because the devil had discomfited Adam in the garden.

Secondly, Christ was tempted and fasted in the wilderness forty days and forty nights, before he did execute his office publicly, that he might appear to be sent from God, rather than out of any town from men. When Almighty God delivered his law to Moses, he took him up into a mountain from the sight of the people, and

a cloud covered the mountain, that he might talk with Moses as in a withdrawing chamber; and after Moses had been in Mount Sinai forty days and forty nights, the Lord spake to Moses, and afterwards Moses to the people. In like manner, it was meet that Christ, being a far more worthy minister of a more excellent law, should forty days and forty nights abide in the wilderness, free from the tumults and troubles of the world, and then begin to teach the Gospel as a God among men, at least as a man of God, and not of men.

According to this pattern, Preachers of the Word should not be taken out of Taverns into Temples, or from mere secular courses into this high ecclesiastical function, but from their solitary studies, and monastical lives in Universities.

Thirdly, Christ was tempted in the wilderness as a most fit place for temptation, as also for duel and single combat: for men of resolution will not draw their weapons in the street, but (as we speak) challenge their adversary to go in the field. Our valiant Captain therefore provoked his and our mortal enemy to fight hand to hand in a desert.

That the wilderness is fit for temptation, is avowed by truth itself; "Two are better than one, for if they fall, the one will lift up his fellow: but woe unto him that is alone; for he falleth, and there wants a second to succour him." A melancholic solitary man is most exposed to Satan's malice; Christian society is like a bundle of sticks laid together, whereof one kindles another; Eve was tempted alone, Christ alone, Jerome alone. Company then is good, especially when the men are good; otherwise better it is to fight with one devil in the wilderness, than with many devils in a tavern. When thou art alone, read the Scriptures, or pray that either God may talk to thee, or thou to God, and so thou mayest say with Scipio, that thou art never less alone, than when alone; for what company so great and so good as the guard of Angels, and fellowship of the Holy Ghost? But if thou talk with thyself concerning worldly business, and meditate mischief in thy bed, in thy field, in thy cell, assuredly Satan is in his right ubi to triumph over thee.

"Led by the spirit." There be sundry different acceptations of this word in holy Scriptures.

In this one Gospel we may note four kinds of spirits; a	Diabolical, Angelical, Human, Divine,	by which Christ was	tempted, verse 1. comforted, verse 11. hungry, verse 2. led.

For all the doctors accord that this spirit was the spirit, the third

person in the sacred Trinity. Didymus and Jerome gathers this out of the article 'the.' Secondly, St. Luke reports expressly, that "Jesus full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness." Thirdly, the context of our Evangelist is plain, "when the Spirit of God had descended on him like a dove, then was he led by the spirit," &c. As Christ the natural son, so Christians adoptive children of God are led by the Spirit of God, "led, not dragged," as the school, "Deus non necessitat, sed facilitat:" God does not compel our approach to him but facilitates it. An harsh phrase, but a sweet sentence. So David, "O God my heart is ready, my heart is ready," Ps. cviii. 1. O God, my heart is ready for prosperity, ready for adversity; wilt thou have me to be a shepherd? O God, my heart is ready; wilt thou make me a king? O God, my heart is ready, ready for honour, and ready for a mean estate; whatsoever it please thee to send, I will sing and give praise with the best member that I have. So Paul, in this day's Epistle, being led by the Spirit, was ready for evil report and good report, ready for mirth, and ready for sorrow, ready for honour, and ready for dishonour in much patience.

The kine who carried the Lord's ark to Bethshemesh, as Gregory notes, aptly resemble the just: "Although they lowed after their calves at home, yet they kept one path, and turned neither to the right hand nor to the left." And so natural affection towards our children, makes even the best man sometimes too low, sometimes to look back unto the things of this life; yet being led by the Spirit, goeth on still the straight way, "forgetting that which is behind, and endeavouring himself unto that which is before, following hard toward the mark, for the prize of the high calling of God in Christ Jesus."

Abraham being led by the Spirit, forsook his own country, kindred, home, and went out, not knowing whither he went. Paul being led by the Spirit, went to Jerusalem, even a city that killed her prophets, and said, "I pass not at all, neither is my life dear unto myself, so that I may fulfill my course with joy." So Christ here led by the Spirit into the wilderness.

He did not then thrust himself into temptation, neither was he forced thereunto by Satan his enemy, as the text plainly, "led by the Spirit, to be tempted of the devil." Out of which, observe two conclusions; first, that we may not seek temptations ourselves: secondly, that we cannot be tempted of others but by divine permission. In consideration of both, it is fit with the Church daily to desire God, that "we fall into no sin, neither run into any kind of

danger, but that all our doings may be ordered by his governance," the which is no more than our master Christ hath taught in his absolute form of prayer, "lead us not into temptation, but deliver us from evil." O heavenly father, assist us with thy Spirit, and give an issue with the temptation, "that those evils which the craft and subtlety of the devil, or man worketh against us, be brought to naught, and by the providence of thy goodness they may be dispersed;" as our Church in the litany.

"To be tempted." St. James saith, a man may not say when he is tempted, I am tempted of God; for he can neither be tempted with evil, nor tempt any to evil: how then could the Spirit lead Christ to be tempted? Answer is made by St. Augustine in an epistle to Consentius: "There be two sorts of temptations, one to prove, another to deceive us." Now God doth only tempt to try, but Satan to destroy. God doth tempt to make men better; and therefore David: "Prove me, O God, and try me." So St. James; "Account it exceeding joy, when ye fall into divers temptations, as knowing that the trying of our faith bringeth forth patience." But Satan tempts to make men worse: 1 Cor. vii. 5, and 1 Thess. iii. 5. The devil doth tempt us to destruction, but God doth tempt us for our instruction, yea, that we may be crowned.

Happily some will object: if Christ were led by the Spirit to be tempted of the devil, Almighty God is author of evil. In answer whereof, understand that God in some respect may be said, actor in malo, but not author mali, that is, a worker in temptation, and yet free from sin: first, God may be said immediately to tempt by offering occasions and objects to try whether a man will sin or not. A master suspecting his servant, lays a purse of money in his way to try if he will steal it; which if he steal, then the master hath found by watching him a secret thief, and so will lay him open for deceiving him any more: now this trying is no fault in the master, albeit this stealing is sin in the servant. In like manner, God tempteth his servants to prove them, Deut. xiii. 3. "Thou shalt not hearken unto the words of the prophet or dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart."

Secondly, God is said to lead into temptation by withdrawing his grace, for so St. Augustine doth expound, "Lead us not into temptation," is understood, (saith he) "Permit us not to be led, by the withdrawal of thy grace." As the school distinguisheth aptly, Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo, homo

seipsum inficit duritiam contrahendo. "God defects by withdrawing grace, the devil affects by presenting evil, man infects himself by contracting hardness."

Thirdly, God is a worker in temptation so far forth as it is an action, for every action as it is an action is good, and of God, in whom we live, move and have our being. A man rides upon a lame horse, the rider is the cause of the motion, but the horse himself is the cause of the halting in the motion: so God is the author of every action, but not of the wickedness in any action; and yet being infinite in greatness and goodness, he doth dispose well of that which is ill, as the cunning physician makes of deadly poison a wholesome medicine. "God cannot be the author, but He is the controller of evils, lest they be permitted to disturb or corrupt the nature of the universe." Aug. And so God suffers his children to be tempted for their exercise, that they be not exalted out of measure, that they may know the power of the Lord, and proof of his armour, that they may be thankful for that inestimable treasure committed unto them by the father of mercies, I mean their soul, which Satan assaults daily to win from them.

I conclude in the words of Augustine to Laurentius; "It is not to be doubted that God does well, even in permitting to be done that which is evil; for He allows it by a just judgment; and it is good because just. Although, therefore, what is evil, is not good in the same respect that it is evil; yet it is good that there should be not only good things but also evil things; for if it were not good that these things should be, and that they should be evil, they would not be permitted by Omnipotent Good."

"Of the devil." The word signifieth a caviler, a slanderer, an accuser; for he doth accuse

- God to man: Gen iii. "Hath God indeed said, ye shall not eat of every tree of the garden?"
- Man to God: Apoc. x. 12. "For the accuser of our brethren," &c.
- Man to man: for all quarrels originally proceed from him, as being the "father of lies, and a murderer from the beginning." Peacemakers are διδαίμονες, good angels, heirs and children of God, who is love; but contentious spirits are κακοδαίμονες, of their father the devil.

"And when he had fasted forty days and forty nights, he was at last an hungered." He sustained himself forty days and forty nights without meat, to show that he was God, and then was hungry, to show that he was man. St. Mark and St. Luke remembers only the days, and not the nights, our Evangelist here expresseth both, and that, as Euthymius is of opinion, for the greater exaggeration of the miracle; because the Jews in their fasts usually refreshed

themselves at night, although they fasted all the day. Christ's orderly proceeding in the whole business is worth observing: first he was baptized, and then led into the wilderness, after that he fasted, and last of all was tempted; and so the Christian is first to be made clean by baptism, then he must withdraw himself from the vain pleasures of the world, after that exercise himself in fasting and other duties of religion, and last of all overcome Satan his mortal enemy.

"Then." Our adversary walketh about as a roaring lion, not sleeping, but seeking whom he may devour, watching ever his opportunity to do mischief: for if he see men intemperately glutted, he tempts them unto lust as he did David and Lot, the one when he had dined well, and the other when he had drunk too much: if he perceive men exceedingly hungry, then he tempts them as he did Christ here to distrust in God, or gluttony, "When Christ was an hungered, then the tempter came to him;" as the cunning fowler sets his limed ears of corn to catch sparrows in an hard frost or great snow, when they be ready to starve.

"The tempter." As Virgil is called the poet, and Aristotle the philosopher, and David in holy Scripture the king, so Satan is styled per antonomasian, the tempter: as there is a sacred Trinity, the Father, Son, and Holy Ghost; so there is a cursed Cerberus enticing to sin, the world, the flesh, and the devil; but the chief of these tempters is the devil.

"If thou be the Son of God." The prince of darkness here transforms himself into an angel of light: he seems to speak reason and religion, against Scripture citing Scripture. Who can discover the face of his garment? or who shall open the doors of his face? The gristles of Behemoth are like staves of iron: the gristles are neither bone nor flesh: and so saith Gregory, the greatest strength of the devil is in his dissimulation and hypocrisy. The ministers of Satan usually reason after the same manner: if thou be a gentleman well bred, revenge this quarrel; if an honest fellow, pledge this health; if a true Catholic, die for the Pope's unlimited supremacy: whereas it is the part of a gentleman to be courteous, of an honest man to be sober, of a good Catholic to give to Cæsar the things appertaining to Cæsar; and so the devil, as a bargeman, looks one way, but rows another way.

"Command that these stones be made bread." Interpreters observe the gradation of Satan; he begins with little sins, and so proceeds unto greater: at first he tempts unto diffidence, "Command that these stones be made bread;" and then unto too much confi-

dence, "cast thyself down headlong;" and last of all unto covetousness and flat idolatry, "all these things will I give thee, if thou wilt fall down and worship me."

Kill the serpent in the egg, for out of the serpent's root shall come a cockatrice, and the fruit thereof shall be a fiery flying dragon; first a serpent, then a cockatrice, last of all a Cerastes. And therefore Solomon adviseth in his song, "to take the little foxes;" not because little cubs are able to do much hurt, but, as expositors aptly, because they may grow to be great foxes. In the two former temptations, as Aquin wittily, the devil assaults Christ with, "if thou be the Son of God;" but when he tempted Christ unto covetousness, he was not so shameless as to say, "if thou be the Son of God," because that sin is so far unfitting the Son of God, as that it doth not in any sort become the man of God. See Epist. Dom. 3, Quadrages.

"It is written." Our Saviour repels all Satan's assaults only with this one weapon, "It is written, It is written." Philip Diez, a Portugal Friar of great reckoning in Spain, saith in his postill upon this place; "that as Laban deceived Jacob in the night, giving him instead of fair Rachel, blear-eyed Leah, so Satan in the darkness of our ignorance deceiveth us; and therefore we must be conversant in God's holy word, which is a lantern unto our feet, and a light unto our paths, able to discover foul from fair, good from evil, Rachel from Leah." Cardinal Cajetan, darling to Pope Leo the Tenth, one who for his good service to the Church of Rome, should (as it is thought) if he had lived, been preferred unto the Popedom, writes in his Commentaries upon these words: "Hence all may learn that holy Scriptures are their armory." Josephus Acosta, provincial of the Jesuits at Peru, visitor in Aragon, and rector Collegii Salmanticen, in Spain, saith upon this text, "that this Scripture is like the tower of David, built for defence; a thousand shields hang therein, and all the targets of the strong men:" Cant. 4, 4. In this armory there are many shields to defend ourselves, and many swords to offend our enemies.

It is said of Christ, Cant. 5, 12, "That his eyes are like doves upon the rivers of water:" which Pope Gregory the Great thus allegorically: "The dove sitting by the river's side descrieth afar off the hawk, her mortal enemy, and so doth either escape by flight, or shroud herself by the bank. In like manner" (saith he) "the Christian who delights to sit by the fountain of living waters, and to meditate on God's law day and night, is able to discover all the cunning assaults of his adversary the devil, and as Christ here to

sound him and wound him, even by casting a little of this holy water in his face, Scriptum est, Scriptum est."

I cite these Popish authors against the Pope, who denieth unto the common soldier of Christ this weapon, and instead thereof would have him fight either with the wooden dagger of fabulous histories, or else with the rusty scabbard of old traditions; and so blunting, so much as he can, the two-edged sword of the Spirit, shows himself more like the devil's deputy than Christ's vicar. For Christ doth urge most, "it is written," whereas the Pope, by way of countercusse as Antichrist especially maintaineth ordinances unwritten: as Calvin, alluding to the words of Jeremiah, told Francis, the king of France, plainly, "The Papists have forsaken the fountain of living waters, and have digged themselves pits, even broken pits that can hold no water, neglecting the Bible which is the Tree of life, the Word of life, the Book of life; feeding the people's eye with pictures and baubles, and their ear with legends and fables; instead of 'it is written,' 'it is tradition;' teaching for doctrines the traditions of men."

To let pass the manifold acceptation of the word tradition, examined by their learned Bishop Peresius, and their accurate Bellarmine: in this controversy between them and us, it is agreed on each side, that traditions are doctrines delivered from hand to hand, either by word of mouth, or by writing, beside the Canonical Scriptures.

And the state of the question is this, as the cited authors and others acknowledge: they teach, that beside the word written, there be certain traditions unwritten, which must be believed as necessary to salvation: and these are either Apostolical, delivered by the Apostles, and not penned; or ecclesiastical, decreed by the Church, as occasion is offered daily. We contrariwise maintain, that the sacred Scripture containeth all doctrine necessary to salvation, whether it concern faith or manners. Confess. Anglican, art 6, ex August. de Doctrine Christian. lib. 2, c. 9.

It is untruly said of Bellarmine, lib. de notis ecclesiæ, cant. 9, that we reject all traditions: he doth deal more kindly with us elsewhere, confessing that our divines allow traditions and ordinances touching outward order and comeliness in the Church: and the truth is, our congregations embrace more decent and ancient rites in saying of public prayers, and administering of the sacraments, than the present Roman synagogue; for most of their old traditions are but upstart fopperies. I will not here meddle with their trumperies in administering of holy baptism, nor with the ridiculous and apeish

ceremonies of the mass, whereby the priest in his duckings and turnings, his kissings and crossings, his lifting up and letting down, behaveth himself more like a juggler or a vice upon a stage, than a reverend father in a temple. Give me leave to tax two points only, which more nearly concern the present text: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

First, their adoration of Christ's image with divine honour, concluded in their schools, and practised in their churches, is their own blasphemous invention, against all synods and fathers, old and new, Greek and Latin. The second Nicene Council, almost eight hundred years after Christ, first began this pretty pastime to kiss images and salute crosses; and yet that Council ascribed not divine honour to images, as the papists in our time. Jonas, Bishop of Orleans, that wrote against Claudius, Bishop of Turin, in the defence of images, above fifty years after the second Nicene Council, abhorred, notwithstanding, exceedingly the worshipping of images as a most heinous error, and a wickedness with open voice to be detested and accursed; it is then an old new tradition, never embraced in the Church until Aquinas' age, who died Anno 1274.

The second point here to be censured, is their idle distinction of latria and doulia, as it is applied of late to maintain their invocation of saints against my text. "Thou shalt worship the Lord," &c. All divine worship and honour, whether it be doulia or latria, belongs "to one God, to God alone, always to God." So St. Augustine, "Latria belongs to him as God, doulia, as the Lord." Whereas the papists then afford unto the creature doulian, reserving to the Creator only latrian; he deals with God, as Clodia did with her husband, excusing her incontinence, by saying that she did company with Metellus as with an husband, but with Clodius as with a brother: whereas all was due to her husband only.

Laurentius Valla doth prove, the Jesuit Suarez cannot deny it, and Cardinal Bellarmine in one page doth twice confess it, that latria and doulia signify the same thing in all profane writers, howsoever the Church distinguish them. I demand, what Church? Hath the west or east? Is any primitive doctor or ancient father author of this distinction? Aragon answers ingenuously, no. For in their native signification, as he notes out of Suidas and Phavorinus, in old time, λατρεύω was the same with δουλεύω: but now (saith he,) λατρεύω only, and not δουλεύω, doth signify the worship due unto God, now that is either the Jesuits and schoolmen must hold it up, or else let invocation of saints fall down. Neither is this strange (saith he,) for the first authors and inventors of any science have

license to coin words according to their purpose. So the Cardinal himself: "Why should not the latter Church have liberty to make new distinctions against new heretics, as well as the learned orthodoxes in former times invented the word ομοουσιος, against Arius?" In fine, the pith of his resolution is, as if he should say, the papists against the true professors of the Gospel, hammered first in their own school this halting difference between λατρεία and δουλεία, to justify their idolatrous invocation of saints, and adoration of their relics. I prosecute this argument more vehemently, because Christ in this place doth handle Satan (as interpreters observe,) more roughly when he tempted unto false worship, than he did before, when he did only tempt to distrust and vain-glory: now Christ could not any longer endure him, "Avoid Satan, hence from me; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." We may not worship a saint, nor an angel, ergo, not a devil: if we may not adore with divine worship God's especial friends, then surely much less his irreconcileable foe. Man fell from God, and was again reconciled unto God, as being only seduced of another: "The weaker his nature, the easier his pardon." Albinus. But Lucifer fell so fully, so foully, being author of his fall as well as actor in his fault, that he shall never be restored again, but is preserved in everlasting chains under darkness unto the judgment of the great day: so that Rupertus hath well noted upon my text, that our Saviour repeats the law, "thou shalt worship the Lord thy God," as written to men only, for God is not ashamed to be called their God: not as concerning the devil, for the Lord is not his God, as he is evil, or devil: Almighty God created in the beginning angels and men, but he never made Satan or sin.

"Then the devil leaveth him." Or as St. Luke, then the devil endeth all his temptation: for if he cannot overcome a man in these which are the chief temptations, he shall never hurt him in others; or as Chrysostom, for our comfort notably, the devil did leave Christ, because Christ did thrust him away, for he cannot tempt so long as he will, but only so long as God will; if he bid him avoid, he must be packing.

"And behold the angels came and ministered unto him." These words are as flagons of wine to comfort a distressed soul; for whereas one devil assaulted him, angels in the plural administereth unto him; and it is reported by St. Matthew, not so much for Christ's sake, who needed not their help, as for our instruction: insinuating, that if we "resist the devil steadfast in the faith," Almighty God will

"give his angels charge over us," and they shall in all our necessity be "ministering spirits:" in hunger and thirst (as Luther is bold to speak) they shall be butlers and cooks unto us as here to Christ. It is not said of these glorious angels, as it was in the former chapter, of God's Holy Spirit, that they descended on Christ, for they had already pitched their tents about him, ever ready to minister unto him: and therefore let us pray with the Church: "Everlasting God, which hast ordered and constituted the services of all angels and men in a wonderful order, mercifully grant, that they which always do thee service in heaven, may by thy appointment succor and defend us on earth, through Jesus Christ our Lord."

THE EPISTLE.

1 THESS. iv. 1.—"*We beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more,*" *&c.*

This Epistle to the Thessalonians, hath two principal parts: a
- Congratulation for their constant faith, in the three former chapters.
- Exhortation to godly life, contained in the two latter.

In the first part, St. Paul, Silvanus, and Timothy gave God hearty thanks, for that the Thessalonians had received the Gospel in such sort, that they "were examples not only to those of Achaia, and Macedonia," but also to Christians in all quarters; and this may teach all men, pastors especially, to rejoice for the good success of the Gospel, as also sometimes to commend and encourage their auditors in that they do well; and it is the people's duty to use this commendation, as a spur to virtue, not a stirrup to pride.

In the second, they desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as St. Peter speaks,) unto their faith virtue; part of which exhortation is the Scripture read:

Wherein observe the
- Manner, verse 1. "We beseech you brethren," &c., entreating them lovely, "brethren;" and lowly, "we beseech you;" yet adjuring them stoutly, "by the Lord Jesus."
- Matter, "that ye increase more and more, following that which is good:" "possess yourselves in holiness and honour," verse 4, and forsaking that which is evil: unto yourselves, "abstain from fornication," verse 3, and from "the lusts of concupiscence," verse 5; unto others, "let no man oppress or defraud his brother in bargaining," verse 6.

All which is pressed here by reasons taken from the
- Author of our calling,
  - Commanding holiness,
    - Outwardly, by his word
      - Written, verse 3.
      - Preached, according to that which is written, verse 1, 2.
    - Inward, by the good motions of his Spirit, verse 8.
  - Punishing uncleanness, verse 6.
- End of our calling, verse 4; "God hath not called us unto uncleanness, but unto holiness."

"We beseech," ἐρωτῶμεν. Out of love desire, not as your betters enforcing, but as your brethren entreating, yet exhorting by the Lord Jesus; as if they should argue thus: If you respect and reverence Christ, fearing him as Lord, and loving him as Jesus, suffer our words of exhortation, for we speak from him, and for him; he therefore that despiseth our embassage, despiseth not man, but God.

These two, mildness and boldness of speech, howsoever in their own nature different, ought notwithstanding to meet in every good pastor; in regard of himself, mildness is amiable; for that is Paul's precept, "improve, rebuke, with all long suffering:" but in regard of Christ's whose errand he doth, all boldness is necessary; for that is Paul's practice, "preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all boldness of speech." Hereby we may learn to distinguish between good and bad teachers: if good, "they beseech as brethren, and exhort by the Lord Jesus;" if bad, they domineer over the faith of their hearers, obtruding their own inventions upon the people, teaching for doctrines the traditions of men: instead of the prophet's edict, "thus saith the Lord," and "Paul's exhorting and commanding by Jesus Christ," they thunder out, "I wish it, I command it:" their will is placed instead of reason: or as Constantius, that Arian emperor, "What I will, is Canon law." The people must believe as the Church, and the Church as the Pope, and the Pope as he list. And as the great Pope cannot err, so the schismatical popeling will not err; both are tyrants over their brethren in a different degree; for that which is effected by the one, is affected by the other.

"That ye increase more and more." There is always in Christianity τὸ λοιπὸν, a furthermore. The motto of Charles the Fifth, plus ultra, fits every man: in God's way not to go forward, is to go backward. "He who says, 'I have done enough,' is deficient."

A Christian must not be like Hezekiah's sun that went backward, nor like Joshua's sun that stood still, but David's sun, that like a

bridegroom comes out of his chamber, and as a champion rejoiceth to run his race. As then heretofore we did heap sin upon sin, drawing the threads thereof so big, so long, till we made them cords of vanity, and after wreathed these cords until they became cart ropes of iniquities; so now being called unto sanctification and holiness, let us increase more and more, from faith to faith, from virtue to virtue, saying, with Paul, "I count not myself perfect," &c.; "but one thing I do, I forget that which is behind, and endeavour myself to that which is before, following hard toward the mark for the price of the high calling of God in Christ Jesus." As it is said of Origen, that he did excel others in all he wrote, but himself in his notes upon the Canticles, so we must earnestly contend to pass all others, and at the last to go beyond ourselves in holy conversation and pureness of life; like Paulinus, of whom St. Jerome, "In the first chapters thou surpassest others, in the latter thyself."

"How we ought to walk." Good works then are necessary to salvation, albeit not necessary to justification, I say required necessarily.

In respect of
- God, that we may do the will of our Father in heaven, and by this our light, occasion others to glorify him also, Matt. v. 16.
- Our neighbours, to witness our faith unto them, as also to win them unto Christ.
- Ourselves, to quiet our conscience, 1 Tim. i. 19, and to make our election sure, 2 Pet. i. 10.

This doctrine Protestant divines avowed ever, as the Church of England in our Confession, Art. 12, the Church of Saxony; the Confession exhibited at Augusta to Charles the Fifth, Anno 1530, and after explained at Worms, Anno 1540, Luther, Com. Epist. ad Galat. c. 5, v. 6; Philip Melancthon, in his Common Places and Catechism, tit. de bonis operibus, sect. causæ hortantes ad bene operandum; Jewel, in his Apology, Calvin, in his Institution, Chemnitius, in his Examination of the Tridentine Council, Zanchius and others in their commentaries upon this text.

It is then a forged imputation, (our adversary, Bellarmine, being witness,) that our Gospel is carnal, and the beaten highway to epicurism; so that we take up the words of Augustine, "No man thus understands the matter, but he that wants understanding." We say that good works make faith fat, and without holiness it is impossible to see God. Indeed we dare not compare with the Papists

in their meritorious butchering of princes, in their unclean chastity, drunken fasts, uncharitable charity, selling heaven unto the rich, and denying it unto the poor for want of money; but in all duties of religion and honesty, we dare justify ourselves in comparison of them unto the whole world, though hereby we do not justify ourselves before God.

"That every one should know how to keep his vessel in holiness and honour." First know to keep by the word, and then to keep according to the word: "Wherewith shall a young man cleanse his way? even by ruling himself after thy word."

"His vessel." To wit, his body, which is a vessel of honour in God's house, yea, the temple of the Holy Ghost: if then we must keep the material temple clean, much more the mystical. Or, your vessel, that is, your wife; for albeit Christians of all sexes and sorts may marry, 1 Cor. vii. 2, yet the bed must be undefiled, Heb. xiii. 4. Doting love is dishonest in a man even toward his own wife: lust of intemperate concupiscence in marriage is a kind of adultery, saith Ambrose. The Gentiles used to sin much in this kind, but it is because they knew not God; but we know what commandments we gave you by our Lord Jesus, and therefore possess your vessels in holiness and honour, and not in the lust of concupiscence.

Now because filthy lust dishonours and pollutes our vessels especially, St. Paul would have us abstain from fornication in every kind; for although it seemeth a paradise to the desire, yet it is a purgatory to the purse, and an hell to the soul, and that which may move the wanton most, a sin against his own body. Dost thou then love thy flesh? abstain from fornication, for it is a rottenness to the bones: dost thou love thy soul? abstain from fornication, for it is dishonest: dost thou love thy credit? abstain from fornication, for it is dishonourable: this heat is an internal fire, whose fuel is fulness of bread, and abundance of idleness; evil communicating the sparks, infamy the smoke, pollution, ashes, end, hell. See before 9th commandment, and after Gospel Dom. 15, post Trinit.

> "Tu præceps ad mortis iter, tu janua lethi,
> Corpora commaculans, animas in tartara mergis."

> Thy journey leads thee headlong to the tomb,
> The gates of death their victim's name enroll,
> Thy body grievous evils doth enwomb,
> And, worst of all, thy courses damn thy soul.

"That no man oppress and defraud his brother in bargaining."

Some considering what went before, and what after, have construed this of adultery, that no man defraud his brother in bargaining with his wife for this business, and the words, (as Theophylact and Cajetan think,) may bear this sense; forasmuch as adulterers, if they be great men, oppress violently their brethren, as David his servant Uriah; if mean, they circumvent them cunningly, for that in adultery two sins at the least are bound together, concupiscence and cozenage: nay, this sin is a monster of many heads, it receiveth all kinds of vice; for the general word peccare, is properly to commit adultery, Quasi pellicare, *i. e.* cum pellice coire.

Others expound this of avarice more fitly, referring oppression to violent and open injury; "Do not the rich oppress you by tyranny?" James ii. 6, fraud to secret and sly deceit; "They lay wait as he that setteth snares: as a cage is full of birds, so are their houses full of deceit, thereby they are waxen rich and great." Jer. v. 26. Now then if plain dealing and kind carriage towards our brethren be parts of sactification, it is an infallible demonstration, that the more cruel and crafty men are, the less religious and holy: for if it be a sin to wrong a stranger, although a Mohammetan, or a Jew, then it is a double sin to defraud a brother, a Christian neighbour of our acquaintance: for so Paul reasoneth here from the less to the greater; if we must do good unto all, especially to those of the household of faith.

"For this is the will of God, even your holiness." To wit, his revealed will, voluntas signi, manifested in his word, which is holy, commanding as well in the Gospel, as in the law, that we be holy as he is holy. God the Father at the first created us according to his own likeness, Gen. i. 26, that is, righteousness and true holiness, Ephes. iv. 24. When this image was defaced, it pleased God the Son to restore it again, creating us anew to good works, Ephes. ii. 10. And that we may now possess our vessels in honour and holiness, God the Holy Ghost is given unto us, helping our infirmities, and teaching us how to serve God in holiness and righteousness all the days of our life: sanctification then is the will of God the Father, Son, and Holy Ghost.

It is God's absolute command, that the very sum of all his strict law; but to win further obedience, Paul useth a more gracious term, will; insinuating that every child should be most ready to do the will of his father: and therefore we must first learn what is his most acceptable will, and then endeavour that it may be done on earth as it is in heaven: for none shall enter into God's kingdom, but such as do God's will, Matt. vii. 21.

If all our time that remaineth in the flesh, ought to be spent, not after the lust of men, but after the will of God; much more his holy day, when we meet in his holy temple, to call upon his holy name, to be made partakers of his holy sacraments, and holy word. Holy things are for holy persons; a pearl must not be cast before swine, nor that which is sanctified given to dogs.

As God enjoineth holiness by the word written, so likewise by the word preached, according to that which is written, verse 2, "Ye know what commandments we gave you by the Lord Jesus." "For I have received of the Lord, that which I have delivered unto you." "Ye have received of us how ye ought to walk," verse 1. "Ye know what commandments we gave you," verse 2. "We have told you before time, and testified," verse 6. Albeit the Thessalonians abounded in faith and knowledge, yet Paul thinketh it not unfit to repeat the same lessons again and again: so likewise St. Peter, "I will not be negligent to put you always in remembrance of these things, though ye have knowledge, and be established in the present truth." And so Bishop Latimer in his ultimum vale to the court, protested openly, that if he should say nothing else three or four hours together but only the bare words of his text, "beware of covetousness, beware of covetousness," his sermon might be reputed witless, yet not needless. If all the world were paradise, the sower once might sow for all; or if he were like the land of the Albonoyses, he need but once to till in three years; or if it were so fertile as some soil is said, under the northern pole, he might sow in the morning, and reap at evening. But since Adam's fall the ground is full of thorns, Gen. iii., and some seed usually falleth among thorns, Matt. xiii., and much grain is cast upon the highway, which is either trampled away by the vulgar tract of the world, or washed away by the common stream of the time, or else stolen away by the birds of the air, that is, as Christ expounds himself, by Satan the prince of the air: it is therefore commendable for the speaker, and profitable for the hearer, that the same thing be preached and pressed often; I say, that the same seed be sown in season, and out of season, 2 Tim. iv. verse 2.

And in truth, all our sermons are nothing else but rehearsals of that old Spital sermon, (as it were) preached by God himself to decayed Adam and Eve, Gen. iii. 15. For first, all that is said by Christ and his blessed Apostles in the New Testament, is summarily nothing else, but a repetition and explanation of that one prophecy, "The seed of the woman shall bruise the head of the serpent."

The primitive fathers, who flourished as yet while the blood of

Christ was warm Ignatius, Areopagita, Clement, Polycarpus, and others, were disciples unto Christ's disciples, as Irenæus writes, lib. 3, cap. 3.

After these succeeded other doctors as the salt of the earth and light of the world, whereof some construed the Scripture literally, as Jerome; others allegorically, as Origen; others morally, as Gregory the Great; others pathetically, as Chrysostom; others dogmatically, as Augustine; all of them (as worthy Melancthon is bold to deliver,) in the main articles of religion, apostolically.

Then in another rank marched immediately the school authors, whose crotchets are nothing else but a descant upon the plain song of the fathers: and therefore Peter Lombard, their grand captain, is styled Magister sententiarum the compiler of the father's axioms; and Thomas is termed by Tritenhemius, another Augustine; and it is an usual adage in the school, that the soul of Augustine was pythagorically transfused into the corpse of Aquin; as Zeno said, rhetoric is like the hand open, and logic like the fist shut, as Galeottus Martius said, "Hebrew is Chalde augmented, and Chalde Hebrew curtailed." And as one said, galloping is nothing else but a lofty amble, and an amble nothing else but a soft gallop: so the father is a large schoolman, and the schoolman a short father: the one doth fly out, and as it were gallop in the large fields of common places, the other as it were amble in the strict terms of argument: the one so plain as the palm, the other so knotty as the fist.

As Augustine wrote of his bastard Adeodatus; "I have nothing in that boy except sin," so the schoolmen may confess of their treatises (which are their children, as Synesius called his orations) that there is nothing in them of their own but only that which is bad; all the good stuff is the fathers, (if I may so speak,) but the curious snipping and pincking is their own. I might here mention the scribbling friar, a middling divine between a father and a schoolman, ape to both; but as some imitated Pompey the Great in scratching his head with one finger; and as some Philip Melancthon in his stammering speech, and others Sir Thomas More in wearing his gown on one shoulder; even so the friar, as an horse-leech, did only suck the corrupt blood out of the school vein, and spider-like, gather poison out of the father's sweet flowers.

To come nearer home: universities in this last age be nothing else but the old schools new plastered, and our divinity professors are reformed Catholics, as Zanchius is termed usually the refined Thomist; Melancthon the perspicuous schoolman; Luther, I think, may challenge the style of our countryman Bacon, Doctor resolutus;

and the Jesuit is a moth-eaten schoolman in a new print and fair cover: the difference between them is only this, as Bonamicus once wittily; the schoolman is philosophical in his theology, whereas the Jesuit is theological in his philosophy: but in the main matters, as one said of Cimnell, that it is bread upon bread; so Ludovicus, Molina, Gregorius de Valentia, Franciscus Suarez, and others of the Jesuitical order in their explication, commentaries, and disputations upon Aquinas, are nothing else as it were but Thomas upon Thomas.

Thus in all ages, (as you see,) the whole course of divinity is nothing else but a rehearsal of one sermon only, "the seed of the woman," &c., and therefore Paul had just cause to repeat the same doctrine to the Thessalonians here, "ye have received of us how to walk, &c., ye know what commandments, &c., as we have told you before," &c.

He therefore that despiseth, despiseth not man, but God. This argument is a conclusion of the former reasons, enforcing them all. It is not I, Paul, that exhorts you, but Christ, and Christ is not only man, but also God; he that wills sanctification is God, he that is avenger of fornication and covetousness is God, he that calls unto this holiness is God: he therefore that despiseth our admonitions in this case, despiseth not man, but God; God the Father, who created us in holiness, God the Son, who renewed us unto holiness. God the Holy Ghost, proceeding from the Father and the Son, to keep us in true holiness.

It is a great sin to despise man, Isaiah xxxiii. 1, a greater sin to despise the Messengers of God; "He that despiseth you, saith Christ, despiseth me:" but it is the greatest sin to despise God himself; "For if they escaped not, which refused him that spake on earth, how shall we escape, if we turn away from him that speaketh from Heaven?" "I will honour them, saith the Lord, that honour me," but they that despise me shall be despised: if one man trespass another, the Judge shall judge it; but if a man offend God, who shall plead for him? all his adversaries shall be destroyed, and out of Heaven shall he thunder upon them: as Paul in this text, "he is an avenger of such things." If God then despise those who neglect him, all the rest of their time shall be spent in heaping up wrath against the day of wrath.

But how doth our Apostle prove this proposition, "he that despiseth, despiseth not man, but God?" because, saith he, "God hath sent his holy Spirit among you." There be two readings of these words, εἰς ἡμᾶς, and εἰς ὑμᾶς: if we translate with the vulgar Latin, Marlorat, Beza, God hath given us his holy Spirit, then

Paul's argument is framed thus: he that despiseth us, despiseth not man, but God; for we write not of our own authority, but as inspired by the blessed Spirit, which is God. If we read with our Church, according to the best copies among you, then Paul argueth after this sort: God hath sent his holy Spirit among you for this end, that you may discern sanctification to be his will. His Spirit is our helper, Rom. ii. 26, our comforter, John xiv. 16, our teacher, 1 Epist. of John ii. 27, and therefore "quench not the spirit:" no man can extinguish the spirit, but the wicked endeavour so far as they can, to put it out, and so they be said to quench the spirit, as to crucify Christ again, not actually, but intentionally. Or as others expound that text, the wicked are said to quench the spirit, in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out, either by casting on water, or taking away the wood; and so quench the fervour of God's holy Spirit with our dirty sin, fornication and avarice; the body is the soul's house, the soul the Spirit's house; fornication pollutes the body; covetousness, which make us dote on the world's muck, defileth the soul; this puddle then must needs extinguish God's holy fire within us. Again, we lessen this heat by taking the fuel away, neglecting good motions, and the means to cherish these motions; hearing of the sacred word, receiving of the blessed Sacraments, hearty prayer, holy devotion, are the bellows to blow the coals, and increase the sparks of God's heavenly graces: he therefore that stops his ears and hardens his heart, when the Preachers exhort by the Lord Jesus, he that regardeth little the word and will of God commanding sanctification, he that will not possess his vessel in honour and holiness, he that oppresseth or defraudeth his brother in bargaining, what doth he but quench the spirit, despising not man, but God, a beseeching God, a God that rather wills than commands, a God that calls unto holiness, an avenging God, a God that dwells (as it were like an inmate) with him, a God that useth all means for his good in this life, that he may increase more and more; for his glory in the next, that he may rest upon his holy hill for evermore?

Whereas it is objected, if the blessed spirit dwell with us, and preach in our hearts, what need we read the Scriptures, and hear so many sermons and exhortations? Answer is made, that the spirit doth not always work immediately, but by the Word and Sacraments mediately, lex est lux; God's law is a light, by which the Holy Ghost enlighteneth us, in itself the letter is dead, but the Spirit giveth life: for as Augustine like himself most judiciously, the children of God are led by the Spirit of God: "So that they

do what they should, and when they have done it, they give thanks to Him, by whom they were led; for they are led that they may act, not that they may do nothing; and what they ought to do is shown to them, that when they do it as it should be done, *i. e.* with delight and of choice, they may rejoice that they have received the sweetness of righteousness, which the Lord has given, that His earth should give forth its fruit."

It is true, none shall be lost but the children of perdition: yet God saith to the watchman by the mouth of his Prophet, "If thou givest not the wicked warning, nor speakest to admonish him of his wicked way, that he may live, the same wicked shall die in his iniquity, but his blood will I require at thy hand:" for seeing God will that all men shall be saved, and come unto the knowledge of the truth, it is our duty to beseech them as brethren, and exhort them by the Lord Jesus, that they may increase more and more; lest they themselves be lost, or destroy others.

This is God's revealed will, which appertaineth unto us: as for his secret will, we must leave that to himself, Deut. xxix. 29. To determine who shall be saved, or who shall be damned is not judicium luti, sed figuli, not belonging to the clay, but to the potter, in whose power it is to make of the same lump one vessel to honour, and another unto dishonour. It is the Pastor's duty to beseech and exhort, it is the people's duty to suffer the words of exhortation, and therefore seeing ye have received of us how ye ought to walk, seeing ye know what is the commandment and will of God, seeing the holy Spirit is sent among you for this end, that ye keep your vessels in holiness and honour, "he that despiseth, despiseth not man, but God;" and God, as it followeth in the propounded method to be considered, is an avenger of all such things.

If neither the Preachers of God in exhorting, nor the goodness of God in calling, nor the will of God in commanding, nor the Spirit of God in moving, can prevail with you, then tremble at his judgments, he is an avenger of fornicators and oppressors,

And that two ways especially:
1. By withdrawing from them his heavenly graces.
2. By pouring upon them his heavy judgments.

The wicked in grieving his spirit lose the spirit, and then the foul fiend possesseth them, and makes them work all uncleanness even with greediness, Ephes. iv. 19.

Seneca divinely, "The Holy Spirit dwells in us, as He is affected

by us so does He affect us:" the blessed Spirit is sent to dwell among you, but if any man entertain not the Holy Ghost as a holy guest, Almighty God will take his spirit from him, and that unclean spirit taking unto him seven others worse than himself will enter in and dwell there, and the end of that man is worse than the beginning, Matt. xii. 45. "For it is impossible that they which were once lightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world to come; if they fall away, should be renewed again by repentance, seeing they crucify again to themselves the Son of God, and make a mock of him." An hard saying to understand, most hard to undergo.

And this (as the School speaks) is pœna damni, the want of good in the reprobate, who despise God's holy Spirit within them, after which ensueth always pœna sensus, in this life temporal punishment, in the next, eternal; in this world God rained upon filthy Sodom and Gomorrha fire and brimstone; gehennam misit e cœlo, saith Salvianus, he sent hell out of heaven to consume those people for their uncleanness; he caused Phineas also to slay Zimbri and Cosbi in the very act of incontinence; he suffered a silly seamster with her shears to thrust through Walter a popish Bishop of Hereford, that would have forced her to folly.

The proverb is true, that the best end of such as shall continue still in these foul sins, is pox and penury.

> "Nuda Venus picta est, nudi pinguntur amores:
> Nam quos nuda capit, nudos amittat oportet."

> In naked beauty, thriftless Venus reigns,
> And naked loves compose her charming trains;
> And they, who, in her service, youth and virtue spend,
> Naked and abject, meet a fearful end.

Now for "oppression and defrauding our brethren in bargaining," it is very remarkable, that God in all the New Testament is called but once the Lord of Hosts, and that is an avenger of these sins, "Behold, the hire of the labourers, which have reaped your fields (which is of you kept back by fraud,) crieth, and the cries of them that have reaped are entered into the ears of the Lord of Hosts." Aquin notes in his commentaries upon the text of St. James, that there be but four kinds of crying sins mentioned in all the Scriptures, according to that old distichon:

> "Calamitat in Cœlum vox sanguinus et Sodomorum,
> Vox oppressorum, merces retenta laborum."

The workman's dues, the oppressor's wrongs,
The guilt, that to the Sodomite belongs,
The murderer's cruel plot and crimson stain,
These, all, in heaven, an audience obtain.

Three of these four are crying against the covetous wretch, as being an open oppressor, a secret defrauder, both open and secret murderer; for when his poor brother shall starve for want of food and clothes, is he not accessory to his death, if not principal? and therefore the clamors of many poor debtors in the dungeon, of many poor labourers in the field, of many poor neighbours crying and dying in the streets, enter into the ears of the Lord, who being Lord of hosts, hath innumerable soldiers ever ready to fight against them that fight against him and his; and so we read that an host of frogs discomfited oppressing Pharaoh, that an host of lice devoured cruel Herod, that an host of rats eat up covetous Hanno: but the magistrates are God's especial lieutenants in this battle, and therefore by God's appointment, Jehu King of Israel brake Jezebel's neck, for taking away Naboth's wife, that Ahab her husband might enjoy his vineyard, 1 Kings xxi., and Catellus, a British king, hanged up all oppressors of the poor, for example: King Edward, commonly called good King Edward, banished them all his lands. And albeit sometimes the great thieves hang up the little thieves, as Diogenes unhappily, yet God at his general assize will avenge these things, when as he shall say to such as omitted only the works of mercy, much more to such as have committed acts of cruelty, "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." What then shall the muck-worm gain by purchasing an earthly lordship, and losing an heavenly kingdom? What shall the fornicator get, enduring an ocean of torture for a drop of pleasure? "Momentaneum est, quod delectat; eternum quod cruciat:" the pleasure is short, the pain eternal. Gregor. O that men would forget the beginning, and only behold the end of these delights, and consider here with our Apostle, that "God is an avenger of such things."

It is written of Lysimachus, that having his city besieged, and himself, together with his whole army, being in extreme danger of perishing by thirst, in exchange of a cup of cold water, he delivered up the keys of his city to his enemy, which cold comfort he had no sooner tasted, but his tongue betrayed the grief of his heart, saying: "O that in lieu of so momentary a pleasure, I should be made of a sovereign a servant, of a king a captive!" O that every sinner

would apply this, and meditate with Jerome, "The pleasure of fornication is short, but the pain of the fornicator is perpetual."

"God hath not called us unto uncleanness, but unto holiness." Every man must continue in that calling, whereunto he is called; and therefore seeing we are called to be saints, and have escaped from the filthiness of the world, through the knowledge of the Lord, and of the Saviour Jesus Christ, we may not with the sow return to the mire, nor with the dog to the vomit, and therefore let us pray with the Church; "Almighty God which dost see that we have no power of ourselves to help ourselves; keep thou us both outwardly in body, and inwardly in soul, that we may be defended from all adversity, which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ," &c.

THE GOSPEL.

MATT. xv. 21.—"*Jesus went thence, and departed into the coasts of Tyre and Sidon: and behold a woman of Canaan,*" *&c.*

In this one Gospel observe two great
- works of Christ
  - Justice.
  - Mercy.
- virtues of a Christian
  - Faith.
  - Love.

All the ways of God are mercy and truth; the two pillars of his kingdom are justice in punishing, and mercifulness in giving grace, forgiving sin. Christ here showeth his justice in leaving the most ungrateful Jews, and coming into Tyrus and Sidon, countries of the Gentiles; and this should terrify us, in that our unthankfulness hath worthily deserved that Christ should depart from our coasts in some new found land, taking his word from us, and bestowing it upon a people, that will bring forth better fruit thereof.

Christ's mercy doth appear, first, generally, towards all the Gentiles in making them his people who were no people, a favour in other ages unknown to the sons of men, as it is now revealed unto his holy Apostles and preachers by the Spirit, that the Gentiles also should be inheritors, and of the same body, and partakers of God's promise in Christ by the Gospel; more particularly towards this Canaanite woman, in hearing her prayers and helping her

child: and this may comfort us, in that the Lord over all, is rich unto all them that call upon him.

The two chief virtues of a Christian are faith and love, both are most eminent in this woman; her faith is such as that our Evangelist reports it with an ecce, "behold a woman of Canaan;" it is strange that a woman, and not a Jew, but a Gentile, and among all the Gentiles of the most accursed and wicked nation, a Canaanite, should have such a measure of faith, as to conquer not only the world, but also the lord of the world: for, whereas it was showed in the Gospel appointed for last Sunday, that Christ in a duel overcame the devil: it is said in the Gospel for this Sunday, that a silly woman overcame Christ, not by force, but by faith.

"Have mercy on me, O Lord, thou Son of David." These words intimate Christ's office, natures, and person; have mercy, shows his office, for he came to preach good tidings unto the poor, to bind up the broken hearted, to comfort all that mourn, to visit and redeem his people: the word Lord his divine virtue: Son of David, his human; both together, one Christ, not by confusion of substance, but by unity of person: this preamble then insinuates her faith to be sound, in that she went not for help to Beelzebub, as Ahaziah, nor to witches as Saul; nor to Christ's Apostles, as the father of the lunatic child, Matt. xvii. 16; but she came and cried unto the Messiah himself, believing that he was able to help, because the Lord; and willing, because the Son of David. See before, Gospel Sunday after Christmas.

Her faith appears also to be great by the
- fruit thereof, verses 22, 23, 24, 25, 26, 27.
- commendation of Christ
  - Parol: "O woman great is thy faith."
  - Real: "Her daughter was made whole even the same time."

The principal fruits of her faith here mentioned are worshipping and praying, and that is commended in four respects, as being
1. Discreet.
2. Fervent.
3. Humble.
4. Constant.

Her devotion was discreet in regard of matter and manner. For matter; in praying for that only which was most fit for her to beg, and Christ to give, to wit, mercy, miserere; this is her total sum, Mercy good Lord, Lord help. The philosopher said truly, that a wise man ever begins at the end; and therefore this woman was very wise to begin her prayer with that which is the end of all our

praying, "Have mercy on me good Lord." Christ is faithful and cannot deny himself, saith Paul; the which text is wittily glossed; if we desire worldly wealth, he may deny, for that is not himself; if we desire revenge, he may deny, for that is not himself: if we desire preferment, he may deny, for that is not himself; but if we desire mercy, then he cannot deny, for that is himself. "Thou, O God, art my refuge and my mercy;" the Father of mercies, and therefore he cannot deny himself. Lord I do not allege my merit, but expect and only respect thy mercy.

Again, she was discreet for the manner, using not so much babbling of the mouth as devotion of the mind; her petition was a very brief, containing an ocean of matter in a little current of speech, "have mercy on me, Lord help me." Lycurgus enjoined the people to offer little sacrifices unto their gods; for, saith he, they respect more the inward affection than the outward action; a rule which our Master Christ hath given us in the sixth of Matt., "When ye pray, use not much babbling;" a word is enough to the wise, more than enough to a friend. Almighty God is wisdom itself, knowing our need, mercy itself, and hears the very groans of his servants, albeit they be not expressed and uttered distinctly: this woman therefore dealt discreetly considering the person of Christ, and shortness of time, and inconvenience of place, to beg in a few words, have mercy on me.

2. Her praying was earnest and fervent: it is said in the text twice, that she cried, and this cry was not so much the lifting up of her voice, as of her heart; of which kind of cry, God said unto Moses, Exod. xiv. 15, "Wherefore criest thou unto me?" So David in his Psalms often, "I cried unto the Lord, and called upon him with my whole heart." So Paul, "I will pray with the spirit, I will pray with understanding also." See before Magnificat.

3. She was humble in her devotion, holding this opinion, that we cannot attribute too much unto God, nor too little unto ourselves: and therefore though Christ called her dog, she called him Lord, extolling him who did extenuate her, and so Christ regarding the lowliness of his handmaid, calls her no more dog, but woman; and whereas at the first he did answer nothing, at the last he granted everything that she desired: "O woman, be it unto thee even as thou wilt."

4. She was constant in her suit, not discouraged either with Christ's denial or delay, but continually followed him and his, until herself was heard, and her daughter healed. Christ, for the greater manifestation of her faith and patience, made three great stops in

granting her request. First, he doth neglect her, answering not a word, verse 23. Then deny her, verse 24; "I am not sent but to the lost sheep of the house of Israel." Thirdly, reproach her, as she might happily construe him: "It is not meet to take the children's bread, and cast it to dogs." And yet her faith was so strong, that she takes a good hint by Christ's worst word, and entangles him, as it were, in his own saying; truth, Lord, I am a dog, and therefore I will do like a dog, never depart from my master's heels until I am rewarded. A spaniel will quest, when he doth espie game; neither can I hold my peace when I see such advantage; the dog will soon cure the sore which he can lick with his tongue: give me leave to speak then, O Lord; I am no Jew, and therefore because no child, I look for no bread, but yet as a dog I may well expect "crumbs from my master's table;" albeit your greatest miracles and mercies are for the Jews, your own countrymen and peculiar people, yet you may well act a little miracle, cast out one devil, show a small favour to me who am a Canaanite; I crave not a loaf, I beg only fragments, one crumb, one dram of thy mercy: "Lord help me."

It is well observed, that Satan assaults our faith and hope with these two suggestions especially: first, that in regard of our manifold sins and iniquity, we be most unworthy to receive any favour from God: secondly, that howsoever we serve God in holiness and righteousness all the days of our life, yet happily we do not belong to the number of God's elect: he doth pass by many notable men, as Augustus, Cato, Socrates, and elects Magdalen, an harlot, Matthew, a publican, Zaccheus, an oppressor, yea, the thief upon the cross. This woman is assaulted here with these two temptations: in that Christ at the first answered nothing, and after compared her to a dog; she might imagine that she was no way worthy to receive comfort. Secondly, she might fear that she did not appertain to God's election, because the Saviour of the world said, "I am not sent but to the lost sheep of Israel," and yet her faith is so great, that the more she feels her own misery, the more she seeks after Christ's mercy; so we must say with Paul, if at any time we fall into the like temptation, "where sin aboundeth, there grace aboundeth much more;" for our sins in regard of themselves are finite, but the grace of God is infinite: rob not then God of his glory, make not his goodness less than thy wickedness; howsoever thou be not so faithful as Abraham, so patient as Job, so penitent as David, yet cease not to cry with this woman, "O Lord, thou Son of David, have mercy on me."

If the common enemy shall besiege the castle of our comfort with that other suggestion, as that the number of God's elect children is small, some few lost sheep of Israel, a little flock, then answer with this woman here, that the crumbs of God's mercy belong to the Gentiles as well as to the Jews; and with Paul, that all believers are Israelites: and with Augustine, that all faithful heathen are more Israel than Israel itself; that the promises of God touching our salvation are general, as Rom. x. 12; "He that is Lord over all, is rich unto all." And Matt. xi. 28; "Come unto me all ye that are heavy laden, and I will ease you;" at least indefinite, not excluding any particular man; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have life everlasting." But I believe and call upon him: ergo, I am included in the generality, not excluded elsewhere through any particularity.

For albeit my name be not written in the covenant of grace particularly, yet grace is offered to me particularly, first in baptism, then in the Lord's Supper, often in hearing of God's holy word; so that except by doubting I cut off myself, I am sure to be concluded in God's general pardon; I may not curiously search into his secret counsel, but I know this to be his revealed will, and therefore my heart is surely set, so long as I have any being, to call upon him and cry after him, as the woman of Canaan, "have mercy on me, O Lord, thou Son of David." Now the practices of holy men and women are, as it were, commentaries upon the commandments of God, and many of them are recorded in sacred history for our instruction and example, that being compassed about with so great a cloud of witnesses, we might cast away everything that presseth down and the sin that hangeth so fast on, and so run with patience the race that is set before us.

And surely the Church hath allotted this history for this time, because religious fasting consists in hearty prayer and unfeigned humiliation for our sin. This Sunday was called heretofore Dominica reminiscere; let us therefore remember and learn by this good woman, how to be devout all the Lent, all the year, praying discreetly, fervently, humbly, constantly, never leaving Christ until he bless us, until some crumbs of mercy fall from his table.

"His disciples came and besought him." As the snow which falls upon the mountain being dissolved into water by the beams of the sun, and descending upon the valley, maketh it give her increase, but being deprived of the sun's heat, remains congealed and unprofitable; so such as are in high places, as it were mountains, in court

and country, upon whom the favour of God and the king shine most, ought not to be frozen in charity, but to have the bowels of piety and pity melt for the good of their inferior brethren. I will not here dispute whether the disciples out of love besought Christ, or only for her importunity, who cried after them and so was troublesome to them. Howsoever, it is absurd upon this foundation to build invocation of angels and saints. It is lawful to pray the saints living to pray for us, as here we have a pattern, and in the fifth of St. James a precept, "pray one for another:" but for invocating saints dead, there is neither promise, nor example, nor warrant in all God's Holy Bible, which is our light and lantern.

Again, the Romish Church hath canonized many for Saints, who can be no better than devils; as Alexander the Third reprehended some for giving the honour of a Martyr to one that died drunk; and as Bellarmine confesseth out of Sulpitius, the people did long time devoutly celebrate one for a Martyr who was a thief, and after appeared and told them that he was damned. So the Papists adore Papias a Millenarian heretic: St. Saunders an open rebel, and others, who were neither Saints in heaven, nor men on earth, as St. Christopher, St. George, St. Catharine, Quiriacus, and that which often makes me merry, Father Parsons, whom Ribadaneira calls a perpetual Martyr all his life, must be worshipped even of the secular Priests, as a Saint after his death. See Gospel, Dom. 5, after Easter.

"O woman, great is thy faith." O is an interjection of marveling; but it is a wonder how Christ, who knows all things, should wonder at anything, how he that gave this faith unto this woman, should admire this faith in this woman. Answer is made by some, that Christ did wonder not as God, but as man, in which respect his experimental knowledge was increased daily. But I think with other Expositors, that Christ is said here to wonder, as God elsewhere, to be compassionate and angry; not that there is any such perturbation in God as wrath and anger, but that in punishing he doth behave himself like one that is angry; so Christ did wonder in show, to make us wonder in deed, that he might hereby stir us up highly, to commend and imitate the great faith of this woman; as Augustine pithily, "These words 'O woman, great is thy faith,' are not signs of an ignorant mind, but of a skilful master:" her faith did not astonish him, but admonish us only for whose learning they were first spoken, and after written.

And it is worth our further observation, that Christ did not wonder at the faith of any Jew, but at the faith of the Gentiles only,

to wit, at the faith of the Centurion, Matt. viii., and at the faith of this woman in this place; the reason hereof is plain, because the Gentiles in old time were strangers from the covenant of promise, without hope, without God in the world. That all people therefore should be God's people, is the doing of the Lord, and it ought to be wonderful in our eyes; our Saviour here did wonder a little, that we might wonder much, acknowledging and magnifying his mercy toward us.

"Woman." After it was once manifest, that she was no longer an infidel, but a believer, Christ calls her no more dog, but woman. Hence we may learn to censure men, not as they have been, but as they are; when new virtues arise in the place of old vices, highly to commend them in our styles, as Christ here this woman, "O woman, great is thy faith."

It is able to put the very life of religion into the hearts of women, to see that every little duty of theirs is so well accepted of God, and remembered in his books, as the little kindness of Rahab in entertaining the spies of Joshua; the little meal which the widow of Sarepta spent upon Elijah; the little chamber which the Shunamite provided for Elijah; the little mite which the widow cast into the treasury; Mary's box of ointment, the diligence of Martha, the faith of this woman. And therefore let not them complain too much of their weakness, nor others condemn too much their wickedness; let not them complain, either of nature or grace; not of nature, for as the Martyr Julitta said, exhorting women to constancy, they be made of the same matter with men, not only flesh of the flesh, which is weak, but also bone of the bone, which is strong; not of grace, "for in Christ Jesus there is neither male nor female;" though women in regard of their sex be weak, yet they be strong in the Lord, and in the power of his might, able to do all things through the help of Christ: so we read that Esther was renowned for her zeal, Judith for her valour, the Queen of Saba for her wisdom, Rebecca for her discreet carriage, Sarah for her obedience, Rachel for her amiableness, and here this woman is a map of patience and mirror of faith, "O woman, great is thy faith!"

"Great." In comparison, as the disciples' faith is elsewhere called little; the disciples' faith was little, considering their great master; and this woman's faith was great, considering her little means of instruction. A little faith, so little as a grain of mustard, and that implicit, confused, and infolded, is sufficient for some men at some time, to wit, in the beginning of their conversion, and in

the hour of some grievous temptation; but where God doth give greater means, he looks for a greater measure; where he bestoweth a greater portion of grace, there he doth expect a greater proportion of goodness. Little faith in this untaught woman was great; it was well for her that she was a dwarf in belief; but in this great sunshine of the Gospel, it behooveth us to be like Saul, higher than others by the shoulders; it is required of us assuredly, that we go from virtue to virtue, and grow from faith to faith, &c.

"Thy faith." Christ healed the child through the faith and invocation of the mother: thy great faith hath made thy daughter whole. Let no man doubt then but that the prayer and faith of our common mother availeth much in catechizing and baptizing children. If the petition of a private mother was so forcible, then undoubtedly the devotion of the public congregation shall prevail much more: and indeed this woman is a lively picture of the Church, resembling her tender care, beseeching Christ daily to take pity on her poor children, grievously vexed with the devil and his angels.

"Be it unto thee even as thou wilt." In that he saith not, O woman, go thy way, thy daughter is well, or the devil is gone out of thy daughter, as St. Mark reports it, but further, "O woman be it unto thee even as thou wilt;" observe the power of faith and graciousness of Christ; the power of faith, in that all things are possible to him that believeth; and the rich mercy of Christ, who is so good as his word, yea better than his promise: for whereas he said, "ask, and ye shall have," this woman asking in faith had more than she did ask; for whereas her suit was for one thing, namely that her child might be made whole, Christ granted her more, "be it unto thee even as thou wilt." See Gospel, Dom. 19, post. Trinit.

Hitherto concerning the face of this woman. Her love doth appear, in saying, "Pity me," not "mine," regarding her child's misfortune her own misery, have mercy on me in healing my daughter. It is said truly, that necessity makes a man pray for himself, but charity for another; and in charity the rule is good, the nearer the dearer: and therefore seeing our children next unto ourselves, and our wives our other selves, are nearest unto us, it is good reason we should wish them all good, especially that they may be dispossessed of the devil.

So many sins are so many fiends in every man, and some devils cannot be cast out but by fasting and prayer. It is our duty to conjure the spirit of uncleanness, and other foul fiends out of our children in their young years: "If thou have sons, instruct them, and hold their neck from their youth." Albeit, this Canaanite did

suffer patiently whatsoever Christ and his disciples either said or did in reproaching her nation, and repelling her suit, yet she could not endure this one thing, that a devil at her own house should possess her own child; mark the parts and passions of her speech. "O Lord, thou Son of David, have mercy," &c., (able, because 'Lord;' willing, because the 'Son of David,' who was the son of a heathen woman,) "for my daughter is piteously vexed with a devil;" it is not a servant, but a daughter; and not another's child, but my daughter; and she is not only troubled, but vexed; and that not a little, but piteously; not with a common devil, but even with a very devil. See Gospel Dom. 1, post. Epiphan.

THE EPISTLE.

EPHES. v. 1.—"*Be ye followers of God, as dear children,*" *&c.*

The first words of this chapter agree with the last words of the former, as a conclusion to the precedent exhortation, "Be courteous one to another and tender-hearted, forgiving one another, even as God for Christ's sake forgave you: be ye therefore followers of God, in giving, in forgiving; walk in love, even as Christ hath loved us," &c.

In which observe four points especially:
1. Whom we must imitate, "be ye followers of God."
2. Wherefore, because ye are children, and "dear children."
3. Wherein, "in love."
4. How, "even as Christ hath loved us, and given himself for us," &c.

Where note:
- a fact, "Christ hath given himself for us."
- an effect, "An offering and a sacrifice of a sweet savour to God."

God is the first and truest exemplar, and therefore to be followed first of all and most of all: "Ye shall be holy, because I am holy;" "Be you perfect, as your Father in heaven is perfect;" "Be ye merciful, as your Father in heaven is merciful." See Epist. Dom. i. post Epiphan. and Gospel, Dom. iv. post Trinit.

In imitation two things are principally required:

- Action, for it is not enough highly to commend and admire the pattern we propound for imitation, except we follow it indeed.
- Affection, following with a desire to follow, for it is not enough to forgive, because we cannot opportunely revenge; this is not to follow God in love, for he can as he list crush sinners in pieces as a potter's vessel, but we must forgive with a mind to forgive, with a tender heart, "even as God for Christ's sake forgiveth us."

"As dear children." Imitation doth become two sorts of men especially, scholars and children: scholars, John xiii. 13. "Ye call me master and Lord, and herein ye say well: if then I your Lord and master have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do even as I have done to you." Children, Matt. v. 44: "Love your enemies, and bless them that curse you, that ye may be the children of your Father in heaven." If it be comely and commendable for natural children, much more for adoptive by grace, to follow the manners and examples of their most merciful Father, as being not only children, but dear children. "Dear, because of the likeness to the Creator; dearer, because of the features of their regeneration; dearest, because of their beauty in glorification." Gorran.

The word ἀγαπητὸς, signifieth not only dilectum, but diligibilem, one that induceth another to love him: here then is another argument included; the more we follow God, the more God loveth us, even the nearer the dearer: if ye draw near to God, saith St. James, he will draw near to you; be ye therefore followers of God as children, as dear children, especially because most dear when ye most imitate.

"And walk in love." We must imitate Christ, not in miracles but in morals, in his love principally, for that is above all his works; he doth not say, talk of love, but walk in love, the whole course of our living must be loving; all that we do, that we say, must begin, continue, and end in love: when we run courses without it, every step is out of the way to God, for God is love; this our love must not be dissembling, but "true love," saith St. John, dilectio mera, saith Martin Luther, an hearty plain working love.

"Even as Christ." It is well observed, that καθὼς here doth not imply an equality, but a quality; we must love one another as Christ loved us, as for the manner, not for the measure; the love of Christ

passeth all knowledge; "God so loved the world, that he gave his only begotten Son," so much as no tongue can tell, or heart conceive how much, as being infinite for greatness and goodness: on the contrary, man's love is inconstant, weak, mixed with self-love, yet we must imitate God as dear children; a little child, though he cannot tread in the steps of his Father, yet he may walk in the path of his Father, as Virgil wrote of Ascanius following Æneas:

"—— sequiturque patrem non passibus æquis."

In like sort we must follow God, albeit we cannot overtake him in goodness; we must walk in love, even as Christ loved us, howsoever we cannot set so great paces as he, for he made for our sake but one stride from the clouds into the cradle, and but another from the cross to the crown; to come from the bosom of his Father into the womb of his mother, was a wonderful stride; so was his ascending from hell to heaven, a very great stride; we cannot then love others as much as Christ loved us; and yet we must walk in love, run so fast and stride so far as we can; for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

When a man is delivered from some dangerous and desperate sickness, he will ever love the very name of the medicine; by Christ's love men are cured of all their sores, of all their sins, and therefore let us honour this salve, let us apply this unto others, which hath done so much good unto ourselves, albeit we cannot imitate fully, yet let us emulate Christ in his love.

"Loved." Not, but that Christ loveth us now, for he saith, "I have loved thee with an everlasting love;" but our Apostle speaks in this sort, to distinguish his love, wherewith he loveth us now, from that wherewith he loved us, even while we were his enemies, as he disputes in the fifth to the Romans, "For, if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

"Us." That is, all us; "With God there is no respect of persons, he who excepts himself deceives himself." Erasmus. In this one word is enfolded a double reason, exciting us to mutual love. 1. He that enjoineth us to love, loved us all first; "this is my commandment, that ye love one another, as I have loved you." 2. Christ loveth all those whom he willeth us to love; it is meet we should love them heartily, whom God favoureth highly.

"Who gave himself for us." Every word amplifieth his exceeding love, first, "Who," Christ, God and man, Very God of Very God, in

whom are hidden all the treasures of wisdom and knowledge, the Lord of Lords, higher than the highest, he it was that loved us, and so loved us, as that he gave himself for us.

It is said elsewhere, God spared not his own Son, but gave him for us all to death: how then is it true, that Christ gave himself? Our Saviour answered in the fifth of St. John, verse 19: "Whatsoever the Father doth, the same things also doth the Son." God in his eternal love decreed to give his own Son for us, and his Son became obedient unto the death, even the death of the cross. In the beginning of the book it is written of me, that I should do thy will, and lo I come to do thy will; as Paul applieth this unto Christ, Heb. x. 7. The love then of God the Father doth not extenuate, but amplify the riches of Christ's mercy, who gave himself for us.

"Gave." This word doth also magnify Christ's love much, he was not compelled to die, but freely gave himself: "I lay down my life," saith he, "No man taketh it from me, I lay it down of myself." The Father gave the Son, the Son gave himself, Judas betrayed him, and the Jews crucified him; in one and the same tradition (as Augustine notably) God is to be magnified, and man condemned; because God and Christ did that out of love, which Judas and the Jews out of malice. "Christ gave himself:" that assertion is therefore damnable, that he was a coward in fearing the natural death of the body, a distracted wretch, in suffering the spiritual death of the soul, a brand of hell in enduring for a time the infernal death of both body and soul; for he did undergo the first death manfully, and overcome the other triumphantly. I know Christ did naturally fear death, otherwise he should not have been affected as an ordinary man: yet he willingly suffered, otherwise he should not have been so well affected as an ordinary martyr. See Gospel, Dom. 10 post. Trinit.

"Himself." We are not redeemed with silver and gold; all the riches of Crassus, of Solomon, or Midas, all the treasures of the new world, of the whole world, cannot deliver one poor soul, that will cost more, saith David, every soul being more worth than a million of worlds; neither are we saved by the blood of bulls and beasts, all those legal sacrifices were but figures of this fact, dumb shows of this tragedy; not by the merits of any mere man, for a mediator between God and man must participate both natures, our mortality, God's immortality; "lest on the one hand, being like man, he should be far off from God, or on the other, like God and far off from man: he therefore appeared a mortal among mortals, and just before God." Aug.

Neither by the mediation of saints, for they cannot spare their oil for our lamps, it is impossible that they should be the propitiation for our sin; for the propitiation for sin knew no sin; but all the saints of God, (Mary not excepted,) were bred in wickedness and brought forth in iniquity, receiving, not giving palms; and therefore the Papists are blasphemous in their absolutions and prayers, absolving thus, Passio Domini nostri Jesu Christi, merita beatissimæ Virginis, et omnium Sanctorum sint tibi in remissionem peccatorum: "Let the passion of our Lord, the merits of the Blessed Virgin, and all the saints be to thee imputed for remission of sin:" and Bellarmine plainly, the foundation of indulgences is the Church treasure; the Church treasure consists of Christ's passion, and the saints' sufferings; and Rupertus, speaking to the Virgin Mary, saith, Ecce, vivimus tuis meritis; "Lo! we live by thy merits:" and their whole Church doth pray, Maria, mater gratiæ, Sancta virgo Dorothea, tua nos virtute bea, cor in nobis novum crea. Bellar. "Mary, mother of grace, clothe us with thy virtue, create a new heart in us."

Neither did Almighty God send a glorious angel to redeem the world; for behold, he found no steadfastness in his servants, and laid folly upon his angels; heaven is not clear in his sight. Again, blessed angels cannot fitly mediate between the mortal offender and immortal Judge, because they be not touched with the feeling of our infirmities; and therefore, when all other in heaven and earth failed, Christ so loved us, as that he gave himself for us; all himself, his whole person, body and soul, Godhead and manhood; as God he satisfied, as man he suffered, as God and man he saved; although his deity could not die, yet in regard of the personal union of the two natures in Christ, "God is said to have redeemed his Church with his own blood," Acts xx. 28; and 1 Cor. ii. 8, "They crucified the Lord of glory."

So that as the school speaks out of Augustine, totus Christus, albeit not totum Christi, was given for us, all Christ, for God and man is but one Christ.

> "Solus homo non hoc unquam præstare valebat,
> Solus itemque Deus non hoc præstare volebat."—*Palladius.*

If Christ had been man only, not God, he could not have done so much for us; if only God and not man, he would not have done so much for us; all Christ did die, but all of Christ could not die, for his Godhead is impassible; Christ therefore suffered in the flesh, but if he could have suffered in all, his love surely was such, as that

he would, for he saith, Isaiah v. 4, "What could I have done any more to my vineyard, that I have not done unto it?"

Hereby have we perceived love, that he laid down his life for us. "One will scarce die for a righteous man, but yet for a good man, it may be that one dare die; but God setteth out his love toward us, seeing that while we were yet sinners, Christ died for us." What an unspeakable kindness is it for the King of glory to die for a wretch, yea, for a worm, and that not a loving worm, but for his enemy; for all men sufficiently, for every believer efficiently, who doth not only believe that Christ so loved us, as that he gave himself for us in gross, but more particularly with Paul, Gal. ii. 20, "who hath loved me, and given himself for me." Read with great vehemency these words again, and again, "me," and, "for me." Practice with thyself, that thou mayest conceive and print this "me" in thine heart, and apply it to thyself, not doubting but that thou art of the number of those to whom this "me" doth appertain.

When I feel myself a sinner through Adam's transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I hear that he loved me, and gave himself for me, even for me the greatest sinner, and least saint: "You owe your whole life to Jesus Christ, because he gave his life for yours: being crucified, he endured bitter things, lest you should endure eternal bitterness. Here speech fails; even the eye is not able to convey the mystery of his merit. When, therefore, I give him all that I am, all that I can do, is it not like the planet giving to the sun? Behold the wounds of him who hangs on the cross, and let him be painted in thy heart who fainted on the cross for thee." Bernard.

"An offering and a sacrifice." In the law there were two sorts of oblations unto God; one gratulatory for the donation of gifts, another expiatory for the condonation of sins; a peace-offering, and a sin-offering; προσφορὰ signifieth, as interpreters observe, the first kind; θυσία the latter: in Christ then all sacrifices have their end, "giving himself for us an offering and a sacrifice."

Christ in his life was an offering, in his death a sacrifice; the whole course of his life was gratulatory to God in word and deed: in word, "I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes." "I thank thee, Father, because thou hast heard me," John xi. 41: in deed, "I have glorified thee on earth, I have finished the work thou gavest me to do." "Not as I will, but as thou wilt," was often his prayer.

always his practice; for he was obedient to his Father in all things; he was an offering for us all his life, but his death especially was a sacrifice for our sins; he died for our sins, and was wounded for our transgressions, and broken for our iniquities. His own self in his own body bare our wickedness on the cross, that we, being delivered from sin, should live in righteousness: he gave himself for us often an eucharistical, once an expiatory sacrifice, doing for us in the first all that we should do, suffering for us in the second all that we should suffer, not by identity of the penalty, but by the dignity of his person.

"To God." Hereby teaching that all sacrifices are due to God, and therefore not to be conferred upon false gods or true saints; again to signify that God only was to be pleased, his justice only to be satisfied, in that all sins are committed against him. "Against thee only have I sinned," saith David, "and done this evil in thy sight."

"Of a sweet smelling savour." Almighty God hears all things without ears, and seeth all things without eyes, and doth all things without hands; and yet the Scripture for our infirmity doth speak grossly, attributing to him hands, and ears, and eyes, and here smelling, intimating that this sacrifice was acceptable to God, alluding to the sacrifices of the law, the perfume whereof was sweet to the Lord.

In this word observe the fruit and efficacy of Christ's oblation, in which and for which all other sacrifices are well accepted: in Christ alone God is only well pleased; other offerings, considered in themselves, and not respecting this, are noisome to the Lord, Psalm li. 16, Isaiah i. 11, Amos v. 21, Isaiah lxvi. 3.

But such as proceeded out of faith, and had reference to this oblation of Christ, were pleasing to God: Abel by faith offered a greater sacrifice than Cain; and by faith Noah built an altar unto the Lord, and offered burnt offerings upon the altar, and the Lord smelled a sweet savour.

So the sacrifices of the New Testament are well pleasing to God by this oblation only; we are an holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ: and this is the true reason why the Church in our Liturgy concludes all her devotion with this one clause, "Through Jesus Christ our Lord," desiring the father of mercy, that he would hear us for his dear Son's sake; accepting of our sacrifice for his sacrifice.

If any demand from whence this oblation hath such an efficacy: St. Paul here doth insinuate, that it proceeds, 1. From the worthi-

ness of the person offering, being of infinite greatness and goodness; the blood shed for us, was not the blood of bulls and goats, or mere human blood, but, as the Scripture speaks in regard of the personal union, the blood of God, his blood did "cleanse us from all unrighteousness."

2. From the sacrificer's obedience, giving himself freely, being obedient unto death, even the death of the Cross, so that this perfect obedience did merit perfect remission of sin.

3. From his love, for that is the fulfilling of the law: this sacrifice therefore, proceeding out of love to God and man, is a sweet savour.

4. From his immaculate innocency; for the priest in the old time did offer first for his own sins, and then for the sins of the people: but our Saviour Christ knew no sin, being the Paschal Lamb without blemish, and so gave himself not for himself, but for us only, that we might be well accepted of God.

This text then is a lively crucifix, wherein we may behold six points especially:

1. Who is the Bishop of our souls? he that was sacrificed for us, Christ.
2. What he did offer? himself, for no other oblation had been sufficient.
3. To whom? to God, who was offended, and therefore to be appeased.
4. For whom? for us, all sufficiently, the believers efficiently.
5. How? making himself "an offering and a sacrifice," being the complement of all legal oblations.
6. The fruit and force, "a sweet savour to God."

O most merciful Father, behold thy Son, who did endure this for my sake; behold him which hath suffered, and of thy goodness remember him for whom he hath suffered; behold his harmless hands, and forgive the sin which my harmful hands have committed; behold his undefiled feet, which never stood in the ways of sinners, and make my paths perfect in thy tract: behold how his side became bloody, his bowels dry, his sight dim, his countenance pale, his arms stiff, how his legs hung, and the stream of blessed blood watered his pierced feet, accept us and our sacrifice for him and his sacrifice, "who loved us and gave himself for us an offering of a sweet savour to God."

"As for fornication," &c. In these words and the rest unto the end, St. Paul dehorts his Ephesians, and in them all Christians from three faults especially:	Fornication,		
	Covetousness,		
	Lewdness of tongue, consisting in	filthy foolish scurrilous	speech.

He names these rather than other sins, as being so common in the world, that they be reputed commendable. Fornication is held but a trick of youth; avarice, but a point of good husbandry; foolish and filthy jesting, but a jerk of a good wit. Our Apostle therefore showeth these peccadillos in the world's eye to be great sins in God's sight, even so great that his "wrath cometh upon the children of disobedience for such things;" and so far unfitting the saints of God, as they may not be named among them, much less be done by them.

A saint may name them out of detestation to shun them, (otherwise St. Paul's own practice should contradict his own precept,) but a saint may not name them out of delight to nourish them, as the patrons of fornication urge both arguments and authority for the justifying of that sin; their chief reason is, that "common courtezans in hot countries are a necessary evil;" if there were no stewes, all the world would be full of adultery, rape, sodomity: so St. Augustine; "Take away whores, and you will disturb all with lusts."

The land of Israel is thought an hotter climate than that of Italy; yet God said unto the Jews expressly, "There shall be no whore of the daughters of Israel, neither shall there be a whore-keeper of the sons of Israel."

As for that of Augustine, we say that he lived in disorder, when he wrote that tract of order; he was a young gallant, a novice in the faith, and as yet unbaptized, himself keeping a concubine: but Augustine when he was indeed St. Augustine, saith, "The world's city, not the Church of God, hath made this filthiness of harlots to be lawful." And Paul, greater than Augustine, "We may not do evil, that good may come thereof;" we must abandon that remedy, which is worse than the disease. Others answer that the words of Augustine were spoken ad hominem, according to the terms of the schools, as being the world's opinion, not his judgment; and therefore we may censure the Romish proctors of the stews, as Augustine, Petillian: "In their effort to answer, they show that they cannot answer."

Carnal libertines have text, as they think, for this sin: Hos. i. 2, "Go take unto thee a wife of fornications," &c. Answer is made, that it is not a plain history, but a prophetical vision; a figure, not

a fact, as the Chaldee Paraphrast, Jerome, Haimo, Rupert, Zanchius, and others expound it, as if God should speak thus unto the Prophet; "Preach against that idolatrous city, for it hath committed great whoredom, departing from the Lord."

Or Oseas signifieth a Saviour, intimating that Christ took unto himself for his spouse the Church of the Gentiles, a wife of fornications in worshipping idols and devils instead of the living Lord, that he might make it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blame, and so the not believing wife was sanctified by the husband. See Iren. loc. citat. et Augustin. contra Faustum Manichæum, lib. 22, cap. 89, Riber. in Osee, 1 Numb. 59.

If we construe this as done, namely that Oseas had taken an harlot, and begat of her children of fornication, as Basil, Augustine, Cyril, Aquin. 1, 2, æ. quæst. 94, art. 5, et quæst. 100, art. 8, yet because this fact is singular and extraordinary, it is no warrant or example for others to do the like, no more than Abraham's fact in going about to kill Isaac, is a precedent for murder.

Or to press the precise words, it is not said, go take unto thee an harlot for fornication, but "take unto thee a wife of fornication;" and the Prophet is not to be blamed, as Jerome and Rupert note upon the place, "If he converted a whore into an honest wife, but rather to be praised for bringing good out of evil."

The bawds of this sin wrest other places of Scripture for this purpose: to whom I say with Primasius, "no man sinneth in an higher degree, than he that maketh an apology for sin:" "Let none deceive you with vain words, for because of such things cometh the wrath of God upon the children of disobedience; be ye not therefore companions of them," for single fornication is a double, yea triple fault, against God, our neighbour, and ourselves.

Against God; for all of us are his servants, the members of Christ and temples of the Holy Ghost. No man is his own man, but God's, and that, if a Christian, by price and promise: by price, for we are bought and redeemed from the hands of all our enemies, that we might serve God in holiness and righteousness all the days of our life: by promise, for every Christian in baptism makes a solemn vow, "to continue Christ's faithful soldier unto his life's end." The fornicator then, as being God's covenant servant, wrongs him in following his own ways, and doing his own will. Again, we are the members of Christ; "Shall I then take the members of Christ, and make them the members of an harlot, God forbid:" An

argument drawn ab absurdo, for to couple with a strumpet is, as the poet:

"Humano capiti cervicem jungere equinum."

To join a beastly frame unto a human head.

according to that of the Prophet, "every one neighs after his neighbour's wife."

Secondly, the fornicator injureth his neighbour, all men in general by the same; his minion and bastard in more particular by the fact; his minion, if unwilling by corrupting her; if willing, by consenting unto this her sin; his bastard, whose bringing up for the most part is more base than his birth. Lastly, the fornicator hurts himself, by wounding his conscience, and defiling his body, 1 Cor. vi. verse 18, 19, 20.

"Or covetousness." Fornication is a sin that reigns in young men; avarice, that is in old men especially: fornication as we grow in years, is weaker and weaker; avarice, for the most part stronger and stronger: "Omnia vitia cum senectute senescunt, avaritia sola juveneseit." Zanchius. And yet because some young men are covetous, and all that are young may prove old, St. Paul exhorts every one to shun this fault as a sin "not to be named among saints," as idolatry, so gross, so great, so contrary to faith and love, that it pulls upon a man the wrath of God, and debars him utterly from "any inheritance in the kingdom of Christ."

The word πλεονεξία signifieth an immoderate desire to get more: much is nothing, too much is too little for the covetous.

This sin spreads into three branches; { Covetousness in getting. Wretchedness in keeping. Baseness in spending.

The first is the mother sin, begetting and bearing the rest, as our Apostle plainly, "love of money is the root of all evil," of all sin committed either against God or man: it is such an offence to God, that Paul here calls it "worshipping of idols." A covetous wretch is an idolater in respect of his inward and outward adoring of mammon: inward worship consists in our faith, hope, love; see Decalog. com. 1, for as he is our master, to whom we submit our obedience, so that is our God, which we trust most, and love best: as the wanton's best beloved is his saint and goddess; the paunch of Epicurus is his god; and the covetous beast, who would rather be damned than damnified, hath his mammon in the place of God, loving it with all his heart, with all his soul, with all his mind, "making gold his

hope, and saying to the wedge of gold, thou art my confidence," reputing it his Creator, Redeemer, Sanctifier; his God the Father, his God the Son, his God the Holy Ghost.

His Creator, for when he gets abundance of wealth, he thinks himself made; but when by some accident he loseth any goods, he complaineth instantly, that he is undone; the Father Almighty maker of heaven and earth is not his Creator, he sings that old song, sol, re, me, fa, solares me facit; only gold doth either mar or make, do or undo him, if his purse be light, his heart is heavy.

God the Son is not his Redeemer, it is his money that delivers him from all evil. Hath he escaped any danger? he thinks not of God, but thanks his gold: Is he like to fall into mischief? he puts his certain trust in uncertain riches; "Soul, thou hast much goods laid up for many years, eat, drink, take thy pastime." When all is done, he saith his best proctor and protector is his purse, so that the fool saith in his heart, "thou art my God, and I will thank thee; thou art my God, and I will praise thee."

God the Holy Ghost is none of his Sanctifier, he is best that hath most, he is good enough that hath goods enough, he is learned enough, noble enough, wise enough, and what not, saith the Poet? Adulterate gold can gild a rotten post, and prefer Balaam as well as Peter, and Simon Magus as well as Solomon Magnus, he wants not grace that hath gifts; as Laban therefore when he lost his idols, said he lost his gods, so the covetous in losing his silver pictures, imagineth in his heart, that he hath lost even his God, who first created him something out of nothing, and ever since preserved, redeemed, justified, and glorified him.

As for outward worship, St. Jerome notes upon my text, that the covetous man adores graven images in his coin. God made man little lower than angels, Psalms viii. 5, but the covetous makes himself much lower than his angels. As the Papists hold images to be the layman's gospel, so sculptura may be called his scriptura: for as gilded pictures in the Church, so glittering pieces in the chest, excite men to commit idolatry. Nay the covetous is more gross than heathenish or popish idolaters, for they worship aurum in imagine; but he doth worship aurum in ærugine: so St. James expressly, "Your gold and silver is cankered, and the rust of them shall be a witness against you:" thus, as Christ in the Gospel, "no man can serve God and riches;" he that is a penny-father cannot be God's child, he that is the world's friend, is Christ's foe, "the covetous person is an idolater."

As avarice is hateful to God, so most hurtful to man, a covetous

muck-worm doth no good to any, much hurt to himself: as for others, either they be superiors, or equals, or inferiors, all which the covetous offendeth in sins of omission and commission; it is love of money that makes a man unwilling to "give Cæsar the things appertaining to Cæsar, honour to whom honour, custom to whom custom, tribute to whom tribute belongs." It is love of money that occasioneth rebellious thoughts and treasonable practices; it is love of money that causeth a child to wish his father dead, and in fine to take away his life, who first brought him to life: nay, whereas man and wife are but one mind in two bodies; as the Scripture, but one mind in one body, being indeed both one flesh, love of money makes them often two, sometimes none.

Concerning equals, it is especially love of money that hindereth all good neighbourhood and hospitality, breeding, instead thereof, endless contentions and fruitless quarrels: as the darkness of Egypt was so thick, that one could not see another, so this unhappy sin doth darken our understanding, the soul's eye, that it cannot or will not discern a brother from a stranger, a stranger from an enemy; all is fish that comes to net, all is good that brings in goods. "Unde habeat quærit nemo, sed oportet habere," it is no matter how he get, so he get; all terms of acquaintance, civility, kindred, honesty, religion are forgot, where dame lucre doth command, and avarice sit as judge.

Touching inferiors, the covetous get much, and have much, and keep much, but they spend little, and give nothing; it is written of Antonie, Prince of Salern, having been asked, what would be left to one who had given away, largely, to others? Antonius replied, "whatever he had given, for he did not esteem other things as his own." And our Chronicles, Huntingdon, according to the saying, 'that we gave, that we have,' report that Alexander, Bishop of Lincoln, "He esteems himself as possessing those things only, which he has given away." But avaricious men, on the contrary, think they lose whatsoever they give, a hold-fast is like his chest, evermore close shut, except it be to receive: like the Christmas earthen boxes of apprentices, apt to take in money, but they restore none till they be broken; so the covetous, as hogs and meddlers, never do good unto any, till they be dead and rotten: but when they shall be broken as a Potter's pot, Isaiah xxx. 14, then happily the worms shall have their carcase, and unthrifty heirs their cap-case.

These be faults of omission in the covetous man, but his sins of commission are greater: he is like St. Peter's fish, albeit his mouth be full of gold, yet is he nibbling on every bait; if Naboth have a

little vineyard, Ahab must have it, or else he will die for very grief; whereupon Ambrose notably, "The fishes, the birds, the sheep all congregate. . . . Thou alone, O man, art exclusive; thou dost fence in the wild beasts, and care for the mangers of thy cattle, but thou castest out thy fellow man:" according to that of the Prophet, "he doth join field to field, till there be no place for other in the land."

The Rabbins have this apothegme, "He who says, 'all things are common,' is an idiot; he who says, 'every man has a right to his own,' is correct; he who says, 'whatever I have is at your service,' and 'I covet not what you have,' is pious; but he who says, 'I want thine,' and 'I will hold fast what I have,' is impious." Paulus Fagius.

Yea, but the miserable beast is wise for himself. No, surely. Fulgentius observes that King Midas, who desired Apollo that everything which he touched instantly might be turned into gold, is so called in Greek, Mida, quasi μηδὲν εἰδων as avidus, in Latin à non videndo, because covetousness hath so blinded him that he cannot understand and see what is for his own good. If the Philistines had not bored out Sampson's eyes, he would never have been their miller. The world is a mill turned about with the wheels of time; the covetous man is Sampson, toiling for earthly corn, not seeking, because not seeing the things above; nay, this unhappy wretch is like the mill-wheel, that turns about all day, and at night remaineth in the same place, rising up early in the morning, and going to bed late at night, eating the bread of carefulness, (as the Psalmist speaks,) and yet, when all is done, he remains as a man undone, wanting to himself in all things appertaining to life natural, civil, spiritual, eternal.

The natural is maintained by diet and apparel, sleep, recreation and mirth, in all which the covetous man is no man, always in debt to back and belly. As for sleep, he will not spare so much idle time as to take rest in the day, neither can he sleep in the night; he calls to servant and wife whether the doors be shut, the buttery and pantry well locked; and when answer is returned that all is well, he will believe none, except he rise out of his naked bed, and see it himself; when he layeth down the second time to sleep, he suddenly doth mistrust his own memory, and though his gold was the last thing he thought on, and the first thing he worshipped at his going to bed, yet he doth begin now to doubt whether his closet be sure, or whether anything lieth in the window that may be stolen. I remember Manlius reports, how a miser in a dear year

would needs rise at midnight to see his corn, and so stumbling in the straw with his candle, did set both corn and barn on fire.

His recreation is nothing else but vexation of spirit, pierced through with many sorrows, eating in darkness with much grief, Eccles. v. 16.

For the civil life, which is honest reputation in the world, no man almost doth speak well of him when he is alive, few men hope well of him when he is dead; all the school condemns oppressors, all honourable states exclude them, the Church excommunicates them, the people curse them, all hate them.

The spiritual life consists in faith and repentance: now the covetous being, drowned in riches, makes shipwreck of faith and a good conscience: for faith is by hearing, and hearing by the Word; but the deceitfulness of riches, as our Saviour shows, Matt. xiii., chokes the Word, and hinders the passage thereof.

And as for repentance, the covetous is scarce brought to confess his fault, seldom to be sorry, never to restore; so that having neither true faith in God, nor due love toward man, he cannot be but spiritually dead, and so by consequence can have no portion "in the kingdom of Christ and of God," as Paul here: for it is easier for a camel to go through the eye of a needle, than for a rich man, putting his trust in riches, to enter into heaven.

I have rubbed enough this sore, let us now come to the salve set down by St. Paul, 1 Tim. vi. 11, "But thou, O man of God, fly these things, and follow after righteousness, godliness, faith, love, patience, meekness:" wherein he describeth a strict diet to the covetous, intimating first from what he must abstain, fly these things,

and that for two causes, because { A man. / A man of God. }

Secondly, whereon he must feed, and what exercise he must use, "follow righteousness, holiness," &c., for contraries are cured by contraries.

Avarice then arising from { Irreligion and infidelity toward God: / Uncharitableness, injustice, pride toward men: / Impatience toward ourselves: }

is cured assuredly by "following righteousness, godliness, faith, love, patience, meekness." The first antidote against covetousness is to flee from it, as from a serpent, and that in body and mind; in body, not to meddle with such occupations and occasions as increase this sin; not to join with oppressors in unlawful gain. Be not ye companions of them, let not avarice be once named among you;

for evil words corrupt good manners: a saying so true that it is received into the sacred Canon, and made the lesson of an Apostle, being before the line of a poet. It is now God's word, that was Menander's verse.

We must flee these things in our mind also, for out of the heart come evil thoughts, adulteries, thefts, &c. If avarice be nothing else but an immoderate desire to get and gain more, then to flee these things in our thoughts is to cut the very throat thereof. It is a good observation of Gregory, that covetousness is a spiritual sin, whereas uncleanness and gluttony be carnal. Fornication is accomplished in chambering and wantonness; gluttony, in eating and drinking: all carnal sins are finished in carnal sense; but avarice, being a spiritual wickedness, always resides in the soul, beginning, continuing, and ending in it only: for if the covetous had all the world, he would wish, with Alexander the Great, for more worlds. It is a fault bounded in his mind, not in his mines or means, and therefore the more dangerous and hard to cure, because such a sin as can hardly be seen.

Flee therefore these things as secret enemies in thine own bosom, because thou art a man, and because a man of God; a man, ergo, not a muckworm, but an heavenly plant; for whereas all beasts are made looking down, grovelling toward the earth, a man hath an erect countenance, looking up unto heaven: ἀνθρωπος (as etymologists observe) παρὰ τὸ ἄνω ὀθρεῖν, as Plato divinely, quasi ὁ ἀναθρῶν ὀπωπάς. According to that of the poet,

> "Pronaque cum spectant animalia cætera terram,
> Os homini sublime dedit, cœlumque tueri
> Jussit, et erectos ad sydera tollere vultus."—*Ovid.*
>
> Inferior creatures, prone, behold the earth;
> To man is given, as of heavenly birth,
> A face upturned to heaven, an eye
> To gaze upon the stars, and rest on high."

Remember then, O man, that thou art a man, play not the beast, look not downward, lick not the dust: for albeit man be made both in the earth and of the earth, yet made toward heaven and for heaven; for that is his end, to get a kingdom without end.

As our outward frame, so much more our inward form should make us abhor covetousness; for the soul is a spark of divinity breathed into man by God, not of the substance of God, yet according to his image; for our memory resembles God the Father, our understanding God the Son, our will God the Holy Ghost: and therefore nothing can fit worse this epitome of divinity than im-

moderately to cark and care for earthly trash. If our soul be God's image, then, as in the printed wax, nothing can fill the void room but the seal that made it; so nothing can satisfy the three capacities of our mind, but only the blessed Trinity.

Again, thou art a man of God, one that hath renounced in holy baptism, "the vain pomp and glory of the world," a saint in the world, not of the world: ergo, thy conversation is in heaven, and thou must seek the things above: see Epistle for Easter-day. St. Paul includes all the reasons, and concludes all his exhortations in this Epistle with one line, "Ye were sometime darkness, but now are ye light in the Lord, walk then as children of light." Concerning lewdness of tongue, see Decalog. Com. 9.

THE GOSPEL.

LUKE xi. 14.—"*Jesus was casting out a devil that was dumb,*" *&c.*

St. Luke presents upon the theatre of the Gospel, { Actors. / Spectators.

The principal actors are Christ and Satan; the spectators, as they be divers, so likewise different; some behold the wonder, and except against it; others behold the wonder and accept of it. There be two sorts of the discourteous: the first openly blaspheme Christ, affirming that he "casteth out devils through Beelzebub the chief of the devils," verse 15. The second secretly deride Christ, "asking a sign from heaven," verse 16. All the courteous admire the miracle, "the dumb spake, and the people wondered:" one, to wit, a devout woman of the company, brake forth into a further acclamation, and said, "Happy is the womb that bare thee, and the paps which gave thee suck."

The first that appears upon the stage is the devil: now that you may the better understand what part he playeth,

I will show you (God willing) { 1. Who he is. / 2. What he doth. / 3. Why he doth it.

The devil by creation was an angel of light, but through his own fault and fall became a fiend of darkness. All that God made was

good, yea very good, and therefore the devil, as he is a creature, is good, saith Augustine; but that he is a miscreant, evil or devil, is altogether from himself; so Christ, John viii. 44, "The devil when he speaketh a lie, speaketh of his own, for he is a liar, and the father thereof." In a word, a devil not by God's generation, but through his own degeneration, he kept not his first estate, but lost his habitation, he fell from heaven into the bottomless pit of hell, and therefore he and all his angels are reserved in everlasting chains under darkness, as St. Jude teacheth in his Epistle.

This doctrine doth overthrow two wicked assertions, as first that of the Sadducees, holding that devils are only qualities of the mind, affirming that good angels are nothing else but good motions, and bad angels nothing else but bad motions; whereas the Scripture showeth us plainly, that they be spirits essentially subsisting. Hell-fire is no fable, devils are not nominal only, but real; not qualities, but spiritual substances; here tempters, hereafter tormentors.

Again, that error of Manicheus is abundantly confuted by this doctrine, who taught that the devil at the first was so bad by creation as he is now; whereas, it is evident that he was formed good by God, deformed evil by himself.

If any desire to know more concerning the devil, he may learn it easily by the titles attributed unto him: as in this Gospel, in regard of his excellent knowledge, Dæmon; in regard of his enmity, Satan; in regard of his command, Beelzebub; in regard of his power, a strong man; in regard of his pollution, an unclean spirit; but devil is his most usual name, being a continual accuser of his brethren, Apocal. xii. 10.

But we may best understand who the devil is, by his acting; what then is that which the devil doth on the stage? St. Luke reports here, that he made a man dumb: Satan is not a dumb spirit, but a roaring lion, and therefore called in this text dumb; not formaliter, (as the school doth speak) but causaliter and effectivè, making others dumb: the word doth signify deaf, as well as dumb; for whosoever is born deaf, is dumb also. St. Matthew relating this history, said further, that this man was made blind; "Then was brought to him one possessed with a devil, both blind and dumb."

A cunning thief that robs an house, comes in a blustering night lest any should hear him, and puts out all the light, lest any should see him, and then stops the mouth of the good man, lest he call for help, and so some take him. The devil acts the part of a murder-

ing thief, he comes to steal from us our soul, the most precious thing in all our house; wherefore he laboureth to shut our eyes lest we should see that which is for our good, and stop our ears, lest we should hear that which is for our good, and close our mouth, lest we should call for that which is for our good.

The Gospel is the power of God unto salvation, for faith cometh by hearing, and then there can be no condemnation unto the believer: and this assuredly is the true reason why the devil useth all means in our time, to keep both busy Papists, and lazy Protestants, from coming to Church; he knows well enough, that Atheists and Papists too may be caught with the nets and hooks of St. Peter, if they come within his reach, and therefore he doth actually possess them with a deaf spirit.

But when he cannot stop our ears, he labours exceedingly to shut our eyes; "he doth blind (saith Paul) the minds of unbelievers, that the light of the glorious gospel of Christ, which is the image of God, should not shine unto them." He that hath ears to hear, and eyes to see, can soon descry the thief that comes to rob him: if the devil can neither blear the eye of reason, nor put out the eye of faith, he will soon be discovered for a devil. It is written of Antiochus, that entering into the sanctuary, he took away the golden altar and the candlestick for the light: in like sort, so soon as Satan had entered into any man's soul, which is God's holy temple, he doth endeavour instantly to put out the light, to darken his rectified understanding, that he may not be able to discern good from evil; as Nebuchadnezzar, when he conquered Zedekiah, put out his eyes, and bound him in chains, and carried him to Babel; so the devil overcoming a sinner, usually puts out his eyes, that he may the more secretly be carried into Babylon, his soul's confusion.

When he can neither stop our ears, nor shut our eyes, his next assault is, to close up our mouth, lest we should confess Christ: for albeit we hear and believe, yet without confession he thinks to bring us to confusion, as St. Paul expressly, "With the heart man believeth unto righteousness, and with the mouth man confesseth to salvation." And herein the devil especially resembles a crafty thief, who fearing to be discovered, either cuts out the tongue of the true man, or else puts a gag into his mouth, and then drawing him into some by-way, leaveth him hapless and hopeless. So long as the true man is speechless, the thief is careless; as a cunning jailer, although he suffer his prisoner sometimes to be loosed from his manacles and fetters, in such sort that he may work with his hands, and walk with his feet, yet he will be sure to keep the prison

door fast; even so the devil is content, that our hands give alms, and that our feet sometime carry us unto Church, as long as the bars of our mouth and doors of our lips are shut. Our Evangelist omitting therefore, that this poor wretch was blind, mentioneth only that he was possessed with a dumb devil.

Happily some will object, Beelzebub is a roaring lion, and his ministers are talkative: the contentious schismatic is a gaping devil, like Demetrius, he thinks to carry it away with crying, "Great is Diana:" the parasite, who spends his tongue to maintain his teeth, is a pratling devil; the malicious slanderer is a brawling devil, he makes a great noise, but all is like the dogs barking at the moon; his virtuous enemy shines in honour, while he pines in envy. In town, school, court, country, there be many, too many talking devils, every one whereof our Saviour Christ may conjure with, "Hold thy peace and come out." Who then is he that hath a dumb devil? Answer is made by the prophet Jeremiah, chap. iv. verse 22. "They are wise to do evil, but to do well they have no knowledge; they have tongue enough to speak ill, but mute when they should speak well."

He therefore that dares not confess Christ for fear of persecution, is possessed of a dumb spirit. The mystery of the fiery tongues doth betoken the preaching of the Gospel, and our profession of the Christian faith: he therefore that is dumb in the cause of religion, hath not his tongue loosed by God, but tied by the devil.

2. That man is possessed of a dumb spirit, who suffers in his company profane swaggerers to blaspheme the most holy name of God, without any controlment. A blasphemous wretch is worse than anything; for every creature doth praise God in his kind, yea the very dragons and loathsome toads after their fashion; but he, like a mad dog, flyeth in his master's face, who keeps him. If we cannot endure with patience, that any should injure our father, or friend, or acquaintance, what numbness of spirit, what dumbness is it to suffer our best friend, even our Father in heaven, to be rent in pieces with oaths, and stabbed through with outrageous blasphemies?

3. That man hath a dumb devil, who will not make confession of his own sins, as David teacheth out of his own experience: "While I held my tongue, my bones consumed away through my daily complaining." How can a man hold his tongue, and yet mourn all day? Gregory the Great answereth aptly, that he who committeth daily new sins, and yet never acknowledgeth and confesseth unto God his old, doth roar much, and yet hold his tongue.

In the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance and confession: and surely the Church in the choice of this Gospel, had an eye to this point, insinuating that Lent is a very fit time for the casting out of this dumb devil: it is written of the fish Scolopendra, that having sucked in the fisher's hook, that sour-sweet morsel,

> "She hath a rare trick to rid her from it,
> For instantly she all her guts doth vomit."

Men are caught with Satan's allurements, as fishes are taken with a bait; we must therefore pour out our souls unto God, cast up, and cast out in humble confession all the baits of Satan within us; and then assuredly "the dumb shall speak, and the people shall wonder."

4. Clergymen, either idol or idle, may be said to be possessed of a dumb spirit; some learned men complain much, I think too much, of their unlearned brethren; but it is not enough for a man to be sufficient, except efficient; active some way for the good of the Church, either in writing, or preaching, or conferring, or governing. A good pastor is a voice, Christ's own mouth, and therefore little difference between the dumb dog and the dumb devil, between him that cannot, and him that will not, employ his talent. In a word, he that doth not speak to glorify God and edify his brother, hath a dumb devil: and here Gospel and Epistle parallel; for it is said in the Epistle, that all foolish, all scurrilous, all filthy talking is uncomely, not fitting the saints of God, but the sons of Belial.

And thus I have shown who the devil is, and what he doth on the stage: the next point to be further examined, is, why Satan doth all this? It is out of malice to God, and envy to man; he knows himself already damned, and therefore thinks himself most happy when he makes others like himself most unhappy, "going about like a roaring lion seeking whom he may devour." Like as a forlorn desperate rebel out of all hope of pardon, standeth upon his own guard, and raiseth a faction and part against his sovereign; so the devil past all grace laboureth to set up a kingdom of his own, the kingdom of darkness against the kingdom of light; the kingdom of Antichrist against the kingdom of Christ: and for this war his might is great, his malice greater.

But thanks be given unto God, who hath given us victory through Jesus Christ our Lord; our captain Christ hath cast out this prince of darkness, out of his holds and dominions; as he did conquer the

world on earth, and death in the grave; so Satan in the courts of hell his own kingdom, leading, saith the Scripture, captivity captive, triumphing over him, who did tyrannize over us, as it followeth in the text, "Casting out the devil."

The second actor then appearing upon this theatre, is Christ; I need not tell you who he is, or what he doth, or why he doth it: he is God and man, God of the substance of his Father, begotten before the worlds, and man of the substance of his mother, born in the world for us men and our salvation, he came down from heaven, and was incarnate by the Holy Ghost; as Satan therefore playeth the part of a murderer and a destroyer; so Christ doth act a Redeemer and Saviour: as the devil sets variance between God and man, between man and man, between man and himself; so Christ contrariwise makes our peace with God, exhorts us to peace with men, and grants us peace in ourselves, as the text tells it in brief, he doth "cast out the devil," I say cast the devil out of the poor sinner, whom he did possess, and that for four reasons especially justifiable by law.

1. Because the devil doth not pay the rent of God's house.
2. Because he doth suffer God's tenement to decay.
3. Because he doth employ it to base uses.
4. Because God himself hath a purpose to dwell in it.

Almighty God, infinitely rich in mercy, lends every man, and as it were lets to farm divers possessions, as the graces of the spirit, the virtues of the mind, the gifts of the body, the goods of the world; and for all these requires no rent but thanksgiving, that our soul may magnify the Lord, and our mouth show forth his praise; but so long as the devil is in any tenement, God cannot have this little rent, this small farm: for he possesseth a sinner's heart with such a numbness, and his tongue with such a dumbness, that he can neither think things good nor speak things gracious.

Secondly, the devil ruinates every tenement wherein he dwells: as for the outhouses of our bodies, he doth endeavour sometimes to burn them with lust, and sometimes to drown them with drunkenness, always to mischieve them with some peril or other: as for the spiritual and inward building, the foundation of God's tenement in our soul is faith, the walls hope, the roof charity. Now the devil having neither faith, hope, nor love, seeks evermore to raise our foundation, to dig through our walls, and uncover our roof, that having neither faith in God, nor love towards men, our poor soul may be exposed to all his tempests and temptations, and therefore Christ hath a just cause to cast him out of his farm for dilapidations.

Thirdly, that tenant deserves worthily to be thrust out of house and home, sedibus, ædibus, that employeth all the best rooms unto the basest offices, as to make them either stables for his horses, or stalls for his oxen, or styes for his hogs: but the devil is such a tenant, he makes our body, which is the temple of God, a den of thieves, a den of oppression and covetousness, a den of lust and filthiness; as it is said of Babylon, "An habitation of devils, an hold of all foul spirits, a cage of hateful and unclean birds."

Fourthly, the Lord hath a purpose to dwell in our mansion himself, and therefore the devil must be packing: "Behold," saith Christ, "I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." There he doth promise to be our guest; but he saith, in another place, that he will dwell with us; "If any man love me, he will keep my word, and my Father will love him, and we will come unto him and will dwell with him." Now that Christ may come into us, when he comes unto us he doth open our ears, the doors of our house, that we may hear his word; open our eyes and enlarge our heart, that we may believe his word; untie our tongue, that we may confess his faith, and call upon his holy name. So did he to this poor wretch, and so doth he still unto his children; if any man's heart melt, when "our well-beloved puts in his hand by the hole of the door," let him acknowledge thankfully, that it is the work of God. See the exposition of "O Lord, open our lips."

"The people wondered." The words and wonders of Christ are entertained of divers men diversely; the people both admit and admire Christ, but the Pharisees and the wicked generation mutter and murmur. Now this may teach all teachers not to fear the reproach of men, as knowing that God hath made us a "gazing stock to the world, to men and angels." Athanasius was nick-named Satanasius, Cyprian called Caprian, Paul accounted mad, Christ himself reputed a conjuror, "casting out devils through Beelzebub the chief of the devils."

To be careless what is spoken of us, although never so falsely and slanderously spoken, (especially when it is such, as that the majesty of God and cause of the Gospel may thereby be damaged,) is the part of reckless and dissolute persons. And therefore Christ accused of blasphemy, did ever apologize for himself when it made for the glory of God, and good of his hearers, as John viii. 49, and John xviii. 23, and here confuting his adversaries with five reasons.

The first argument is taken from a proverbial saying, verses 17,

18. "A kingdom divided against itself cannot stand:" ergo, no man can cast out one devil by another.

The second is à pari, verse 19. "If I through Beelzebub cast out devils, by whose help do your children cast them out?" You say that your sons cast out devils by the power of God; ergo, you do wickedly to say I do this in the name of Beelzebub.

The third is à mediis, verse 20. "I cast out devils by the finger of God;" ergo, not by Beelzebub.

The fourth is ad impossibili, verses 21, 22. "A strong man is not cast out of his possession but by a stronger;" the devil is overcome by me, for I cast him out and spoil him, ergo, I am stronger than he.

The last argument à contrariis, verse 23. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." I gather the Church, but Satan doth scatter; ergo, there can be no good agreement between the devil and me: that the devil doth scatter the Church, he proves at large by a goodly similitude, verses 24, 25, 26.

The true miracles of Christ and his Church, are known from the false miracles of heathen sorcerers and idolatrous exorcists, especially two ways, impossibilitate et finibus, by their ends and impossibility. The miracles of Christ were wrought to strengthen our faith and confirm the true worship of God; but all the miracles of antichrist are to deceive the children of God, and to set up idolatry.

Again, the miracles of Christ are impossible; "Since the world began, was it not heard, that any man opened the eyes of one that was born blind;" antichrist cannot cast out a devil against his will, as our Saviour in my text.

A conjurer expels Satan by consent, not by constraint; "The owner of a horse gives it up to the soldier with different feelings than those with which he yields it to the buyer, or his friend." Aug. And therefore when evil spirits are cast out by wicked men, it is by compact, and the devil will be sure to gain by the bargain. But Christ here, stronger than Satan, "overcometh him, and taketh from him all his harness, (wherein he trusted,) and divideth his goods."

"Yea, happy are they." Christ doth not deny, much less despise that which the woman had said before, but insinuates that the blessed Virgin was more blessed in being his child than in being his mother. See before Magnificat, and after the Gospel for Annunciation.

THE EPISTLE.

GAL. iv. 21.—"*Tell me (ye that desire to be under the law,) do you not hear of the law,*" *&c.*

As painting is an ornament to set forth and garnish an house which is already built; so is an allegory the light of a matter already proved, and otherwise sufficiently confirmed. Some fathers, and most friars expounding the Scriptures, are too much in their allegories, as being more cunning to beautify than to build, and so their postils are like the courtier's lodging, a rotten cottage well hanged; or, as a merry fellow said of the lawyer's library, "multum hic video juris, at nihil carnis." I see much law here, but little sense.

On the contrary, St. Paul useth in this Epistle first arguments and then ornaments. He doth fortify the main proposition of all his discourse, (namely, "That a man is not justified by the works of the law, but by faith in Jesus Christ,") first, by reasons of experience: secondly, from Abraham's example: thirdly, by manifold testimonies of holy writ: fourthly, by similitudes and apt comparisons of a man's will, of the prison, of the schoolmaster, of an heir; now last of all as a beauty to the rest, he addeth an allegory, "Tell me ye that desire to be under the law," &c.

The whole text may be divided into three principal parts: a
- Preface, verse 21.
- Allegory, containing a
  - Story, verses 22, 23.
  - Mystery, verses 24, 25.
- Conclusion, verse 31.

"Tell me." "Teach me," saith Job, "and I will hold my tongue," so Paul here, "tell me ye that desire" to live under the burden of the law, do ye read Moses or not? if you never read the law, you are not wise to desire you know not what; if you ever read or heard the law, then understand that "Abraham had two sons," &c.

As Bernard, have you appealed to the Gospel? unto the Gospel shall you go: so Paul, are ye desirous to be tried by the law? then let the law pass upon you. "For it is written," &c., that is a true proof and without contradiction, which hath tokens for the testifying of it even from the very adversaries themselves. And therefore the fathers in old time did well in wresting the weapons of heathen poets and philosophers out of their own hands; and the Protestants in our age deserve better, who beat the Papists on their own dunghill, in their own schools: for as Paul, "tell me that ye desire to

be under the law;" so tell me ye that depend upon the Pope's infallible judgment, as though he carried the Holy Ghost in his bosom, did you never hear from a learned Papist of eminent note, that some Popes have been so little furnished with good letters as that they did not understand so much as their grammar? and that Pope Paul the Second, so much hated learning, that he pronounced them heretics, which once should mention either in earnest or jest the word Academia. Tell me ye that have so reverend a conceit for the Romish clergy, did you never hear what their Abbot Bernard hath written? "all are confederated adversaries." Ye that desire whorish Babylon for your holy mother, have ye not read what a Popish poet hath recorded of Rome?

> ———"venalia nobis
> Templa; Sacerdotes, altaria, sacra, coronæ,
> Ignis, thura, preces, cœlum est venale, Deusque."—*Mantuan.*
>
> 'Twas venal Rome,
> Her temples, priests; her altars, shrine and dome;
> Her crowns, fire, incense, prayers; her very heaven,
> Ay! God himself, held up for sale, for money given."

Did you never hear what your St. Thomas Becket? "Rome our mother is become an harlot, and exposeth herself to sale for meed and money."

"The law." Genesis, out of which he took this history, teacheth especially faith, and showeth how the Patriarchs in respect of their belief pleased God, yet after the manner of the Jews he called it the law, for that the law of circumcision is contained therein; and sometimes the law comprehends not only the books of Moses, but also the Psalms of David, and all the books of the Old Testament, as John xv. 25, "but it is that the word might be fulfilled which is written in their law; they hated me without cause." Law then in the first place must be construed of the law moral and ceremonial; in the second, it is taken for the books of Moses, especially for that of Genesis.

"For it is written, that Abraham had two sons," Gen. 16, 17, 18, 21 chapters, one by a bond-maid, Ishmael by Hagar; and the other by a free-woman, Isaac by Sara: now he that was born of the bond-woman was born after the flesh; after an ordinary fashion as other children are; but Isaac, born of Sara the free woman, was born by promise; "Sara, thy wife," saith the angel to Abraham, "shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." And this in brief is the plain

story, the which, as our Apostle speaks, is an allegory, for by these things is meant another thing.

Abraham is a figure of God, which had two sons, that is, two sorts of people, Jews and Christians: Ishmael represents the Jews, Isaac the Christians; and these two be born unto God by Hagar and Sara, that is, in a similitude, the two Testaments, the old and new, the law and the Gospel. Hagar is Sinai, which was without the limits of the land of promise in Arabia, upon which the covenant of the law was given with lightnings and thunders, horror and trembling, and so all the children of that Testament are begotten to bondage and fear: but Sara is Jerusalem, not that old Jerusalem in bondage with her children, but the new Jerusalem, our mother the Church, here called Jerusalem above, from whence cometh the Gospel, begetting the free children of liberty, who receive the spirit of adoption whereby they cry Abba Father.

"Mount Sinai is Agar in Arabia." Some think this mount had two names, Agar and Sinai. Some, that Sinai is called of Arabians Agar, and it signifieth in their language as much as handmaid; and haply the likeness of the name gave Paul occasion to find out this excellent allegory. Some that Agar is called Sinai, for that Agar is a figure of Sinai, as Christ is called the Passover.

As then Hagar the bondmaid brought Abraham a son, yet not an heir, but a servant; so mystical Hagar the law, did bear to God the great Abraham a people, but without the promise, not an heir, but a servile seed. As Ishmael was the true son of Abraham; so the Jews had the true God to be their father, who gave them his oracles, and religion, and temple: Psalms cxlvii. 19. "He showeth his word unto Jacob, his statutes and ordinances unto Israel." This only was the difference, that Isaac was born by promise, but Ishmael without the blessing of the word: Hagar therefore gendereth unto bondage,

quantum ad { affectum. / effectum. }

The law doth gender an affection of fear, but the Gospel of love, so St. Augustine, "The differences between the two Testaments are clearly and briefly expressed by the words 'fear' and 'love:'" according to that of Paul; "Ye that are led by the Spirit of God, and believe the Gospel, have not received the spirit of bondage to fear again: but ye have received the spirit of adoption, whereby ye cry to God, as to a most merciful Father," Rom. viii. 14, 15.

Again, the bondwoman gendereth unto bondage, quantum ad

effectum, in respect of the success and event; for the law begetteth unto God servants only, not sons; or if sons, not heirs of his kingdom; in this respect it is called the "the ministry of death." On the contrary, the Gospel is the power of God unto salvation, and begets inheritors of God's eternal kingdom; the servant abideth not in the house forever, but the son doth abide forever.

As Hagar figures the law, so doth Ishmael all justiciaries that look to be saved by the law; so that the Turks and Jews are Ishmaelites, ignorant Protestants and school Papists half Ishmaelites, ascribing too much unto their own works, and too little to Christ and his merits.

"Bordered upon the city now called Jerusalem." Here the novelist excepts against our translation, in that the word [bordereth] expresseth neither the situations of the place, nor meaning of our Apostle.

First, for the fault in cosmography, Martin Luther avoweth, in his commentaries upon this place, that there be continual mountains reaching from Arabia Petrea to Cades Bernea in Jewry: so that Mount Agar in that respect may be said to border upon Jerusalem. And as for the true construction in divinity, we take not the word topically but typically. Mount Agar bordereth upon Jerusalem in similitude, not in situation, as the Church Bible consenting with the translators of Geneva, "Sinai is a mountain in Arabia, which answereth unto Jerusalem:" and so there is a great neighbourhood in allusion and correspondence. For as Agar gendered not the seed of promise, so the law seated in the terrestrial Jerusalem, is not able to beget heirs unto God, for "Jerusalem is in bondage with her children," under the Roman servitude literally; but according to Paul's meaning allegorically, she cannot attain to the liberty of the spirit, but abideth under the wrath of God, horror of conscience, guilt of death and hell.

I could tell the curious critic, who seeth a mote in the Church's eye, but overseeth a beam in his own, that Jerome and Ambrose read conjunctus, Erasmus of Rotterdam, confinis; Erasmus Sarcerius in his postil, contiguous; all which are the same with our English "bordereth;" and if I should say, the Puritan of England is next door to the Brownist of Amsterdam, the most simple separatist in all Sandwich I am sure would understand me; so little difference is there between the new Church and no Church.

"But Jerusalem which is above is free, which is the mother of us all." Interpreters observe, that these words are a lively description of the Church; "from above," denotes its superiority; "Jerusalem,"

its abundant peace; "free," its liberty; "mother," its charity, or (as Aquinas,) its fruitfulness. I showed in my exposition of the creed, that the Church of God hath three properties, and three prerogatives; the properties are, holy catholic, knit in a communion; her prerogatives are, "forgiveness of sin, resurrection of the body, life everlasting." The word above doth intimate that she is holy; Jerusalem and mother, that she is knit in a communion. In that she is the mother of all, it showeth her to be catholic; in that a free woman, and her children heirs, implies "forgiveness of sins, resurrection of the body, life everlasting."

Jerusalem is a type of the Catholic Church in four respects especially. First, God chose Jerusalem above all other places on earth to dwell in; "Here shall be my rest for ever; here will I dwell, for I have delight therein." So the Church is "a chosen generation, a holy nation, a peculiar people to God," enclosed (as it were) from the commons of the world.

Jerusalem was builded as a city that is at unity within itself, so the members of the Church are linked together by the bond of "one Spirit, one Lord, one Faith, one Baptism."

3. Jerusalem was the Sanctuary, the place of God's holy worship, and (if I may so speak) the chamber of his presence; so the Church is the pillar and ground of truth, in it we must seek God and the word of life.

4. Jerusalem was the seat of David, Psalm cxxii. 5, and so the Church is the throne of Christ, figured by the kingdom of David, Isa. xxii. 22; Apoc. iii. 7.

"Above." The Church on earth is called Heavenly Jerusalem, a City which came down from God.

- In respect of her
  - Beginning, for all God's elect are written in Heaven, Heb. xii. 23, enrolled in the book of life, Apoc. xx. 15.
  - Continuance, for
    - Faith; for Christ dwelleth in us, and we dwell with him in heaven by faith.
    - Conversation; "The mind is where we love, not where we live;" seeing then her affection is set on heavenly things, her conversation is said expressly to be in heaven also.
  - End, for that is her end, to possess a kingdom without end, called heavenly, because heaven is her seat. I will (saith our blessed Saviour) that they which thou hast given me, be with me, even where I am: "every good and perfect gift is from above."

Seeing then Almighty God hath blessed us his people with all spiritual blessings in heavenly things in Christ: the Church in her best part is above, though in her worst below. This should admonish us to live in this present world as pilgrims and strangers, and

to cast away from us every thing that hindereth us in our journey, that we may go lightly to our heavenly home. This also may teach us, if we suffer wrong, either in goods or good name, to be patient, for the world doth hate us, because we are not of the world, and hereupon to make haste unto our journey's end, desiring to be dissolved and to be with Christ. See Epist. for Easter day.

"Is free." Free, because made free by Christ; "If the Son make you free, you shall be free indeed." Our Apostle meaneth a discharge from the whole bondage of the law, Satan and sin; not (as Anabaptists imagine) a liberty to do what every man list, or to live under no obedience to spiritual and temporal Governors. A dissolute licentiousness is quite contrary to the true freedom, which Christ obtained for us; a Christian in respect of his faith is Lord over all, in respect of his love servant to all. Jerusalem is free for her conscience, not for her person or purse; for notwithstanding her liberty, she must pay debts and perform duties unto whom either debt or duty belongs.

Christian liberty consists in	Deliverance from evil; in respect of the laws	Breach, "For there is no condemnation to them that are in Christ, he was made a curse, to deliver us from the curse."
		Bond, which obligeth us in our own person, to bring perfect righteousness for attainment of everlasting salvation, according to the tenor of the law, "do this and live;" so the publican and the prodigal Son, who condemned themselves, appealed from the bar of God's justice, to the court of his mercy; "Ye are not under the law, but under grace." Rom. vi. 14.
	Freedom in good: respecting either the	Creator, in having free access to God the Father, in the name of Christ, and a liberty to serve him in holiness and righteousness all the days of our life without fear; for Christ hath an easy yoke, the service of God is not a bondage, but a perfect freedom.
		Creatures, in that all things are pure to the pure; for the dominion over the creature lost by Adam, is restored again by Christ, all are yours, and you Christ's, and Christ God's.

Hence St. Paul calls the forbidding of meats and marriage, with obligation of conscience, and opinion of merit, "a doctrine of devils."

A thing indifferent, upon the commandment of the Magistrate becomes necessary, not in respect of itself, but for avoiding scandal and contempt of authority; the thing to the conscience remains indifferent still, and may be used and not used, if it were not for our obedience to the Prince. See Luther lib. de Christian. libert. et Com. in Galat. v. 1, et loc. com. tit. de libertat. Christian Melanct. com. tit. de Ceremon. et Christian libertat. Calvin Institut. lib. 3, cap. 19, Beza epist. 24, Perkins treat. of Con-

science, cap. 2, et com. in Galat. cap. 5, verse 1. Dominicus à Soto apud Bellarm. de Justificat. lib. 4, cap. 6, &c.

The consideration of this our freedom teacheth us three duties especially:

1. To love Christian Religion, as the means of this liberty.
2. To search the Scriptures, as the Charter in which our liberties are written.
3. To serve God in the duties of faith and newness of life; because this service is our liberty, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. v. 1.

"Mother." The word of God is committed to the keeping of the Church, and this word is seed, and milk, and strong meat, Heb. v. 14. The Church then as a mother brings forth children to God by the ministry of the word, and after they be born, feeds them with milk flowing from her own two breasts, which are the Scriptures of the two Testaments.

Hence the Church may learn to be diligent in preaching the Gospel sincerely. For by the seed of the word one begets another to God; I being begotten (saith Luther) of others, do now beget others, which also shall beget others hereafter, and so this spiritual begetting shall continue to the world's end.

2. We are taught hereby to despise our first birth, and seek to be born again to God, and suck the breast of our mother, feeding on the milk of the Word, 1 Peter ii. 2. "We are not born Christians, but regenerated Christians," quoth Jerome. Thus to be made a member of the new Jerusalem, is a great privilege, Revel. iii. 12.

3. The word "Mother," implieth our dutiful obedience to the Church of God according to that of Solomon; "My son, hear thy father's instruction, and forsake not thy mother's teaching." This father is God, and this mother is the Church, as Divines expound it aptly. The Roman Church is not our mother, but a step-mother, if not a professed harlot; and therefore we must come out of her, as being more like Mount Sinai, gendering to bondage, then Mount Sion begetting free children.

"Of us." παντων ἡμῶν, not of all, but of us all, that is, all true believers elected and called effectually, who are in such wise in the temple of God, that they are the temple of God, for if the reprobate be lively members of Jerusalem above, the Church is a Mother not only to the sons of God, but also to the children of the devil:

a doctrine not only received of the Fathers in old time, but entertained of the schoolmen also, Johannes de Turre Cremata, Alexander Hales, Hugo, Thomas, Petrus à Soto, Melchior Canus, &c.

"All." For he that hath not the Church for his Mother, shall never have God for his Father, "Whom he chose, them also he called," all God's elect are in due time called, and all that are called, are called by the Church; Melanct., "None are elected except such as are called," and therefore most honourable for the King himself, who is the Father of the Commonwealth, to be the son of the Church.

"For it is written." In a controversy between the false teachers and himself, concerning the justifying of a sinner, he makes the Scripture his Judge; for whosoever be judex qui, the Bible must be judex quo, by which all questions in religion ought to be determined.

"Rejoice thou barren." He showeth by this allegory of the Prophet Isaiah, the difference between Hagar and Sara, that is to say, between the Church and the Synagogue, between the Gospel and the law. The law being husband of the fruitful woman, that is, of the Synagogue, begetteth very many children in the world; for none, save the children of the free woman, either see or know other righteousness than that of the law. Contrariwise Sara, that is to say, the true Church under the cross, seemeth exceeding barren, as having no children, or very few. The Prophet therefore doth exhort her to rejoice; for howsoever the Church seem to be forsaken and barren before the world, not having the righteousness and works of the law, yet notwithstanding she is a most fruitful mother having an infinite number of children before God. "The desolate hath many more children than she which hath an husband." Hagar hath not children but servants; and howsoever for a time, "they that are born after the flesh persecute those that are born after the spirit," yet the children of the bond-woman, are cast out of the house together with their mother, and receive not inheritance with the children of the free woman.

Here then is comfort for a distressed soul, "Rejoice thou barren that bearest no children," &c. Albeit thou feel thyself never so barren of good works, unable to think an acceptable thought, so void of righteousness as that there dwelleth in thee no goodness at all, yet "break forth into joy," for Christ is thy "righteousness, and sanctification, and redemption." As Christ then is greater than the law, so thy righteousness is a far more excellent righteousness than that of the law; thou hast many more children than she which hath

an husband. Rejoice therefore, for God's kingdom is the place of joy, God's children are the men of joy, the Gospel is the matter of joy. God's ark was a figure of Christ, and the mirth before the ark signifieth that the foundation of all our joy consists in our reconciliation with God in Christ; the music of the temple was typical, and prefigured these joys of the Catholic Church.

"Break forth and cry." The first word intimates that the Church upon earth is as it were pent in with present grief: her joy is mixed in this life with sorrow: the Paschal Lamb was eaten with sour herbs, insinuating that we feel no sweetness in the blood of Christ, till we feel the smart of our sin. The word "cry" doth show, that albeit in earthly joy we must be sparing and moderate; yet in spiritual joy, the measure is to rejoice without measure; if we be ravished in our joy that we cry again, it is the best of all. "Rejoice in the Lord always; again, I say rejoice." See Gospel, Dom. 1, Advent. et Epist. Dom. 4. Advent.

THE GOSPEL.

JOHN vi. 1.—"*Jesus departed over the Sea of Galilee,*" *&c.*

This Gospel is the same with the Gospel allotted for the last, and but little differing from the Gospel appointed for the seventh Sunday after Trinity: for the miraculous feeding of much people with a few loaves is read in the Church every year thrice; to wit, in winter, when wheat is sown; in Lent, when it is in hopeful spring; and in harvest, when it is ready for the barn. See the reason and exposition hereof, Gospel Dom. 7, post Trin.

THE EPISTLE.

HEB. ix. 11.—"*Christ being an high priest of good things to come, came by a greater and more perfect Tabernacle,*" *&c.*

This text is a brief of the whole Epistle, wherein Christ Jesus the great Bishop of our souls, is first compared, and then preferred before the Levitical high priest in sundry points, as,

1. Aaron and all his successors were but only forerunners of Christ, who is the end of the law, for this called here sacerdos accedens, or superveniens, a priest added to the priests, a mediator of the New Testament, consummating the priesthood of the old.

2. The Levitical high priest was a priest of things present, that is, earthly things and temporary, which only stood "in meats and drinks, and divers washings," and carnal rites, until the time of reformation; but Christ is an high priest "of good things to come," so great, that this world cannot perceive, much less receive them. As an everlasting Father he bestowed on the Church eternal gifts, in this life grace to the end, in the next glory without end. Spiritual graces in respect of the law were things to come, but yet howsoever "we be now sons of God, it doth not appear what we shall be;" for the glory which our high priest hath purchased for us is yet to come; "now we see through a glass darkly, but when this corruption shall put on incorruption, and this mortal shall be clothed with immortality, then we shall see face to face." These good things to come shall be further enjoyed and fully revealed in the world to come.

3. Christ Jesus, our high priest, came by a greater and more perfect tabernacle than Aaron. Some by tabernacle mean the Church of God, "a tabernacle which the Lord built, and not man." It is greater than the Jew's temple, for it is Catholic; the Lord's great cathedral extended to all places, and at all times, and all persons, not only those who are now living, but also those who have been from the beginning, and shall be to the world's end, for this cause called "the mother of us all," Gal. iv., and it is more perfect as being the body, whereof the tabernacle was only the shadow.

Some by tabernacle understand heaven, a tabernacle that cannot be removed, a greater tabernacle. For the whole earth in comparison of heaven is but a point, all Jewry but a part of a point, the temple but a parcel of a part; and "more perfect, for now we know in part, and prophecy in part; but when that which is perfect is come, then that which is imperfect shall be abolished."

Others, and that most fitly, think Christ's human nature to be this tabernacle, for he was consecrated unto God in his flesh, he was crucified in it, ascended in it, glorified in it, and now sitteth at the right hand of God in the Holy of Holies, as our mediator and advocate. Well may Christ's body be called a tabernacle, for it is the temple of the blessed Trinity, "wherein all the fullness of the Godhead dwells bodily:" this tabernacle was not made with hands, as that old tabernacle, nor of this building, as our earthly taber-

nacles are. For albeit Christ was born of the Virgin Mary, yet conceived of the Holy Ghost; as the Prophet, the stone cut out of the mountain without hands. His body was of this building, secundum principium materiale, for it was not fantastical or heavenly, but true flesh of the substance of Mary, yet not of this building, secundum formale principium et activum, as being conceived by the power of the blessed Spirit, not as other men of the seed of man; and this was a more perfect tabernacle. For the word incarnate was full of grace and truth. In Moses' tabernacle was the type, but by Jesus Christ came the truth: in a word, Christ's body was a tabernacle, propter militiam passionis, greater, propter inhabitationem totius Trinitatis, more perfect, propter abundantiam sanctitatis, not of this building, propter modum conceptionis.

4. The Levitical high priest entered into "the holy place by the blood of goats and calves," as we read, Levit. xvi; but our high priest "by his own blood: he gave himself for us an offering and a sacrifice of a sweet smelling savour to God." As the pelican feeds her young, so Christ redeems his Church "with his own precious blood;" a benefit so great, that our blessed Saviour instituted that holy sacrament of his Supper in perpetual remembrance thereof; "In the night that he was betrayed he took bread, and when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you; do this in remembrance of me. After the same manner he took the cup, saying, This cup is the New Testament in my blood; do this as oft as you drink it, in remembrance of me."

5. The priest of the Old Testament entered into the holy place once every year: but Christ, our high priest of the New Testament, "offereth himself once for all;" a difference so material, as that our Apostle repeats it often in this one chapter, as verse 25, "Not as that he should offer himself often;" verse 26, "He appeared once to put away sin;" verse 28, "Christ was once offered to take away the sins of many." St. Paul's argument is plain, Christ could not offer up himself any other way than by dying: he therefore did offer up himself "but once," because he could "die but once;" not often after any fantastical, hidden, invisible, mystical or unbloody manner, as the Papists hold, that the minister is a sacrificing priest, and that in the sacrament of the Lord's Supper he doth offer up Christ again to God the Father, under the forms of bread and wine really and properly.

The Church of England calls a preacher of the Gospel a priest, of the word presbyter, not sacrificulus, or if a minister may be

called a sacrificer, it is in respect of his eucharistical sacrifice, prayer and thanksgiving to God, not hilastical. Now the Lord's Supper is not a new propitiatory sacrifice for the sins of the quick and the dead, but a thankful commemoration and representation of the old, and that in words and action: in words, because celebrating this holy sacrament, we report and repeat how Christ died for our sins, and shed his blood once for our eternal redemption. In action, breaking the bread, and pouring out the wine, taking, eating, drinking, all which are dumb sermons and lively representations of Christ's oblation for us on the cross, "for as often as ye shall eat this bread and drink this cup, ye show the Lord's death until he come." As Christ died, and after a sort was offered in all the sacrifices of the law, to wit, in figure, not in fact; so Christ is offered in the sacrament daily, not in fact, but in faith, as Ambrose notably, sacrificed in the minds of believers as upon an altar.

In administering this sacrament, we must do as Christ the truth and the way, who did not offer up his body, for that was crucified the day following, but he took the bread and brake it, and gave it not to God, but to the disciples; and said not to them, take and sacrifice, but take and eat; and so Lombard, Aquine, Gropperus and other Papists acknowledge that the Lord's Supper is not a real offering up of Christ, but a memorial of his passion, according to their antiphona, "Oh, sacred feast! in which Christ is taken, the memorial of his passion recollected, the mind filled with grace, and our future glory depicted. Hallelujah!"

The Popish mass, then, is an injurious sacrilege, detracting from the power and merit of Christ's passion. An effectual medicine, that at once cureth a disease, need not to be applied again. But Christ offering himself for us once, was sufficient for all, efficient for such as apply it, as Gorran doth gloss the text briefly, sufficienter quod semel; and therefore the mass being either a continuance or repetition of Christ's oblation, is a blasphemous act; for if the priest finish that on the altar which the world's Saviour began on the cross, then truth itself told an untruth in saying, "it is finished." If the mass be a repetition of Christ's offering, then his sacrifice was not sufficient, and our Apostle's argument insufficient, who proves all the legal sacrifices imperfect, because they were repeated. It is a good observation, that in a sacrifice we give something to God, but in a sacrament we receive something from God; if the Lord's Supper then be a sacrament of the New Testament, we must not in it offer up Christ to God, but expect Christ and the benefits of his sacrifice from God.

6. The Levitical high priest entered into the holy places that are made with hands, which are similitudes of the true sanctuary: but our high priest is entered into very heaven, to appear now in the sight of God for us. If any now sin, we have an agent in the court of heaven, as St. John, "an advocate with the Father, Jesus Christ the righteous," and he is the reconciliation for our sins, and not for our sins only, but for the sins of the whole world, "the Mediator of the New Testament," interceding daily between God and man, obtaining for us not only temporal gifts, as the legal high priest, "which could not make holy concerning the conscience," but as it followeth in the next word to be considered, "eternal redemption:" he recovered our estate in God's kingdom which Adam lost, and hath so firmly purchased it again for the Church, as that it is a perpetuity, now for ever,

"eternal redemption," in
- Effect, "for he that believeth hath everlasting life," John iii. 16.
- Efficacy, "for his blood is not yet dry, but the power and virtue is always the same, yesterday, and to-day, and forever," Heb. xiii. 8.

"For if the blood of oxen and of goats, and the ashes of a young cow when it is sprinkled, purifieth the unclean, as touching the purifying the flesh, how much more shall the blood of Christ?" An argument to prove that Christ hath obtained eternal redemption for us, and it is from the lesser to the greater, or from the sign to the thing signified. If the blood of the beasts outwardly did purify the flesh, how much more shall the blood of Christ inwardly "purge the conscience from dead works, to serve the living God?" First, because the blood of Christ, for Jesus is a Saviour of his people. Secondly, for that he was "offered through the eternal spirit:" for although our enemy come like a flood, yet the Spirit of the Lord shall chase him away. Thirdly, for that he "was without spot," an high priest which is holy, harmless, undefiled, he knew no sin, therefore most able to purge the conscience from all sins, here termed "deadly works," in that they procure to the sinner in this world death spiritual, in the world to come death eternal. See Epist. Dom. post Trinit.

To serve the living God." The Lord is life: such then as will serve him must offer themselves a "living sacrifice," for he redeemed us for this end, that we should serve him in holiness and righteousness all the days of our life. I have put off my coat, saith the

Church, how shall I put it on? I have washed my feet, how shall I defile them? A sinner irrepentant is like the sow wallowing in dirt and mire; but God (as David speaks) hath brought me out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings: I have put off the old man, and am become a new creature in Christ. Why then should I, that am washed in the sacred font, and bathed in my sweet Saviour's own blood, defile myself again by standing in the ways of sinners and sitting in the seat of the scornful? "In this we are more culpable, if, while we honour the law as good, we ourselves are evil: rather let us not be its advocates than be wicked advocates; for the wicked advocate cannot be called an advocate, since he does not revere a holy law, who reveres it not in a holy life." Salvianus.

THE GOSPEL.

JOHN viii. 46. "*Which of you can rebuke me of sin,*" *&c.*

This Gospel containeth a lively description of two contrary kingdoms, one of light, another of darkness; as Christ is zealous in upholding God's glory, so the champions of Satan earnest in maintaining his quarrel. All Christ's kingdom consists in righteousness and truth, as the Psalmographer expressly, "Righteousness and equity is the habitation of thy seat, mercy and truth shall go before thy face." Concerning righteousness, our Saviour saith here, "Which of you can rebuke me of sin?" Concerning truth; "If I say the truth, why do ye not believe me?"

Satan's kingdom stands upon four props especially:

- Railing, v. 48. "Say we not well, that thou art a Samaritan and hast a devil?"
- Hypocrisy, v. 53. "Our father Abraham."
- Sophistry, v. 52. Construing that of death natural, which Christ uttered of eternal.
- Tyranny, v. 59. When reason and railing fail, then they come to carters' logic, gunpowder arguments, open violence, "they took up stones to cast at him."

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for order's sake two lessons are more principally regardable.

1. As Christ is the true Messiah sent from God; so every one that heareth him not, is not of God.

2. That all observers of Christ's saying are free from eternal death, and this he

doth assure by a double bond, his
- Word, "I say."
- Oath, "Verily, verily, I say unto you, if a man keep my saying, he shall never taste of death."

"Which of you can rebuke me of sin?" The Church of Christ, "My beloved is white and ruddy, the chiefest of ten thousand;" white, for that he was without spot in his life; ruddy, for that he shed his own blood for us at his death. A ruddy colour is not beautiful, except it be grounded upon a fair white, so Christ's passion had not been an offering of a sweet savour to God, if his life first had not been candid, without sin; holy, blameless, undefiled.

Here the Epistle and Gospel accord, "our high Priest was without spot," saith Paul, "who can rebuke me of sin?" saith Christ, and both are fit for Passion Sunday,

for all the sufferings of Christ on the Cross, may be reduced unto bitter
- words, "I am a worm and no man, a very scorn of men and outcast of the people."
- wounds, "Behold and see, if there be any sorrow like to my sorrow."

This Gospel affords a taste of both, he did bear bitter words in the 48th verse. "Say we not well, that thou art a Samaritan and hast a devil?" and he was like to suffer bitter wounds, in that they would have stoned him, ver. 59.

Christ proves himself to be the Messiah, and our High Priest of good things to come, by this infallible demonstration; "which of you can rebuke me of sin?" peradventure some will accuse, but who can rebuke, which of you mine enemies, even you that pry so much into my life? My conversation is without fault, my doctrine without error, and why then admit you me not for Christ? Seeing none is free from sin, save the Messiah only, flatter not yourselves in your idle conceit, either prove me to be a sinner, or acknowledge me for a Saviour, if no crime, then Christ. "If I say the truth, why do ye not believe me?" that man is worse than mad, who persecutes that as false which he knows to be true.

All men hence may learn, Preachers especially, to frame themselves according to Christ's example, joining integrity of life to sincerity of doctrine, that they may further the Gospel among enemies, who respect more good life than good learning; and among friends, who tolerate bad manners often for our doctrine's purity: the Priest had Urim and Thummim in his breastplate, so the Preacher ought to have science and conscience; for albeit Christ alone was free from all sin, yet such as will teach his Gospel with fruit, must be clear from open crimes. Our Saviour saith not (as Erasmus upon the place), which of you can accuse? for they called him conjurer and Samaritan; but which of you can convince? who can prove that he doth reprove? The most heavenly doctor is an earthly man, flesh and blood, and in many things all of us offend; and so we may be convicted of manifold weakness, but let us take heed of manifest wickedness. "O Lord keep thy servant from presumptuous sins," from crying sin, which in any sort may scandalize his holy calling. Howsoever we cry to God with David, "Enter not into judgment with thy servants, O Lord, for in thy sight shall no man living be justified;" yet let us say with Christ unto men: "which of you can rebuke me of sin?" for any gross fault in executing mine office. So Moses, "I have not taken so much as an ass from them, neither have I hurt any of their company." So Samuel, "Whose ox have I taken? or to whom have I done wrong," &c. So Paul, "I know nothing by myself, to condemn myself in my Apostleship."

"He that is of God heareth God's word." Ergo, the cause why ye hear not, is because ye are not of God: as men, they were of God, as malicious, of the devil. Examine thyself by this one rule, whether thou be God's child, or the devil's servant. He that with a good will and honest heart heareth God's word, hath Christ's record that he is of God; he that heareth the word and persecuteth it, is of the devil; and so St. John in his first epistle, "We are of God; he that knoweth God, heareth us, he that is not of God, heareth us not, hereby know we the Spirit of truth and error."

"Say we not well, that thou art a Samaritan, and hast the devil?" Albeit, you say, who can rebuke me of sin? yet we say, thou art a Samaritan, an irreligious and vile person: howsoever you boast of the truth, we say, thou hast the devil, who is the father of lies. It is certain, the Jews knew Christ to be no Samaritan, and that he spake such words, and did such wonders, as none could do by the power of the devil; and so some confess, John x. 21. "These are

not the words of one that hath a devil; can the devil open the eyes of the blind?"

Here then observe the craft of Satan, when he cannot deny the truth, he falleth to flat railing and lying: and such is the practice of his Ministers and agents in all ages, as the Papists in our time call the sincere profession of the Gospel, Heresy, Reynold and Gifford, Turkism, Possevinus, Atheism, Wright in his articles impudently, "Protestants have no faith, no religion, no Christ, but are mere infidels." As much is said, if not more, by Sir Thomas More long since; Tindal hath purposely mistranslated Christ's Gospel, to set forth heresies, as evil as the Alcoran, and Idolatry far exceeding the setting up of Bel, and Baal, and Beelzebub, and all the devils in hell: and yet the rake-shame Parsons outstrippeth all in this uncharitable course, sparing in his invective libels (as a right reverend father of our Church worthily) neither sceptre nor sepulchre; neither height of sovereignty, nor depth of the grave can be free from his enraged envy.

"I have not the devil." It is well observed by divers, that whereas the Jews objected against him two crimes, one, that he was a Samaritan, another, that he had a devil; he neglected the first concerning his person, and stands upon that especially, which touched his doctrine, "I have no devil." I neither speak nor work by Beelzebub, but by the power of God. Hence we may learn to be zealous in the business of God, howsoever remiss in that which concerns ourselves: a Christian in his love, may resemble the reed, but in his faith he must be like the adamant, inflexible, stout, immutable, willing rather to lose his life (saith Basil) than to suffer any one syllable of God's holy truth in the Scripture to be betrayed; "one point of doctrine is of more worth than heaven and earth," saith Luther: it is a mathematical point, which cannot be divided; albeit, charity suffereth all things, believeth all things, hopeth all things, endureth all things, yet faith can suffer nothing. "I deny my learning," said renowned B. Jewel, "I deny my Bishoprick, I deny mine estimation, I deny my name, I deny myself, only the faith of Christ, and truth of God, I cannot deny; with this faith or for this faith I trust I shall end."

In Athens, as Melancthon reports, every citizen took a corporal oath to maintain the professed religion after this sort, "I will fight for religion, both alone and in common with others;" if they were so zealous in idolatrous religion, how careful ought we to be for the Gospel, which is the power of God unto salvation?

An indignity, which only touchet hour private person, may be dissembled, as Augustine to Petilian, "I can be equal with you in copiousness, but I am unwilling to equal your vanity." So learned Hooker, the best answer to words of scorn and petulancy, is Isaac's apology to his brother Ishmael, the apology which patience and silence make; our answer then unto their reasons is, no; to their scoffs, nothing; and yet when the slanders which light on our persons, rebound to the discredit of our profession, it behoveth us not to be silent in answering truly, when as our adversaries are eloquent in objecting falsely; Paul therefore when Festus scorned him as a madman, answered, "I am not mad, O noble Festus, but I speak the words of truth and soberness." And when the primitive Christians had been slandered unto the people for disturbing the state, for adultery, murder, and other insufferable crimes, it was their usual custom to write apologies, and to put up supplications unto princes, that they might defend themselves in open audience: so Christ here doth answer the Jews cavil in a word, "I honour my father," &c., as if he should argue thus; he that is a Samaritan and worketh by the devil, seeks his own praise, not God's glory: but "I honour my father, and seek not mine own praise:" ergo, I am no Samaritan or conjuror, but ye rather are of the devil, in that ye dishonour me, who honour God; and this is tortura torti, the retorting of a poisoned weapon into the adversaries own breast.

"Now we know that thou hast the devil." We said before, but now we can easily prove it so; before we did only conjecture, but now we certainly know that thou hast the devil. Here note the desperate incorrigibility of such as are in a reprobate sense; as every word of Christ is the savour of life unto life to the godly; so the savour of death unto death to the wicked; the more they hear, the worse they are: first they thought Christ had a devil; then, they said it; last of all, which is worst of all, they knew it.

"Your father Abraham was glad to see my day." The Jews exceedingly boasted of the temple, saying: "The temple of the Lord, the temple of the Lord, this is the temple of the Lord;" they did seem to reverence the prophets and patriarchs, Abraham especially; so the Papists in our time cry, "The Church, the Church, all for the mother Church, all for the Fathers, all for antiquity;" but when we say to the Romanists as Christ here to the Jews, "Abraham was glad to see my day," the mother Church rejoiced in old time to confess the Gospel now preached in England, for we do not in any point of doctrine depart further from Rome, than she hath departed from herself in her flourishing estate; then in-

stantly they come to the third weapon, idle distinctions and cavils. Abraham is dead, and Abraham is not dead, there is an idolatry which is good, and an idolatry which is bad; hoc in grammar and logic demonstrates this thing, yet in the words of Christ, hoc est corpus meum, it doth signify nothing.

The sovereign supremacy of the Roman bishop is the supreme difference, to which all other Popish points are subordinate; for the truest formality of a Papist is his union with the Pope; now Rome's champion Bellarmine is uncertain, whether the Pope as Pope, hath power ordinary or extraordinary, to depose princes after a direct or indirect manner, always, or upon some special occasion, accidently.

I will not meddle with the cobwebs of learning in the school, which have more wit than art, yet more art than use; nor with the distorted and idle glosses of the canonists: he that list may burthen his memory with a ship full of their fooleries, accurately collected by the penner of Pseudomartyr, cap. 10.

Lastly, when all other helps and hopes fail, they cast stones at Christ, fetching arguments from the shambles, and concluding in "I will kill thee." Destructive doctors, who to build the Church, blow up commonwealths; even like rash empirics, they can cure no way but by letting out blood; the Spanish inquisition is their grammar, fire and fagot their rhetoric, fleet and fetters their logic, the canons roar their music, poisoning their physic. Rome was first built in blood, and now she sits in scarlet, drunken with the blood of saints, and with the blood of the martyrs of Jesus Christ. Mahomet, Phocas, and Boniface the Third, who first had the style of universal bishop, lived all about the same time, so that Mahometanism and Popery and the murdering of Christian emperors began all at once and now conjoined in one, the Pope being a baptized Mahometan, and a holy father of parricides. I conclude in the words of Lanquet: "The Roman city first taking her original from a traitor to his country, afterwards founded with murder, mischief and violence, hath in the maintenance thereof spilt much more blood, than it hath spent mortar in the building, and more men hath it destroyed than there be stones in the walls, and hath been to the whole world a continual vexation until this time, wherein her power is well abated, and is now, of all people for her abomination and wickedness, hated and abhorred."

THE EPISTLE.

PHILIP. ii. 5.—"*Let the same mind be in you that was also in Christ Jesus,*" *&c.*

This Epistle contains an exhortation to lowliness and love, grounded upon Christ's example, who when he was Lord of all, humbled himself to be servant unto all, "taking on him the shape of a servant, when he was in the shape of God, and in all respects equal with God."

- Wherein observe Christ's
  - Humiliation in that
    - Being God, "He was made man."
    - Being man, "He became obedient unto death, even the death of the cross."
  - Exaltation, and herein
    - What, in
      - General, "Exalted on high."
      - Particular,
        - Adoration, "A name which is above all names."
        - Adoration in
          - Action, "That at the name of Jesus every knee should bow."
          - Confession, "That all tongues should confess," &c.
    - Wherefore, because so good to man, and obedient to God: for whosoever humbleth himself, shall be exalted.

"Who when he was in the shape of God." Christ had a being before the world, though as man a beginning in the world; so St. John, "In the beginning was the word;" and himself of himself, ere Abraham was, I am, eternally begotten of his Father as God; howsoever in fulness of time born of his mother as man; and to distinguish him here from angels essentially subsisting, our apostle further addeth, he was in the shape of God, that is, (as all the doctors expound it) God: for the word shape cannot be taken in this place similitudinariè, but essentialiter, as Heb. i. 3, the very image of his substance, χαρακτὴρ τῆς ὑποςτασεως.

There be many gods in name, but Christ is God in nature; Lucifer and the Pope are gods by robbery, but Christ is God by right, holding it no robbery to be equal with God; if equal, then not less; if with God, and in the shape of God, a distinct person from the Father.

In this one line then (as interpreters observe) many, yea, most heretics erring about the natures and person of Christ, are confuted abundantly. First, Ebion, Cerinthus, Photine, Paulus Samosatenus, holding that Christ had no being before he took on him the shape of a servant. Secondly, Sophronius, and after him Servetus, imagining that the word was not actually and really subsisting from all eternity. Thirdly, Carpocrates and Arius acknowledging

that Christ had another nature besides his human, but not of the same substance with the Father; and yet the text is plain, he was in the shape of God, and thought it no robbery to be equal with God. As the Greek fathers ὁμοούσιος not ὁμοιούσιος, of the same, not of the like nature. Fourthly, Noetus, Praxeas, Sabellius, affirming that there is no distinction of persons in the Trinity. God the Son is equal with God the Father: ergo, God the Son is another person, albeit not another power; equality (saith Theophylact) is in respect of another. Fifthly, Philoponus, Valentine, Gentilis, and other Tritheists, impiously maintaining that the three persons are three Gods, essentially differing in number and nature; whereas the Catholic faith is according to this Scripture, that "the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty coeternal."

"Nevertheless he made himself of no reputation." Christ humbled himself, and made himself a servant: ergo, whatsoever he did or suffered for the redemption of the world, was voluntary, not forced. He, that is only the Son, not the Father, against Patripassians; himself, against Nestorius, absurdly conceiting that Christ was two persons in his two natures, one person as the Son of God, in the shape of God, another as the Son of man in the shape of a servant, and against Eutiches holding quite contrary, that Christ after his incarnation had but one nature, because but one person; "he being in the shape of God took on him the shape of a servant," not by confusion of substance, but by personal union.

Again, this overthroweth Apollinaris, who taught that Christ was incarnate by turning some part of the Godhead into manhood, whereas his divine nature was not consumed, when his human was assumed. Or, as Eusebius Emissenus in one word, verbum caro factum est, non deposita sed seposita majestate. "The word was made flesh, his majesty not being laid aside, but veiled." Christ then at the same time was both a servant and a Lord, yea the Lord. It is not said here, Christ took on him the person of a servant, or the place, but "the shape," that is, his whole nature, body and soul, being like us in all things, excepting sin, "found as a man," in the frame of his body, form of his mind, habit, gesture, speech, and other carriage "like unto man."

"Became obedient." To his earthly parents, and his Father in heaven: "Lo, I come to do thy will," I have glorified thee on earth; I have finished the work which thou gavest me to do, "to the death obedient, even the death of the cross." Here the Gospel and Epistle meet, both are narrations of our Saviour's passion and patience, the

Collect is a brief of the Epistle, and the Epistle an abridgment of the Gospel.

"Wherefore God hath exalted him on high." In his resurrection, ascension, cession at the right hand of the throne of majesty, making heaven of heavens his seat, and all his enemies his footstool.

"And given him a name." Sometimes "name" signifieth in Scripture, power, as David to Goliah; "I come to thee in the name of the Lord of Hosts:" and Psalms cxviii., "In the name of the Lord will I destroy them." In the name, that is, through his power and help. So Christ had power given him above all powers in heaven, earth, hell, a power unspeakable, which cannot be named, as himself of himself, "all power is given to me."

Sometimes "name" is used for honour and fame, Genesis xi. 4, "that we may get us a name;" Proverbs xxii. 1, "A good name is to be chosen above great riches;" and so Christ had a "name which is above all names," in being the King and Lord of glory. Saint Ambrose thinks, that the Father gave this name to Christ as God. Jerome, the Greek Scholia, Theophylact, and many more, that he gave this name to Christ as man. Others, and that most fitly, conjoin both opinions, affirming that the Father gave this name to the person of Christ God and man according to that of Peter, Acts ii. 26, "Let all the house of Israel know for a surety, that God hath made him both Lord and Christ." And so much is implied in the clause following, "that at the name of Jesus every knee should bow." Christ is an appellative, Jesus is his proper name; now Jesus is Emmanuel, God with us, as St. Matthew doth expound it in his Gospel; as God, then his glory was from all eternity; but as with us, it was in time manifested unto us.

"Every knee should bow." For that contemptible name Jesus, as Pilate scoffingly, Jesus Nazarenus Rex Judæorum, is now so preached and praised, as that it is a name far above all names: hence caping and kneeling in the Church at the name Jesus, an harmless yet not fruitless ceremony, which may be well used and not to be misliked, as being a reverend regard to the Son of God, above other messengers, although speaking as from God; and against Infidels, Jews, Arians, who derogate from the honour of Jesus, a respect most profitable.

Whereas it is objected that this bowing at the name of Jesus more than at other names of God, may breed an erroneous estimation, advancing the Son above the Father and Holy Ghost; answer is made, that the truth of the Son's equality with the Father and Holy Ghost is a mystery so hard for the wits of mortal man to rise unto,

that of all heresies in the world, that which may give him superiority is least to be feared: for it is well observed, that most heretics have denied the Son, but none the Father to be God. And therefore the condemning of this honour done to Jesus in the Church, is an argument of spite, rather than an evidence of the spirit.

"Both of things in heaven, and things in earth, and things under the earth." In heaven, angels; in earth, living men; under the earth, dead bodies; for Jesus is Lord both of the dead, and of the quick, and all in the last day must appear before his seat of judgment with bowed knees. Or as other angels and saints in heaven, men in earth, devils in hell under earth. For there is a two-fold geniculation or adoring, one voluntary, another extorted. All glorious angels, all blessed spirits, all good men of their own accord yield obedience to Christ fully, cheerfully. But the wicked man on earth, and damned fiend in hell is forced against his will to do his duty. So Judas, "I have sinned in betraying innocent blood: so Julian Apostata, Vicisti Galilæe; "Thou hast conquered, O Galilean!" so the devils, as St. Matthew reports in his 8th chap. verse 29, "Jesus thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time?" Thus as every knee should bow, so every knee shall bow, saith Isaiah; that knee that will not out of faith, shall out of fear.

In this sense, the tongues of all things in heaven, in earth, and under earth shall confess that Jesus Christ is the Lord; good men say this on earth, and see this in heaven; in this life, "with their heart they believe to righteousness, and with their mouth confess to salvation;" in the next life they shall be "clothed in long white garments, and palms in their hands, and they shall cry, salvation be ascribed to him that sitteth upon the seat of our God." The devils also confess, but tremble; reprobate men also confess at the last day, but with horror, as we read in the fifth chapter of Wisdom. Such as now "crucify Christ again, making a mock of Jesus, despising the spirit of grace, treading under foot the Son of God, and accounting his precious blood an unholy thing," shall then in all submissive manner acknowledge that Jesus Christ is the Lord, saying, "Lord, when saw we thee an hungered, or athirst," &c. But alas, this extorted confession is to their confusion: for Christ will then say, "depart from me ye cursed into everlasting fire, which is prepared for the devil and his angels."

"Unto the praise of God the Father." I find two constructions of these words, in the glory, to the glory; the vulgar Latin and St. Ambrose read, "in gloria Dei Patris," all tongues shall confess that

Jesus Christ is the Lord: and in the glory of God the Father, as Paul elsewhere, "received up in glory:" Christ as man hath created visible glory, but as God, infinite, uncreated and invisible glory; the just shall shine as the stars for ever and ever; in what glory then is the Sun of righteousness, even light in itself? Apoc. xxi. 23.

Now this twofold glory doth answer to Christ's twofold humiliation: in his birth "he made himself of no reputation," as God he put off (as it were) his uncreated glory, and "took upon him the shape of a servant;" in his death as man, he did humble himself so far, that he was rather "a worm than a man, a very scorn of men, and outcast of the people;" but when he was "exalted on high," his created glory due to him as a man was assumed, 1 Tim. iii. 16, and his uncreated glory proper to him as God was again resumed. John xvii. 5, "Glorify me, O Father, with thine own self, with the glory which I had with thee before the world was;" ascribe then all glory to the King of glory, for his is kingdom, power and glory.

But our Church interprets it better, "unto the praise of God the Father:" for the Father is glorified in his Son's glory, to whom he committed all power and praise; they both are one; "Thou, O Father, art in me, and I in thee," John xvii. 21. He that doth despise the Son, despiseth also the Father; he that doth confess that Jesus Christ is the Lord, honoureth the Father; and if he do this out of faith and love, God will honour him: if against his will, out of fear, God will be dishonoured in him. Here for application let us pray with the Church.

"Almighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the cross that all mankind should follow the example of his great humility; mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen."

THE GOSPEL.

MATT. xxvi. 1. "*And it came to pass, when Jesus had finished all these sayings;*"—*and so forth unto the* 57*th verse of the next chapter.*

I have chosen out of this long Scripture, (which is indeed the Gospel of the Gospels), only two short texts, as best fitting the time; the first preached in English at Paul's Cross, Mar. 11, Anno 1598,

the second in Latin at the Bachelor's Commencement in Cambridge, Anno 1599, both exercises of a young student, and then no practitioner.

The first text is written, Matt. xxvi. 14, "Then one of the twelve which was called Judas Iscariot went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?"

The four Evangelists are compared by the schoolmen to the four elements: John, to fire, Luke, to air, Mark, to water, Matthew, to the earth, and that in two respects especially: first, because this Evangelist, before his conversion, was an earthly-minded man, altogether occupied in worldly business, telonarius, sitting at the receipt of custom, Mark ii. 14. Secondly, because Matthew doth most exactly deliver in his Gospel how Christ took flesh on earth, and for this Ezek. i. and Apoc. iv., figured by the beast, which had the face of a man, beginning his history, "The book of the generation of Jesus Christ," &c., accurately setting down all circumstances concerning Christ's birth, as also the whole manner of his death.

He was born at Bethlehem, a little village, not in Jerusalem, a great city; in an inn, not in his father's house; in a stinking stable, not in a stately chamber; laid in a cratch, not in a cradle, that we might learn of him to be humble and meek; "for every circumstance of his nativity is a school of humility," saith Augustine, Ser. 22, de tempore.

Our Evangelist also doth note the time when Christ was born, to wit, in the days of Herod, in the 42d year of Augustus Cæsar's empire: for as man was made the sixth day of the week, so redeemed in the sixth age of the world: born when the days are shortest, "he must increase, (quoth the Baptist,) I must decrease." John, therefore, was born at midsummer, when the days grow shorter and shorter, but Christ about the calends of January, when the days wax longer and longer, giving at once both life to man and length to days, as Augustine and Ambrose note: born in the night, also, saith Tertullian, to signify that he should be a light to lighten the Gentiles, and all such as sit in darkness and in the shadow of death.

Touching Christ's passion, our Evangelist tells us he suffered in Golgotha, the place where Adam was buried, as Ambrose thinks, upon that very day of the week that Adam was created, and as it is probably conjectured, upon the self-same day of the month, and the same time of the day, "for as in Adam all die, even so in Christ shall all be made alive."

I need not here relate how the King of glory was envied by the Pharisees, accused by the priests, accursed of the people, condemned by Pilate, buffeted by the soldiers, mocked of the captains: last of all, which is worst of all, (an action which the sun did blush to see,) crucified among thieves as a malefactor, even by his own countrymen, and all this said, and more than can be said, through a treacherous act of a miscreant Apostle, who played the merchant with his Master, as you hear in the text, "What will you give me, and I will deliver him unto you?" in which bargain and sale four points are to be considered especially:

- The
  - Merchant, described by his
    - Name, Judas Iscariot.
    - Company, one of the twelve.
    - Office, among the twelve, "he had the bag," John xii. 6.
  - Chapmen,
    - Ecclesiastical, chief priests.
    - Civil, captains, Luke xxii. 4.
  - Ware, Christ, "I will deliver him," selling his Master, as if he had been his slave.
  - Manner of bargaining, in which interpreters observe three gross faults.

First, as a pedlar having no certain standing, he ran up and down the city, seeking chapmen, not chapmen seeking him, as if his ware had been so bad that none would buy it, except he did expose it basely, for it is said, "he went unto the chief priests."

Secondly, whereas he should have said, Ye shall give me thus much, or else ye shall go without him, he saith only, What will ye give? leaving it to the discretion of the buyers.

Thirdly, he did not take ready coin for his ware, for it appears in the text, and Theophylact observes it, that the chief priests at this time did only promise him money, not pay; yet Judas, an unhappy merchant, after he had wrought journeywork with the devil, sold his most loving Master unto strangers, his most hateful enemies, even Jesus, the world's Saviour, in whom is all treasure, for a little silver, and that without any good assurance, for he saith only, "What will ye give?" &c.

Judas, (as Origen and Augustine note,) signifieth a confessor; of which name there was another Apostle surnamed Thaddeus, or Judas Jacobi, Luke vi. 16, that therefore this treacherous merchant might be distinguished from that other faithful Apostle, he is termed Iscariot, either of the village wherein he was born, as Cajetan; or of the tribe of Isachar, as Erasmus thinks, Iscariot quasi Isachariot; or of both, as Jerome and Isiodore; for Isachar, as these doctors observe, doth signify wages or hire, noting unto us Judas' nature by Judas' name, called Iscariot of this Iscariotical feat, "What will ye give me?"

Here note that some Judases are Iscariots, some confessors traitors, some Christians in show, devils indeed, like the dragons of Armenia, that have cold bodies and yet cast fire out of their mouths, or like the sea-fish which gape so wide as if they would devour the whole ocean, but when they be ripped up, and their entrails searched, no water is found in their bellies; or like Diogenes Sinopensis, in opinion a stoic, but in conversation an epicure; like Julian Apostata, who writes of himself, that he had a busy tongue but a lazy hand. Endeavour thou to be like that other Apostle, not only Judas a professor, but also Lebbæus, practiser; all heart, as Isidore, l. 7, Origen, c. 9. For Christians are not sophisters, only learning logic and rhetoric able to make them speak well, but also masters of that art "which shows deeds, not words," as Clemens Alexandrinus excellently.

In these two Judases is shadowed unto us this mystery, that in the Church visible there will always be some bad as well as good professors: Iscariot figureth, the one, Lebbæus the other; the which observation as it doth cross the Donatists in old time, so the Brownists in our age, a fantastical kind of people that run first out of their wits, and then out of our Church rather than they will communicate with our not Puritan congregation. I say to them as Augustine to the Donatists, "Leave not, but, pacified come to the people, not ours, but His, of whom we all are; or if, impacible, ye will not come with us, then go from those for whom Christ shed his blood: whom, therefore, ye make your own, will not be Christ's;" and in another place, "Thou, who art carried abroad by the wind of temptation, what art thou? Wheat? It is not taken from the threshing floor by the wind. From thy place, therefore, know thou what thou art." If you be Christ's, hear Christ's word, he bids you suffer the tares to grow among the wheat; he tells you that he had chosen twelve, and one was a devil; as it followeth in the text, Judas Iscariot was one of the twelve, not a disciple only, but an Apostle.

The name of a Priest in former ages hath been so venerable, not among Christians only, but among heathens also, that they were wont to choose their Priests out of their Philosophers, and their Kings out of their Priests. Among the Romans (as Alexander ab Alexandro) none were created pontifices, but such as were of great wealth and noble blood; and it is reported by the same writer, that Alexander the Great, seeing the High Priest of the Jews in his rich attire, saluted him with all humble respect, and adored him as a god; and the Papists have this fabulous apothegme of St. Francis,

that he was wont to say, if he should meet in one way at one time a Priest and an Angel, he would first reverence the Priest, and then salute the Angel; and therefore the civil lawyers acquainted with the Canons of the Church have little law, less conscience, to rush into our possessions and contemn our professions, having our benefices, hating our habits, as if it were a discredit for their worship to ride in a Priest's cloak, or put on our clerical attire, to be pointed at for an Apostle, and reputed one of the twelve.

Judas a Preacher, a worker of miracles, an Apostle, yet for all this an Iscariot, a traitor to his Master, a butcher to himself. This may teach the people, terrify the Pastor; it may teach you to respect more the doctrine and commission of him that is sent, than his life and conversation; if God speak to thee, as he did unto Balaam by an ass, thou must have so much patience, saith Luther, as to hear him: if God will have thee saved by one who peradventure shall be damned, hear what he saith, and look not what he doth. If thy Pastor live lewdly, that is his own hurt; if he preach learnedly, that is thy good: take thine own and go thy way; Judas himself preaching Christ's doctrine must be heard, albeit, in the end he steal from us and betray the Gospel.

Secondly, this example may terrify Preachers, evermore remembering that fearful speech of our Saviour, "Many will say to me in that day, Lord, Lord have we not by thy name prophecied? and by thy name cast out devils, and by thy name done many great works? and I will profess to them, I never knew you." Their book and clergy cannot then save them; it will be demanded of Pastors at that day, "Not what they have read, but what they have done; not only what they have taught but how they have lived." Bernard. And therefore if thou be an Apostle, labour to be like thy master Christ, who did first do, then teach, Acts i. 1. Like Basil, of whom Gregory Nazianzen, that he did thunder in his doctrine, and lighten in his conversation.

But Judas was not an ordinary Preacher only, but one of the twelve. Now why Christ should choose twelve rather than another number, so many men, so many minds; and yet all in this one point agree, that the number is mystical, and therefore some think Christ in this number alluded unto the twelve sons of Jacob, Gen. xlix., others to the twelve fountains of water, which the children of Israel found in Elim, Num. xxxiii.; the twelve wells are the twelve Apostles, the seventy palm trees are the seventy disciples, saith St. Jerome: others to the twelve precious stones commanded to be set in Aaron's garment, Exod. xxviii., others to the twelve princes

chosen out of the tribes of Israel, Jos. iii.; others to the twelve stones Joshua took out of Jordan, and pitched in Gilgal, Jos. iv.; the twelve stones Joshua put in Jordan were a type of the twelve Patriarchs, and the twelve stones he took out of Jordan prefigured the twelve Apostles: other resemblances as vulgar I omit, and come nearer the text.

It was an especial favour of Christ to number Judas among the twelve, whom He had chosen out of the whole world to be his dearest friend, and greatest follower in his life, as also to be the trumpeter of his Gospel and glory after his death. It was such an honourable calling on earth, as that the schoolmen are much perplexed about their precedence in heaven; so that the higher Iscariot was in place, the greater was his fall, the fouler his fault; it doth aggravate his villainy much, in that an Apostle was an apostate.

Secondly, note that in every order some are out of order, in Abraham's house, Isaac's family, David's court, and Christ's own family, some evil, some devil: if any should demand why Christ foreseeing the treason of Judas chose him, and all this while suffered him being chosen? answer is made by St. Ambrose, to teach us patience, that when we be betrayed even of our own followers and nearest acquaintance, to bear it, and forbear them moderately, blessing them that cursed us, Matt. v. 44.

Lastly, Judas is described by his office, namely that he had the bag, John xii. 6. Here begins all the mischief. Judas being burser shuts himself into his purse, and becomes a slave to a few pieces of silver, his own prisoners; for as Ambrose speaks of the drunkard, "The drunkard, when he consumes wine, is consumed by wine:" so Gregory the Great of a covetous catiff, "By holding on to wealth, he is held by wealth, and wishing to make it his booty, he becomes its booty," saith Augustine; it was easier for a camel to pass through the eye of a needle, than for Judas (as it were, conjured into the circle of his purse) to get out again. He now thinks of gold when he is awake, and dreams of gold when he is asleep; he could not see so much as a box of ointment, but he must needs be fingering of it, the smell of ointment was sweet, but the smell of gain more sweet; and therefore being exceedingly grieved, as a foolish hunter for losing that prey which he never had, instantly to recover that damage, went to the chief Priests, and said, "what will ye give me, and I will deliver him unto you."

Here then we see that to be true, which because the Scripture saith it, cannot be false, that covetousness is the root of all evil,

the very metropolis of all villainy; every man hath one fault or other, but the covetous wretch hath seven, he is an index or epitome, rather indeed a commentary upon all the deadly sins; of all Christ's Apostles, he that bare the bag betrayed him.

In a mystical sense, whosoever esteemeth his goods more than his Gospel, is a Judas; an heretic making merchandize of the word, is a Judas; a witness or a judge, that sells the truth in place of justice, can be no better than Judas, for Christ is truth; and is not (I pray you) Christ bought and sold, when Balaam is the Bishop, Judas the Patron, Simon Magus the Priest? but the Pope is the greatest Iscariot of all, worse than Judas in some respects, for he sold Christ but once, and he thought that once too much, but Judas of Rome selleth daily pardons and indulgences, cruces, altaria, Christum, Christ's cross, Christ's blood, Christ's self, and yet is not a whit ashamed of this holy merchandize, such an horrible crime, that it made Æneas Silvius (who after his Priesthood was always great of the Popedom) to whet notwithstanding both tongue and pen against this Iscariotical legerdemain.

If there were no chapmen, there would be no merchants; I come therefore now to those who bought Christ, said in my text to be chief priests, and they were Christ's chief enemies, able to do wrong in regard to their might, and willing to do wrong in regard of their malice; the which amplifieth exceedingly Judas' sin, who cared not what became of his master, so he might have a little money, delivering up a most innocent Lamb into the jaws of ravenous wolves. In the person of these priests, observe that sometimes they make merchandize of Christ, which are promoted to the chief places in the Church, herein resembling the wolf, who sucks the sheep when he is little, but being grown great devours him, as the poet wittily:

"Nutritus per me, tandem fera sæviet in me."

It is added in the Gospel of St. Luke, chap. xxii. 4, that "Judas communed also with the captains" about this bargain; the word is στρατηγοὶ, which Jerome translates magistratus, the translator of the Syriac copy, magistri militiæ; Tremellius, principes exercitus templi, for they were a select band to defend the temple; perfecti templo tuendo, saith Erasmus, or as Thophylact, overseers of the building, or censores, they that should see good order kept in the Church, or those whom the Romans appointed to keep the seditious people in awe; whatsoever was their office in particular, it should seem they were defenders and protectors of the Church, and yet they be most ready to crucify Christ, the head of the Church.

I fear some patrons of our temple in England resemble these guardians of Jerusalem: if it be not so, Judas is to blame for communing so much about the selling of Christ with them; if it be so, let them remember how these captains and high priests were destroyed, and that ruin is the end of sacrilege. The eagle stole a piece of meat from the altar, but with the meat she carried away a coal which set her nest on fire. Read the Chronicles, examine histories, and show me but one Church-robber's heir that thrived unto the third generation; for where there is gloria Patri, without a sicut in principio, there cannot be glorio filio nunc et in secula. Where there is not glory to the father, there cannot be to the son.

"Buy the truth, (saith Solomon,) but sell it not;" if these chapmen had bought Christ to possess him as their own, they should have made the best purchase that ever was in the world, to buy him who bought them. But they bought Christ to sell him again, to mock him, to buffet him, to spit on him, in fine to crucify him; and so we that are true believers have gotten all the gains and benefit of their bargain. "Christian! exult! for thou hast gained in the commerce of thy enemies; what Judas sold, and the Jew bought, thou hast acquired! for Christ belongs not to the Jew, who bought him; he is ours." Rabanus.

The ware sold is Christ, "I will deliver him:" he saith not, I will deliver Jesus; for he now began to loathe exceedingly that sweet name, but I will deliver him, in which one fact he committed three foul faults. He betrayed Christ Jesus a man, Christ Jesus his master, Christ Jesus his maker, like a rank Papist he put his God in his purse: the first is murder, the second treason, the third sacrilege; murder is a crying sin, treason a roaring sin, sacrilege a thundering sin: yet Judas after he had opened a door to Satan, and let him enter into his discontented soul, Judas I say, leaving Christ and his good company, "to walk in the council of the ungodly, to stand in the way of sinners, and sit in the seat of the scornful," at last grew to this height of impiety, to betray an innocent man, and as much as in him lay to mar his maker, and destroy his Saviour, and therefore let us pray with the Church.

"Almighty God, which dost see that we have no power of ourselves to help ourselves; keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ," &c.

THE EPISTLE.

COL. iii. 1.—"*If ye be risen again with Christ, seek those things which are above.*"

This Epistle consists of advertisements, and arguments enforcing the same.

Advertisements { Exhortative: "seek those things which are above; set your affection on heavenly things." Dehortative: "not on earthly things."

Arguments taken from our { Present estate of grace; "We are risen again with Christ:" ergo, we must ascend and "seek the things above." Dead unto the world: ergo, "not mind the things on earth." Future estate of glory: "whensoever Christ (which is our life) shall show himself, then shall ye also appear with him in glory," but the wrath of God cometh upon the children of unbelief, both in this world and in that to come: for Christ shall appear to reward the godly, to punish the reprobate, to judge all.

St. Paul doth use two words here, ζητεῖν and φρονεῖν, to seek and to savour, and howsoever φρονεῖν in the text be last, yet it is in nature first; for we must first know, then follow the things above; first discern, then desire them; ignoti nulla cupida, quoth the poet, uncouth unkissed; ergo, we must first look before we can like; first see with faith in our understanding, then seek with devotion in our affection. And these two must go together jointly, because seeking without seeing is blind, and seeing without seeking lame: God is to be served with our whole heart, with all our wit, with all our will.

Here then is a notable lesson, as well for ignorant as negligent people. For ignorant, there is no pleasure so sweet to the mind as knowledge, no knowledge so sweet as that of religion, no point of religion so sweet as to savour the things above, "for it is eternal life to know God, and whom he hath sent, Jesus Christ."

Synesius is of opinion, that a philosopher excels an ordinary man, as much as an ordinary man doth a beast; but every scholar in Christ's University doth excel a philosopher as much as a philosopher doth a dolt. Human learning is a rush candle, saith Clement Alexandrinus, but the Gospel is as the glorious sun in her brightness, illuminating all such as sit in darkness and in the shadow of death. If it were not for hope of things above, Christians of all men were most miserable: now no man entereth into heaven, but he that doth the will of God; and no man can do the will of God, except he know the will of God; esteem then all things as loss for the sur-

passing knowledge of Christ Jesus our Lord. Read the Bible, for it is his will; frequent the temple, for it is his house: come to the communion often, for it is his mandy; suffer the words of exhortation and doctrine, for the Gospel is the power of God unto salvation. Use all good means for knowledge, that you may set your minds on heavenly things, and then for practice, that ye may seek the things above. For it is an instruction for idle persons also, being more curious in finding than careful in following heavenly things. In a scholar the mathematics are commended especially, because they stand upon infallible demonstration; and so it is in God's academy, the best learned make demonstration; as "show me thy faith out of thy works," there is a demonstration; "let your light so shine before men," there is another demonstration. If your minds are set on heavenly things and not on earthly, then seek the things above, place thy religion "non in lectione, sed in dilectione," not in the brain or brow, but in godly care and heavenly carriage. Seek the things above by living according to the laws of Jerusalem above. For albeit we dwell on earth, our burgess-ship is in heaven, Phil. iii. 20. Earth is patri loci, but heaven patri juris, as Irishmen are dwellers in Ireland, but denizens of England, governed by the statutes of this kingdom; so we dwell in houses of clay, whose foundation is in the dust, but we submit ourselves unto the laws of that city, which is above; yea, we dwell in heaven partly, for the the lover is dead in himself, and lives in another; and so it is with us all; our mind is where our pleasure is, our heart is where our treasure is; if then our affections be set on Christ, we are dead in ourselves and live in him, and living in him, our hearts are with him, even in the place where "he sitteth at the right hand of God."

If any shall ask what things are above, Saint Paul answers in 1 Cor. ii. 9, "Such things as eye hath not seen, and ear hath not heard and heart not understood;" and in 2 Cor. xii. 4, mysteries ineffable; not that Paul would have men here curious in searching that they cannot find; for so the saying is true, things above us appertain not to us: but his meaning is that we should learn by the book of God that which is revealed of God, and so fidendo, not videndo; by faith and hope grounded upon the rock of God's holy word, not upon the sands of human wit; first understand, then undertake to seek the things above; to seek, though as yet we cannot thoroughly see; this is φρονεῖν; but in audacious curiosity to measure every foot in hell, and dispose of every cabinet and chamber in heaven, is ὑπερφρονεῖν, as Paul elsewhere, to know more than is meet to know.

"Not on earthly things." Some refer this to the traditions of men, and ceremonies of the law mentioned in the former chapter; all those beggarly rudiments were but shadows of things to come, the body is in Christ; and therefore prefer the kernel before the shell; set your affection on heavenly things and not on earthly.

Others understand by things earthly, the things of the world, that three-headed Geryon, honour, riches, pleasure; so Paul in the words immediately following expounds himself, "mortify your earthly members, fornication, uncleanness," &c., we may set our eyes and hands on the things of this world, but not our heart, as David by precept. "If riches increase, set not your heart upon them;" and the Christians in the primitive Church by practice, "who sold their possessions and laid down the money at the Apostle's feet," Acts iv. 35; at their feet, not at their heart, to signify, saith Jerome, "that we must not make them our Master, much less our Maker, but use them as our servants, and as it were creatures, having all things, and yet possessing nothing, our affections must not be set, at least not settled on trash below."

As God said to Abraham, "Get thee out of thy land, and from thy kindred unto the country that I will show thee:" so likewise doth he speak to the soul of man in the 45th Psalm: "Hearken, O daughter, and consider, incline thine ear, forget also thine own people, and thy father's house." Socrates being asked what countryman he was, answered, a citizen of the world; but a Christian, saith Æneas Silvius, must answer otherwise, that he is a burgess of heaven; for albeit man is called earth thrice with one breath, O terra, terra, terra! that is, as Bernard construeth it, earth by procreation, earth by sustentation, earth by corruption, yet in regard of a better inheritance purchased for us in heaven by Christ, and in respect of our faith, hope, love, faith apprehending, hope assuring, love desiring those things above, we are not habitatores terræ, but accolæ, saith Ambrose, "Sojourners and inmates for a time, not permanent dwellers." Heb. xiii. 14.

This world is the land wherein we were born, wherein we were bred, but we must forget our father's house, forsake his home-stall, and seek for another in the spiritual Canaan, one to come in the celestial Jerusalem above, where Christ sitteth at the right hand of God. Above is a place opposite to this earth, "it is heaven of heavens," Ephes. iv. 10; for the heaven must contain him, until he come to judge the quick and the dead. How then is Christ's body with all dimensions in the blessed Eucharist? It sits at the right hand of God in heaven, and therefore doth not descend down to us,

but we must ascend up to it, according to that of the old Church, and as yet retained in the Popish missal, sursum corda, lift up your hearts, set your affections on things above, not on things below; fly with the wings of faith and devotion as eagles into heaven, where the body of Christ sitteth at the right hand of the Father: and this I take to be the true reason, why the Church of England hath allotted this Scripture for Easter-day, that coming to the Lord's table, we may not only gaze upon the visible sign, but to set our affections on things above, that we may be made partakers of invisible grace. See before Sursum corda, Zanchius in loc. Calvin. institut. lib. 4, chap. xvii. § 36, Church Hom. concerning the worthy receiving of the Sacrament, part 1, Beza Antithesm, Papism and Christianism, § 11.

"Mortify your earthly members, fornication, uncleanness." The whole corrupt mass of wickedness is the body of sin, fornication, uncleanness, unnatural lust, evil concupiscence, covetousness, members of this body; called ours, because "Thy destruction is from thyself, O Israel." Hos. xiii. 9. All sins in us are from us: "All my ills are altogether evil and altogether my own," saith Hugo the cardinal: and earthly: for that they reign in men earthly minded, and hinder our heavenly conversation, and therefore such hands are to be cut off, and such eyes ought to be pulled out. It is not said occidite, but mortificate; we must not destroy nature by casting ourselves out of the world, but mortify sin by casting the world out of us.

Hitherto concerning advertisements, I proceed to the powerful arguments concerning the same, the first is taken from the word resurrection.

"If ye be risen again," &c. A new life doth require new manners: if then ye be risen from the death of sin to the life of grace, ye must walk with new tongues, and walk in new ways, as being new creatures in Christ created unto good works. He then that increaseth in faith, and groweth in grace, and sprouteth in heavenly meditations higher and higher, is assuredly risen again; but he that walketh in his own ways, and groweth from bad to worse, growing every day downward, is still dead and buried in the Golgotha of the world: a covetous muck-worm that digs in the earth, as an hog, and then entombs himself like a mole, cannot be said to be risen again, for his mind is shut in his chest, as a dead body buried in a coffin; a voluptuous man is not risen again, for he that liveth in pleasure is dead, although he live. The proud man hath his thoughts above, and yet not risen again, the top of his ambition

is not heavenly, but earthly, risen against Christ, not risen with Christ.

Now we rise with Christ two ways, { Sacramentally. Effectually.

The dipping in holy baptism hath three parts, the putting into the water, the continuance in the water, and the coming out of the water: the putting into the water doth ratify the mortification of sin by the power of Christ's death, as St. Paul, Rom. vi. 3: "Know ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death, and that our old man is crucified with him?" The continuance in the water notes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial, Rom. vi. 4. The coming out of the water figureth our spiritual resurrection and vivification to newness of life by the power of Christ's resurrection, "That like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."

We promised in our baptism, to forsake the vain pomp and glory of the world, with all covetous desires of the same, so that if we set our affections on earthly things, and not on the things above; what are we but Fœdifragi, such as have broken our word and vow to God? Secondly, God's elect are risen again with Christ effectually; for as the burgess of a town in the parliament house beareth the person of a whole town, and what he saith, the whole town saith, and whatsoever is done to him, is also done to all the town: so Christ upon the cross stood in our place, and bore our person, and whatsoever he suffered we suffered, and when he died, all the faithful died in him, and as he is risen again, so the faithful are risen in him. It is therefore meet the members should follow the head, seeking the things above, where Christ sitteth on the right hand of God. I conclude this argument in the words of Gorran, "Our estate is one of vigour, because we have arisen; our place is honourable, because we have regained it; we desire it, because Christ is there; therefore it is a state of power, a place of profit, and an object of desire."

Ye are dead to the world, but alive to God through heavenly conversation, according to that of Paulinus:

> "Vive, precor, sed vive Deo, nam vivere mundo
> Mortis opus, viva est vivere vita Deo."
> "Vive Deo gratus, toto mundo tumulatus,
> Crimine mundatus, semper transire paratus."—*Reusner.*

Grateful to God, live to his praise,
For this alone is life;
Tis death, for earth to spend thy days
In labour, toil and strife.

Buried to earth, and washed from crime,
Be ever thus prepared,
To pass the narrow bounds of time,
And gain thy great reward.

"Your life is hid with Christ in God." This may be construed of our life. { Natural. Spiritual. Eternal.

This mortal is so full of miseries and mischiefs, as that the Thracians used to lament at the birth, and rejoice at the burial of their friends: "Is not this the region of the dead, where are the shades of death, the gates of death, and the body of death?" Amb. Our diseases and disasters are such, as that even our natural life many times is hid, but Christ is the resurrection and the life, the great physician able to wound and make whole whom he list.

The life spiritual is hid in God much more; for as trees in stormy winter, so good men in tempest and anguish of soul seem to be dead, not only to the world, but even to themselves.

Eutychus is an emblem of a Christian in temptation. He fell from an high loft and was taken up dead, and so reputed of all that were present; but Paul laid himself upon him, and embraced him, and found life in him, and set him on his legs again; so though a man fall high from heavenly grace, to the very pit of hell if it were possible, yet he may be raised again by some skilful and painful Paul applying the comforts of the Gospel, and showing that his life is not altogether extinguished, but hid only with Christ in God.

Lastly, this may be well expounded of our eternal life; for albeit we be now the sons of God, yet it doth not appear what we shall be, that is hid in Christ with God. The pearl cannot be found until the shell of the fish be broken; our glory cannot be seen, overshadowed with this mortality; but whensoever Christ which is our life shall show himself, then shall we also appear with him in glory. "Come Lord Jesus, come quickly." Amen.

THE GOSPEL.

JOHN xx. 1.—"*The first day of the Sabbaths came Mary Magdalen early (when it was yet dark) unto the Sepulchre,*" *&c.*

In this Gospel is commended unto us the dutiful and devout behaviour of a religious woman called Mary Magdalen, and of two loving disciples Peter and John, toward their late deceased Lord Jesus Christ.

The devotion of Mary Magdalen is seen, { 1. In coming to the Sepulchre. 2. In communicating what she saw at the Sepulchre.

The devotion of Peter and John in { Running to / Going into } the Sepulchre.

All which duties of all parties as they were performed in good haste, so they proceeded out of a good heart, being earnest as early.

"The first day of the Sabbaths." All the week-days are called Sabbaths in honour of the seventh which is the Sabbath, as Luke xviii. 12. Νηςεύω δὶς τȣ̃ σαββάτȣ, that is, "I fast twice in the week:" so Sabbaths is used, Acts xx. 7, and 1 Cor. xvi. 2. The first day then of the Sabbaths is the first day of the week; the which according to the Jews computation is our Sunday, so called in memorial of our Saviour's blessed resurrection, who being the Sun of righteousness, arose this day; not from his rising, but from his fall, from death, hell, grave; the Jew gave God the last, but the Christian honours him better with the first day of the week.

It is objected out of Matt. xxviii. 1, "That Mary came not to the sepulchre in the beginning of the morning on Sunday, but rather at evening on Saturday." For the reconciling of the four Evangelists in this point, I refer the reader to St. Aug. de consensu Evangelist, lib. iii. c. 24. Aquin. part 3, quæst. 53, art. 2. Baron. annal. tom. 1, fol. 196, 197. Jansen. concord. c. 145. Marlorat. Maldonot. English Gloss. in Mat xxviii.

We must use the Scriptures as Elisha did the Shunamite's child, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Evangelist with Evangelist, translation with translation, and meditate thereon day and night until we find the truth, and as it were, put spirit into the dead letter.

I must entreat you therefore first to confer Matthew with Moses. "Evening," Gen. xv., doth signify the whole night, all the time from the sun setting until the sun rising, "The evening and the morning were the first day." So that whereas Matthew reports Mary came to the sepulchre in the evening of the Sabbath, his meaning was not that she came on Saturday night, but on Sunday morning, as his words import, "In the evening, when the first day of the week began to dawn," that is, as our Evangelist, "early, when it was yet dark."

2. The text original is not ἑσπέρᾳ δὲ σαββάτων, but ὀψὲ δὲ σαββάτων, and that as Gregory Nyssen, a Grecian born, construeth it, is a transacto Sabbatho, when the Sabbath was ended, as Beza translates extremo Sabbatho, in the latter end of the Sabbath: this exposition is allowed of Jerome, Ambrose, Musculus: and lest we should doubt of it, avowed by St. Mark, c. xvi. 1: "When the Sabbath day was past, Mary Magdalen," &c.

3. For the better concordance between John and Matthew, note the difference between the Jews and Romans in their computation. The Jews accounted the natural day from evening unto evening, as it is evident, Luke xxiii. 54, where it is said that the Sabbath drew on, when Christ was buried, but he was entombed on Friday, so that according to their account, when it was dark on Friday, the Sabbath on Saturday began; but the Romans did reckon the natural day from the morning unto morning. If our Evangelist follow the Jews, and Matthew the Romans in their account, distinguish the times, and all things agree.

So that now the text is clear. Mary Magdalen, when the Sabbath was ended, on the first day of the week, came to visit Christ's sepulchre: she knew very well where Joseph had laid his precious body, but she came not with her spices and ointments until the Sabbath was past: in which interpreters have noted her zeal to be well ordered and discreet; first she did serve God, and then observe men, first praise the living Lord according to law, then visit her dead lord according to love.

Many men in our age perform less necessary duties at such hours of the Sabbath as they should worship God in his holy temple. Nay, some ruffians are so profane, that they think Easter day, wherein they were made partakers of Christ's heavenly supper, to be the most convenient time for gossiping and drunkenness. Assuredly, the Christians in Prester John's country shall rise up against us in the last day, who may not, after the receiving of the Sacrament under pain of grievous punishment, so much as once

spit until the going down of the sun: whereas unruly rake-shames in more civil countries, endued with a greater portion of knowledge, drown Christ at the tavern, whom they received at the temple.

"Early." Mary did seek Christ in the first day of the week, and first hour of the day, but many defer to seek the Lord until the last week of their life, the last day of the week, the last hour of the day, the last minute of the hour. It is an exorbitant course while the ship is sound, the tackling sure, the pilot well, the sailors strong, the gale favourable, the sea calm, to lie idle at road, carding, dicing, drinking, burning the seasonable weather, and when the ship leaked, the pilot sick, the mariners faint, the storms boisterous, and the sea a turmoil of outrageous surges, to launch forth and hoist up sail for a voyage into far countries; and yet such is the skill of evening repenters, who though in the morning of youth, and soundness of health, and perfect use of reason, they cannot resolve to weigh the anchor, and cut the cable that withholds them from seeking Christ; nevertheless they feed themselves with a strong persuasion, that when their wits are distracted, their senses astonished, all the powers of the mind and parts of the body distempered; then forsooth they think suddenly to become saints at their death, howsoever they demeaned themselves as devils all their life.

Let us awake from sin with David early, rise with Samuel early, with Abraham send away Hagar early, with Christ and his audience come to the Church early, seeking the Lord with this holy woman early.

"When it was yet dark." St. John doth here seem to contradict St. Mark, reporting that Mary Magdalen came to the sepulchre when the sun was rising. For the reconciling of these places, Ambrose is of opinion that divers women came at divers times. Jerome and others hold that the women came four times, according to the different reports of the four Evangelists; namely, that first they came in the evening, as Matthew, chap. 28; secondly, when it was dark, as John here: thirdly, in the morning early, as Luke, chap. 24; fourthly, when the sun was rising, as Mark, chap. 16.

But the most and best expositors have determined that these devout women came but once, and that in the morning early; when it was dark they began to set out of their lodging, but they continued in their journey, and abode about the tomb till it was twilight, and saw the stone taken away from the sepulchre.

As the former clause showed Magdalen's good haste, so this her good heart being (as Origen speaks,) a woman endued with manly courage and carriage: she might have feared that herself and her

company could not remove the tombstone; or if they could, that the soldiers who guarded the place, would not have suffered it; or if they would have been content, it was uncomfortable for a silly woman in the night to view the dead corpse of so loving a friend. Yet Magdalen, a woman, a timorous woman, accompanied only with some few of her own sex, as St. Mark reports, as our Evangelist, journeying alone, came to the grave with spices and sweet ointments, when it was dark. O, the riches of God's infinite mercy! that so foul a sinner should prove so fair a saint; that Magdalen, sometime an harlot, should precede in this good office Mary the mother of Christ, always a virgin; that a woman in this point of valour and virtue should be more forward than Peter, the most loving disciple to Christ, and John the best beloved of Christ. "O the deepness of the richness, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"And saw the stone taken away from the grave." It is recorded by Matthew, that "Joseph of Arimathea took the body of Jesus, and wrapped it in a clean linen cloth, and put it in a new tomb which he had hewn out in a rock, and rolled a great stone to the door of the sepulchre, and departed." All which undoubtedly Magdalen well observed, as she was sitting against the grave; it might therefore perplex her much in this holy business, how she should roll away the tombstone, and so purchase a sight of her best beloved master. But Almighty God, who giveth his angels charge over his children, that they hurt not their feet against a stone, sent a messenger from heaven to roll back that huge stone for her. Even as a loving father, when he carrieth his little child to a town, will suffer him to walk in the plain and fair way, but when he comes to slippery paths, he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile lifts him over easily; so God our heavenly Father useth us his dear children; if we shall endeavour to go so far as we may, so fast as we can in the plain way to the celestial Jerusalem, he will assist us in dangers, and help us over stiles, he will remove blocks and hindrances in our passage; the great stone parting Christ and us, even while we least think of it, shall be rolled away.

Again, in that Mary saw the stone taken away, note that Christ rose the first day of the Sabbaths early; to show that he was very God, he rose again to show that he was very man, he rose again the third day. That a live man should raise a dead man, as Peter did Tabitha, was wonderful: that a dead man should raise another dead man, as the bones of Elisha did the Moabite, was more wonderful;

but that a dead man should raise himself, as Christ did on this day, was most wonderful. Assuredly none could do this but he who said, "I am the resurrection and the life: power I have to lay down my life, and power to take it again."

But his resurrection was deferred until the third day, to demonstrate that he was very man: for if he should have presently risen, his death would have been thought no true death, and so by consequence his resurrection no true resurrection. And then it was often told by himself, and foretold by others, he rose the third day, and that it is in the text, "early:" for as he was crucified when the sun was going to bed, to signify that by his death he would destroy the works of darkness, both the inward darkness of sin and outward darknesss of hell, as Aquine wittily; so he rose when the sun began to shine, that having conquered the kingdom of darkness, he might bring us unto light and life everlasting. "As the first days were reckoned according to man's lapse from light to darkness, so these were computed from his restoration from darkness to light." Aug.

"Then she ran, and came to Simon Peter, and to the other Disciple whom Jesus loved, and said, they have taken away the Lord out of the grave." As the people said, "Is Saul among the Prophets?" Even so may we wonder at this, and say, is Magdalen among the preachers? a tutor of those great doctors who were to teach all the world; the Apostles' Apostle? Yes, surely, Magdalen made the first sermon that ever was of Christ's resurrection, and this her fact had some reference to Eve's fault; a woman was the first messenger of this our joy, because a woman was the first minister of that our sorrow.

"We cannot tell where they have laid him." As Magdalen is a pattern of much virtue, sparing neither pain or cost in visiting our Saviour's sepulchre, so likewise a precedent of some weakness, in that she could not find Christ at this time, though she sought him earnestly and early, because she did err in two circumstances, as the glorious angels intimate, Luke xxiv. 6, first, in the time, for "he had risen;" then in the place, "he is not here." Let us therefore seek the Lord when he may be found, and where he may be found. There is a time wherein he may be found, but if we neglect it, there shall be no more time. The wicked old world had a time to seek the Lord while Noah preached: Sodom had a time while Lot visited: Jerusalem had a time while Christ conversed in her: Dives had his time while Lazarus lay at his gate: Judas had his time while Christ reproved him. If the filthy Sodomites, if the rich

glutton, if treacherous Judas, if proud Pharoah were now alive; what would they do, what would they not do to seek the Lord while he may be found, and to call upon him when he is near? Nothing would be so much esteemed as a truce of time, which heretofore by days, weeks, months, years, was lavishly misspent. Again, we must seek Christ in the right ubi, Christ is not to be found in the furrows of the earth, in hell or grave; we must not seek a dead Christ, but a living Christ, in his works, in his word, in his sacraments, in his house, there we shall be sure to find him in the midst of them that preach, in the midst of them that pray.

"They ran both together." In like zeal to Christ, and love one to another, and yet each outstripped other, John in going to, Peter in going into the sepulchre. John doth resemble the contemplative, Peter the practive. The contemplative is more nimble in his wit, the practive more quick at his work: John did run faster, but Peter did go surer; or, as Rupertus, John did figure the Jews, Peter the Gentiles. The Jews came to Christ sooner, yet the Gentiles overtaking them were the sounder: "I have not found (saith he that knew best) so much faith in Israel," Matt. viii. 10.

"When he had stooped down he saw the linen clothes." None but humble men and meek can see these mysteries. He that will not stoop at Christ's grave shall never be made partaker of his death and resurrection. He went not in, either content with these, or prevented by fear. "But Peter following him went into the sepulchre, and saw the linen clothes lying, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." As the followers and friends of Christ, so the cruel enemies and foes of Christ became preachers of his glorious resurrection; as Calvin truly, some by silence did seem to confess it, others by reporting an incredible tale did more strongly confirm it. The grand lie first invented by the rulers, and after broached by the soldiers, impudently to disgrace the truth of our Saviour's resurrection (as St. Matthew reports) is, "That the disciples came by night and stole him away while we slept." "O senseless untruth, either you were asleep or awake; if asleep, how did ye know that his disciples had taken him away by night? if awake, why did ye not guard the tomb?" Aug. Ye could not be unable, for the watch was strong; ye will not, I am sure, be thought unwilling, for either you were cowards, or traitors, or both; in not using your hands, arrant cowards; in not employing your tongues in raising the town to surprise the body, rank traitors.

Again, if thieves had stolen him away by night, they would not

have left the fine linen clothes in the grave, neither could they gain so much leisure as to loose the feet, unbind the head and disrobe the body, leaving the napkin that was about his head in a place by itself.

The Gospel and Epistle concord in every point: for if Christ be risen and not here, then Mary Magdalen must not set her "affections on things earthly, but seek the things above, where Christ sitteth on the right hand of God."

THE EPISTLE.

1 John v. 4.—"*All that is born of God overcometh the world,*" *&c.*

Wherein observe
- 1. A proposition: "All that is born of God overcometh the world."
- 2. An exposition, how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Christ, who doth overcome: "This is the victory that overcometh the world, even our faith."

And this faith is sealed unto us by the testimonial of three witnesses in
- Heaven, the
  - Father.
  - Son.
  - Holy Ghost.
- Earth,
  - The Spirit.
  - Water.
  - Blood.

If then ye receive the witness of men, which often lie, let us embrace the witness of God, which is greater, even truth itself, for he that doth not believe makes God a liar, but he that believeth, hath eternal life.

"All that is born." St. John doth not use the masculine gender, "he that is born," nor the feminine, "she that is born," but the neuter, "all that is born;" because there is in our spiritual generation no distinction of sex: Gal. iii. 28, "There is neither male nor female, but ye are all one in Christ Jesus;" and this (as Rupertus observed) is of greater emphasis, "All that is born" of God, of whatsoever sex, country, condition, overcometh the world.

Not all that is born, but "all that is born of God;" we are born the sons of wrath, and servants to the world, but new born to be conquerors of earth and heirs of heaven; I say, born "not of blood, nor of the will of the flesh, nor of the will of men, but of God." Our conception is by the seed of the word, through the powerful operation of his Holy Spirit: our birth is our baptism; the Church is our nurse; the breasts all of us suck, the two Testaments; our meat, the pure milk thereof; our growth, increase of grace, riches, heavenly treasures; end, everlasting life.

There is a proverb in Italy, that it were good for men to be born wise, or twice; now we cannot be born spiritually wise, and therefore we must be born twice; first born that we may come into the world, then again born that we may overcome the world.

"Overcometh." In the present, for albeit in other battles every soldier must stand to the fortune of the wars, yet in our spiritual fight, a Christian may conquer even while he doth march. "I write unto you young men, because ye have overcome the wicked;" we triumph when we fight. Fight, and victory is certain; not because the battle is ended, (for we must wrestle still against flesh and blood, against principalities and powers; as we promised in our baptism, we must manfully fight under Christ's banner against sin, the world, and the devil, and so continue Christ's faithful soldiers unto our lives end) "but all that is born of God overcometh the world," because our grand captain Christ hath already won the field, and obtained victory for us: "I have overcome the world; in the world ye shall have affliction, but be of good comfort, I have overcome the world."

Yet, let not him that girdeth his harness boast himself, as he that putteth it off. For when Agamemnon said, "What can the victor fear?" answer was made by Cassandra, "What he does not fear." We may not be secure, but serve God in fear, though we fight in faith; as our captain, "watch and pray," lest your adversary devour you, continue fighting a good fight, having faith and a good conscience.

The world is overcome two ways, as Aquin prettily, but not pithily, abjiciendo, subjiciendo, by forsaking it in a contemplative course, by subduing it in an active; but herein Aquin speaks like a friar, ergo a liar; I therefore correct his gloss, saying: that we need not abjicere, but only subjicere, not utterly leave, but only not love the world, as St. John in this Epistle, "being in the world, but yet not of the world;" riches and honour be good servants, but bad masters: as Augustine sweetly, they must be "subjects, not mas-

ters; followers, not leaders." He that greedily followeth and hunteth after the world, is overcome of the world; but he that suffers only the world to follow him, using it as Aristippus did Laïs, overcomes the world, in being greater than the world.

A mere contemplative monk, in shunning some occasions of evil, flieth in a manner all occasions of doing good, against the rules of nature and Scripture; for the one showeth a man is not born for himself; the other, that a Christian ought to be servant unto all, as St. Paul expressly, Gal. v. 12, "By love serve one another;" he that is born of God overcomes the world in being a new man, not being no man: as a man, he must be like Martha, cumbered with much business; as a new man, like Mary, choosing the better part. Abraham Ortelinus used instead of an emblem, the world's globe, with this inscription, Contemno, et orno, mente, manu, "I contemn, yet adorn, with heart and hand."

"The world." That is, the things of the world, and the prince of the world, with all their complices; he that is born of God is delivered from the hands of all his enemies, "that he may serve God in holiness and righteousness all the days of his life without fear."

The martial terms, overcome and victory, show that our life is a continual warfare upon earth; all that are born, fight; all that are born of God, overcome; the serpent doth sometime bruise our heel, and so fall us, and happily foil us, but Christ our general hath broken his head, by whose power and victory we shall tread down Satan under our feet: a Christian therefore must put on the resolution of King Alfred, of whom our chronicle: (Huntingdon.)

> "Simodo victor eras, ad crastina bella pavebas:
> Simodo victus eras, ad crastina bella parabas."
>
> To-morrow's war, the victor fears;
> To fight again, the vanquished foe prepares.

"And this is the victory." Faith is the means of this victory: for albeit saith Cajetan, "In overcoming the world, good works as underling soldiers execute something, but faith under Christ commands all as a captain:" yea, faith is head and hand too, striking the conquering stroke with the sword of the spirit.

In our spiritual warfare we fight against four enemies especially, the world, the flesh, the devil, and death.

All the world's army consists of two wings: { Adversity on the left hand. Prosperity on the right.

He that believeth in Christ, overcometh both, as Christ, who

living in the world, renounced prosperity, and endured adversity; "He contemns all earthly goods which should be contemned, and endures all ills that are allotted him; so that his happiness be not sought in those, nor unhappiness feared from these." Aug. A Christian then that followeth our Saviour's example, remembers in want his treasure in heaven, in dearth his conscience is a continual feast, in banishment he looks for another city to come, whose builder and maker is God. In all these things a Christian is a victor, yea more than a conqueror, Rom. viii. 37.

As for enticing prosperity, that usually doth assault us more dangerously than affliction. As Augustine notes, "Job was a conqueror on a dunghill, whereas Adam was overcome by Satan in Paradise," and the Church saith, Isa. xxxviii. 17, "In my happiness my grief was most bitter;" as Bernard expounds it, "At the first she had grief in the death of her martyrs; afterwards greater grief in her conflict with heretics; in process of time being in peace, she was grieved most of all in the looseness of her children," and so the world gained of the Church more by prosperity than adversity; yet he, that is born of God, overcometh all this wing: "By faith Moses, when he was come to age, refused to be called the son of Pharoah's daughter, and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season."

The flesh is not a foreign foe, but an homebred enemy, fighting not as a tall soldier, but as a crafty traitor rebelling against the spirit, Dalila in Sampson's bosom, Judas in Christ's company; like the moth in a garment, it is bred in us and daily cherished of us, and yet it frets and destroyeth us.

"Quis nescit autem quanta corruptela sit
contaminatæ carnis ac solubilis?
Sordet, tumescit, liquitur, fœtet, dolet,
inflatur ira, solvitur libidine," &c.

"Who is ignorant of the mischief of the contaminating and effeminating flesh? It defiles, it puffs up, it enfeebles, it taints with offensiveness, it frets, inflames with anger, and debases with lust." Prudentius.

Yet he that is born of God abstaineth from fleshly lust and sinneth not, as our Apostle proves in this Epistle. See the Gospel, Dom. xv. post Trinit.

The devil is our arch-enemy, being indeed the chief commander of all forces against us, even the prince of darkness, a watchful and a wrathful enemy, "yet he that hath the shield of faith is able to quench all his fiery darts," Ephes. vi. 16. His greatest cannon

shot against us is, that we are grievous sinners, in which he giveth every one that is born of God armour and weapons against himself, that with his own sword, we may cut his own throat. "For Christ gave himself for our sins," Gal. i. 4. If I were righteous and had no sin, then I should not need Christ. Why then, O peevish holy Satan, wilt thou make me turn Puritan, and so seek righteousness in myself? when in very deed, I have nothing in me but sins, and, as thou sayst in this truly, grievous sins; alas! they be no trifling, but terrible sins against the first and second table: but I fly to Christ the Lamb of God, who takes away the sins of the world, "Who loved me and gave himself for me," dying for my sins, and rising again for my justification; and so my sin, which is a condemned sin, is in Christ who is a condemning sin, a ransom and sacrifice for sin. Now this condemning sin is stronger than that which is condemned. For it is wisdom, righteousness, sanctification, and redemption.

The last enemy, but not the least, that shall be destroyed, is death, of all terribles unto the natural man most terrible; yet by faith it is made advantage to us, howsoever hurtful and hateful unto others.

He that believeth, is assured that Christ is the resurrection and the life, that he hath led captivity captive, that he hath swallowed up death in victory by his death, and opened unto us the gates of eternal life. See before the song of Simeon. Every true Christian then is a greater conqueror than William the Conqueror, even greater than Alexander the Great, or Pompey the Great, or the great Turk. For whereas they conquered in many years a few parts of the world, he that is born of God overcometh in one hour with one act only, the whole world, and all the things in the world.

Aristotle dying said, "I have lived in anxiety, I die in doubt, not knowing where I go." But Paul in his life desired to be dissolved, and to be with Christ: and Stephen at his death, "O Lord Jesus receive my spirit." So comforted in his life, so blessed in his death is every one that is born of God. See Perkins' Treat. of Dying Well, in fine, relating many sweet and comfortable speeches of God's children at their death. I conclude this part in a distichon,

> "Terra fremat, regna alta crepent, ruat ortus et orcus,
> Simodo firma fides, nulla ruina nocet."

> The heaving earth peals forth my parting knell,
> Around me crowd the prince and powers of hell;
> Black tempests howl, the yawning grave draws near:
> Be still my trembling flesh, faith cannot fear.

"For there are three which bear record in heaven, the Father, the Word, and the Holy Ghost." Whether in old time this clause were received into the sacred canon or no, see Sixtus Senen. bibliothec, lib. 7, hæres. 9, resp. ad ob. 7, Erasm. annot. especially the commentaries of Lorinus upon the place. The Father bear witness of Christ in his transfiguration and baptism, saying from heaven, "This is my beloved Son in whom I am well pleased, hear him." God the Holy Ghost bear record in descending first upon himself, Matt. iii. 16, then upon his apostles at Whitsuntide, making them witness this truth also. The word bear record of himself: "I am the way, the truth, and the life." "The works that I do in my father's name, they bear witness of me." "Dost thou believe the Son of God? he it is that talketh with thee." "I am Jesus; I am Jesus of Nazareth, whom thou persecutest."

"And these three are one." In testimony and essence. This then is a notable pilot to direct the ship of the Church how to sail between the rocks of Arius, who denied the Unity, and Sabellius, who denied the Trinity.

As three bear record in heaven or from heaven, so likewise "three bear record in earth, the spirit, and water, and blood, and these three are one," that is, agreeing in one. The spirit witnesses on earth, and in all ages by the Scriptures, which he hath given us, and to understand which he enlightens our minds; and by the miraculous changes which he works in the characters and conduct of his people: the water witnesses on earth, by being perpetuated to all ages and among all nations as a memorial, sign, and seal of the gift of the spirit, and the work of inherent sanctification thereby, also to the doctrine of the Trinity, in whose name it is given to us; the blood witnesses by and through its sacramental sign and seal to the same great truths, and is a special witness of the vicarious atonement of the incarnate God. These are, as it were, living monuments of the essential truths and facts of Scripture. Comp. Let us, having so great a cloud of witnesses, even six concording all in one, believe steadfastly that all which is born of God overcometh the world, and that the victory conquering the world is our faith apprehending the merits of Christ Jesus, who did overcome the world for us. "O Lord increase this faith in us evermore."

THE GOSPEL.

JOHN xx. 19.—"*The same day at night, which was the first day of the Sabbaths,*" *&c.*

- Herein observe the disciples,
  - Comfort; amplified by circumstances of
    - Time; "the same day at night, when the doors were shut."
    - Place; "where the disciples were assembled together for fear of the Jews."
    - Person; Jesus came, not only sending good news as before, verse 18, but himself bringing it, comforting them in
      - Words, saying twice, "Peace be to you."
      - Action, "Standing in the midst, and showing his hands and side."
  - Commission: and in it the
    - Qualifier, "Jesus."
    - Qualified, all the disciples present, "I send you, he breathed on them," &c.
    - Qualification, "Whosoever sins ye remit, they are remitted," &c.

"The same day at night." As a compassionate mother cannot endure that her little child should cry long, but instantly she takes him in her arms to dandle that he may be still; even so Christ comforting his disciples as one whom his mother comforteth, appeared unto them upon the same day that he did rise, not deferring his comfort, at night the doors being shut for fear, when they did most need his comfort, and stood in the midst of them, as the sun in the midst of the firmament, and the heart in the midst of the members, affording his comfort indifferently to them all, using words of comfort, "peace be to you;" a salutation howsoever ordinary, yet at that time most fit and best welcome, considering their troubled estate; showing them also the wounds of his hands and side, more than evident demonstrations of comfort: for as Marius accused of the Senate for treason against the Commonwealth, rent his clothes, and in their presence showed the wounds he received in the wars for his country's good, saying, Quid opus est verbis, ubi vulnera clamant? so Christ here showing his pierced hands and side; these be the tongues, and these be mouths open and wide to proclaim how much I love you, these, these, tell all the world that I died for your sins and rose again for your justification.

It is recorded in Holy Bible, that a giant in Gath had six fingers on each hand; on the contrary, that Adonibezek lost his thumbs: all such as are too curious in school-quirks have six fingers on a hand, one finger in the dish more than is needful; and yet such as

altogether neglect school-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparent that Christ did rise with his wounds, otherwise he would not have showed his hands and side, for the confirmation of his resurrection, and yet a body glorified is without any blemish in all parts: here then we must either distinguish or destroy.

The scars of Christ in his hands and feet after he was risen again, were not signs of defeat, but ensigns of victory; not wounds of horror, but of honour; the conqueror glorieth in his scars, Consule Jansen. concord. cap. 147; Suarez in 3 parts, Thom. 2, tom. 47, disputat. 2, sect. Cajetan. Modin. et alios in Thom. 3 part, quæst. 54, art. 4.

Mystically, Christ doth speak comfortable words, and showeth his precious wounds unto such as have shut their doors unto the street, and renounced the pomps of the world, especially to such as are gathered together in unity to serve God according to his promise, "Where two or three are gathered together in my name, there am I in the midst of them." All these, and all other remarkable notes upon this part, I purpose, God willing, more fully to discuss in mine exposition of the gospel appointed for St. Thomas' day.

"As my Father sent me, even so send I you." This "as" and "so" may be referred unto the person sending, as also to the parties sent. Unto the person sending, as my Father had authority to send me, so "all power being given unto me in heaven and earth," I send you; for he saith not, I will desire my Father to send you, but "I send you."

Again, this "as" may be referred to the parties sent; for as my Father sent me to preach good things unto the poor, to bind up the broken hearted, and to call sinners unto repentance; so send I you to reconcile men unto God, and God unto men, according to that of Paul, 2 Cor. v. 19, "We are ambassadors for Christ, as though God did beseech you through us, we pray you in Christ's stead, that ye be reconciled to God."

No man must take upon him this honour, except he be called of God: "He that runneth of his own accord, without sending, is a false prophet," Jer. xxiii. 21; for albeit Christ now do not immediately call, and send apostles, as heretofore, yet he doth mediately send by deputies under him, as he did Titus and Timothy, Sosthenes and Silvanus, and others in the primitive Church; "And those we ought to judge lawfully called and sent, which be chosen to this work by such as have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

As the bishops of Ephesus ordained by men, are said expressly to be placed in that high calling by the blessed Spirit; Acts xx. 28, "Take heed to yourselves, and to all the flock, whereof the Holy Ghost hath made you overseers."

The qualified are the disciples, every one, so well as any one; for that which Christ said unto Peter, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven," &c., he saith here to all, "I send you; whosoever sins ye remit, they are remitted unto them:" all had the same calling and the same charge. Happily St. Peter in this commission had a priority, not a superiority; or if a primacy, not a supremacy over the rest: he had (as our divines acknowledge) a precedence in place, named for the most part first, as the foreman of the quest; and a pre-eminence in grace, reputed for his excellent knowledge and zeal, the chief of the whole college, the Scripture witnessing that he was the first confessor, the first preacher, the first baptizer, the first worker of miracles; in a word, as he was the foreman, so the most forward of all the twelve in execution of his Apostleship: I say the most forward of all the twelve; for St. Paul in his own conceit was not inferior, and in others opinion far superior to Peter: Augustine saith, "God taught Peter by Paul, a younger Apostle." Eusebius Emisenus, "If Peter was primate, Paul was chief;" and Chrysostom, Honore par erat illi, nihil enim hic dicam amplius; his meaning is, that Paul was Peter's better, and more learned and wiser. As Bellarmine writes in lib. I. de Ro. Pont. cap. 28, § respondeo, Paulum. And therefore Paul withstood Peter to his face, and that in a matter of faith, and when, if ever, he was Pope of Rome.

St. Peter accounted himself, and so was esteemed of all the college, a fellow pastor, not as Bellarmine, a monarch, making the whole world his diocese, calling all men, even the rest of Christ's own Apostles, his sheep; our blessed Saviour in this commission made them all peers, and when some would have been princes he rebuked them, Matt. xx. 26; Luke xxii. 26. I will end this observation with that excellent sentence of Pope Leo the Great, "They were on a par in their election, alike in labours, and equal in their end."

The persons qualified abode long in Christ's college, and received the Holy Ghost also before they did execute this high commission; and so we must be furnished, and endued with many commendable parts of learning and sanctification, as Paul, διδακτικοὶ, fit in regard

of our knowledge to be pastors, and in respect of our unblamable life to be patterns. See Gospel Dom. 8, after Trinity.

"Whosoever sins ye remit." Upon this ground there is in the Church of England a general absolution after a general confession of sins, Collect after the Confession at Morning Prayer, and at the Communion, and a particular absolution, upon a particular confession, yet neither absolute, but conditional, "if the penitent truly repent and unfeignedly believe the Gospel."

Again, we further say, that "Almighty God hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins;" in so much that this act of absolving only belongs unto the minister ordinarily, tanquam ex officio, but when none of that order is or can be present, another man may do it with good effect, according to that old saying, "a Christian is a priest in necessary cases." Magd. And I see no reason in popish learning, why women may not absolve so well as baptize. See Gospel, Dom. 19, after Trinity.

Thus, as you see, the Disciples had comfort and commission; first, comfort for themselves, and then a commission to strengthen and comfort others, and for this cause Christ said twice, "peace be to you," receiving principally peace to themselves, and then secondarily charge to preach peace to them afar off, and to them that are near, Isaiah lvii. 19.

THE EPISTLE.

1 Pet. ii. 19.—"*This is thank-worthy, if a man for conscience toward God endure grief,*" *&c.*

Saint Peter having instructed us in the former part of this chapter what we should do, teacheth us in this latter how we must suffer,

and that by { Precept, "This is thank-worthy, if a man for conscience toward God endure grief," &c.
Pattern, "Christ suffered for us, leaving us an example."

"This is thank-worthy." τοῦτο γὰρ χάρις, it is God's grace, to wit, an effect and sign of his grace, gracious and acceptable to God, or as we read according to St. Peter's own gloss, it is thank-worthy,

deserving commendation and praise. "If a man for conscience toward God endure grief," that is, for God, who knoweth all; or for what a man in his own conscience knows is well pleasing to God; or for the faith of God, (as Aquine upon the place,) for as faith is used for conscience, Rom. xiv. 23, "Whatsoever is not of faith, is sin;" so conscience here may be taken for faith.

And therefore the schismatics and papists enduring grief for their own faults and not for Christ's faith, have by their suffering neither grace nor glory; but as Aristides, who died of the bite of a weasel, exceedingly lamented because it was not a lion; so the schismatic may grieve that he doth not smart for the Lion of Judah, but for a weasel lately crept out of the Alps, which at the first crowded in among us at a little hole, but since being pampered at the tables of many citizens, and some country ladies, is grown so full and pursy, that many will rather forsake God's plough and look back to the world, than acknowledge he came in at so little an entrance.

And for the papists, it is well observed, that as no man dies with an ague, nor without an ague; so none are executed for the Roman religion, nor without it: all their Jesuits and other Romanists Jesuited, (as B. Andrews,) our Homer, their hammer, excellently, "it is not faith merely that makes them endure grief, but faction; it is not religion, but rebellion," beginning at Tiber and ending at Tyburn. If then it be true, not the cross but the cause makes a martyr, it is not thank-worthy for a papist, buffetted for his own fault, to take it patiently.

Yea, but the schismatics in losing their livings, and the papists in losing their lives, evermore pretend conscience towards God. Answer is made, that "conscience not grounded upon sure knowledge, is either an ignorant phantasy or an arrogant vanity;" for as in a man's body, the raw stomach makes a rheumatic head, and a rheumatic head a raw stomach; so science makes our conscience good, and conscience our science good: con is always in composition, and among Christians it should be with scientia: that which art hath joined and God coupled let no man sever.

The philosopher speaks of a twofold ignorance, particular and universal, as the lawyers, ignorantia juris et facti, or as the schoolmen, ignorantia vincibilis et invincibilis; according to these distinctions every nescience is not a sin, but only that ignorance which is in such points as we may and must understand, ignorance from neglect or choice, so that an erroneous conscience, (our adversaries being judges,) is not a sufficient warrant to suffer martyrdom, though a man should vaunt with Edmund Campion, "I can die, but I can-

not be conquered," and in another place, "Except God be ejected from heaven, and Lucifer reinstated, I shall never yield."

They who killed the blessed Apostles, in their erroneous conscience thought they did God good service: Saul breathing out threatenings and slaughter against the Disciples of the Lord, said he did it out of zeal. Philippians iii. 6. The most blasphemous heretic, which is murderer of the truth, (as Tertullian speaks,) if he be buffeted for his error, presently makes himself a Catholic martyr. In old time, many were so vain-glorious in affecting the reputation of martyrdom, that there was a sect called Martyriani; some suffer out of fashion, for there is a conscience not according to knowledge; others endure grief out of faction, for there is a knowledge not according to conscience: the first suffer as ambitious of honour; the second to satisfy their malignant humour, but neither of these, (Pope Peter being judge, and the schoolmen jury,) can merit thanks of God, or praise of men.

When Simeones saw that Arsacius, an unlearned and an unworthy doting old man, was placed in Chrysostom's room, he cried out, Pro pudor! quis cui? "Shame! who is this? why placed here?" so may we censure justly the Popes sitting in Peter's chair, Pro pudor! quis cui? Peter would have men subject to their Lords with fear, not only to the good and courteous, but also to the froward, "for this is thank-worthy, if a man for conscience toward God endure grief and suffer wrong undeserved." But the Pope doth unloose men at his pleasure from their allegiance to good and gracious princes, and therefore we will appeal from Peter to Peter, from Sir Peter to Saint Peter, from princely Peter to preaching Peter, affirming here, "What praise is it, if when ye be buffetted for your faults, ye take it patiently? but, and if when ye do well, ye suffer wrong and take it patiently, then is there thanks with God, for hereunto verily were ye called." For all that will live godly in Christ Jesus shall suffer persecution, entering into God's kingdom through many tribulations.

"Christ suffered for us, leaving us an example." Christ is propounded in the Gospel as a sacrifice for sin, and as an ensample for virtue. St. Peter hath pithily comprehended both in this one verse, "Christ suffered for us, that his passion might deliver us from the bondage of sin, leaving us an ensample to follow his steps, that his actions might direct us unto virtue."

For the first, our justification stands in two things especially, to wit, in the remission of our sins by the merits of Christ's death, and in imputation of righteousness, whereby God accounteth that righteousness which is in Christ, as the righteousness of that sinner

that believeth in him. Now the righteousness of Christ consists in his obedience passive and active, both together, for Christ in suffering obeyed, and in obeying suffered, and the very shedding of his blood, to which our salvation is ascribed more specially, must not only be considered as it is passive, that is a suffering; but also as it is active, that is an obedience, in which he showed his exceeding love both to God and us in fulfilling the law for us.

"For us." That is, all us indefinitely, for Christ in his oblation on the cross, shed as much blood for the labouring man who followeth the plough, as for the prince who sitteth on his throne: that his precious blood should have greater force in some than in others, is not the fault of him who did impart it, but of him who doth not well employ it. If a man should commit such an heinous offence, that he could no way but by the prince's gracious pardon escape death, he would not suffer his eyes to sleep, nor his eyelids to take any rest until by some means or other he had obtained the same, gotten it written and sealed, and laid up in a box fast and sure, reading it often with great joy. Now this is the case of every man; original sin makes us the sons of wrath, actual much more rebels and traitors against our heavenly king, by which all of us have deserved ten thousand deaths. Our only refuge is, that Christ suffered for us: in his name we must sue for pardon at God's hand, and never rest until we have the assurance thereof sealed up in our hearts and consciences. How dull are our wits, how dry are our eyes, how hard are our hearts in hearing and reading these mysteries! Our blessed Saviour in the garden for our sake did sweat drops of blood trickling down to the ground, and on the cross shed streams of blood, and yet we cannot shed one tear for his sake, when we remember his torments and receive the Sacraments, which are speaking seals of his Passion; he was longer in dying and in doing it, than we can endure to contemplate on it. Alas! how shall we die for him, and suffer for conscience towards God? He that hath not heat enough to think on it, will never have heart enough to die for it. I beseech thee, dear brother, if not for my sake, yet for thine own sake, yea for his sake who died for us, examine one word uttered by David in the person of Christ, fodoerunt manus meas, &c., "They digged my hands and my feet, noting the wide wounds in both, as being not only pierced, but also digged as it were with a mattock." Whatsoever he did endure, was not for himself but for us: "He bear our sins in his body on the tree, that we being delivered from sin, should live unto righteousness, by whose stripes we are healed." O Domine Jesu, da cordi meo te

desiderare, desiderando quærere, quærendo invenire, inveniendo amare, amando mala mea redempta non iterare. Da Domine Deus meus cordi meo pœnitentiam, spiritui contritionem, oculis lachymarum fontem, ori custodiam, manibus eleemosynæ largitatem, ut totus figaris in me, qui totus crucifixus pro me. Amen. Aug.

"O, Lord Jesus! grant me to desire thee with my heart, by desiring to seek thee, by seeking to find thee, finding to love thee, and loving, not to reiterate the ills from which I am redeemed. O Lord, my God! grant to my heart penitence, to my spirit contrition, to my eyes fountains of tears, to my mouth watchfulness, to my hands largeness of charity, that thou who wast crucified for me, mayest be perfectly formed in me."

"Leaving us an ensample." For he was not only a sacrifice for sin, but a direction also for virtue, that we should follow his steps: he saith in the Gospel appointed to be read this morning, "I am the good shepherd." Now a good shepherd is not a pastor only, but a pattern also, as Christ of himself, "the truth and the way:" the truth in regard of his good learning, the way in regard of his good life. There are four sorts of shepherds, as Hemingius in his postill: the first neither teach well nor live well; and these pull down the Church of God with both hands, of which sort St. Peter and St. Jude foretold us there should be many in the latter age; for albeit Judas Iscariot be dead, his practice liveth; he that neither feeds his flock by life nor lesson, although he cannot betray Christ in his own person, yet he betrays the members of Christ unto the devil.

The second sort are such as instruct well in the pulpit, but misdemean themselves in conversation, and these set up the temple with one hand, and pull it down as much again with the other; like scribbling school-boys, that which they write fair with the forefinger, they blur with the hind-finger.

The third sort are such as teach ill, but for any scandalous and open crime they seem to live well, as hypocrites and heretics, "coming to us in sheep's clothing, whereas inwardly they be ravening wolves."

> "Ac veluti pueris absynthia tetra medentes
> Cum dare conantur, prius oras pocula circum
> Contingunt dulci mellis flavoque; liquore."—*Lucretius.*

Like physicians, covering the bitterness of the pill and potion with gold and sugar; for while men gaze at their outward holiness, they be easily made to swallow the dregs and drugs of their heresy.

The fourth sort are such as both teach well and live well, building God's city with both hands; and such a shepherd and bishop of our

souls was Christ, both doctor and ductor, one that doth lead and feed his sheep, leaving us an ensample to follow his steps (in all which either he did or suffered) so fast as we can, so far as we may. For as his actions are our instructions, so St. Peter saith here, that his passions are our Patterns:

Insinuating that we must suffer	Innocently, for albeit he was reputed among the wicked, and crucified as a malefactor, "yet did he not sin, neither was there guile found in his mouth."
	Patiently, "who when he was reviled, reviled not again, when he suffered he threatened not, but committed the vengeance to him that judgeth righteously."

Anselm hath written a tract, entituled Mensuratio crucis: and Justus Lipsius hath three books de cruce. Sixtus Senensis and other Popish authors have many conceits about the material cross, full of wit and art. But I beseech thee Lord Jesus to dwell in my heart by faith, and to fill me with all fulness of grace, that I may know thy love which passeth knowledge, and comprehend what is the breadth and length, and depth and height of it showed on thy cross for the redemption of the whole world.

Pendimus à te, Credimus in te, Tendimus ad te Non nisi per te Optime Christe.	"O, Jesus Christ! thou best of friends; On thee alone, our cherish'd hope depends; In thee we trust; our prayer to thee ascends; To thee, with eager face our footstep tends; Without thee, beauty, bliss, and being ends."

THE GOSPEL.

JOHN x. 11.—"*I am the good shepherd,*" *&c.*

No man being but a man, ought in this life to commend and justify himself: for if he consider the time past, he shall have good cause to lament his sins of omission and commission: if he consider the time present, he may well blush at his manifold infirmities: if he consider the time to come, he must fear lest he fall. But Christ "who did not sin in whose mouth was no guile," (as you heard in the Epistle for this day) Christ, I say, being so

well God as man; like to man in infirmity, but unlike man in iniquity, might praise himself as he doth, "I am the good shepherd."

Every word hath his emphasis; "I am, I am a Shepherd, the Shepherd, the good," yea, that good Shepherd. "I am," that is, ever was, and ever will be the Shepherd of your souls; "I am," is my name, from whom other shepherds and sheep are, "the first and the last," in whom they live, and move, and have their being: "the good," simply good, singularly good, for none is good but God, Mark x. 18. Others are good in comparison of worse, receiving also this good from me, from whom only cometh every good and perfect gift. "I am that good Shepherd," foretold by the Prophets, "that should feed his flock and gather the lambs with his arms, and carry them in his bosom, seeking that which was lost, and bringing again that which was driven away, binding up that which was broken, and strengthening that which was weak."

Others may commend themselves for good shepherds also, when their personal gifts are disgraced to the dishonour of God, and his Gospel, as meek Paul magnified himself against the false teachers; and modest Jewel justified his learning against the railing Papists: and of late, when the Millenarians in a petition had traduced our clergy for a dumb and insufficient ministry; to stop that foul mouth, almost so void of learning as it is of love, the two famous Universities of this Island, Cambridge and Oxford, avowed to the whole world, that there are at this day more learned men in England, than are to be found among all the ministers of the religion of France, Flanders, Germany, Poland, Denmark, Scotland, and all Europe besides.

It was time to say with the Psalmist, unto their confusion and God's glory, "great is the company of preachers." It was time, (when our shameless adversaries had given out in writing, that there were but four profitable preachers in the greatest part of Kent,) to justify that the Church is furnished with many good shepherds. I say not superlatively good, for only Christ "is the good Shepherd;" not positively good, for "who is sufficient for these things?" but comparatively good in respect of that viperous brood, (which eats out the womb of their mother, and bites off the head of their father,) every learned conformable pastor may well say with Christ, "I am the good Shepherd." Alas! all their spite is now vented in corners, and all their light is under a bed or bushel, but our clergy shine as lights in the world, in the midst of a wicked and crooked nation.

- The whole Gospel contains a description of a
  - Good Shepherd, who
    - "Gives his life for his sheep," verse 11.
    - "Knows his sheep," verse 14.
    - "Recalleth all straggling sheep," verse 16.
  - Hireling, who loveth
    - himself too much, verse 12.
    - his flock too little, verse 13.
  - Wolf, who
    - scattereth
    - catcheth
    - killeth
    - the sheep.
  - Christ's sheep, having marks
    - Inward, "I know mine, and am known of mine," verse 14.
    - Outward, an
      - Ear-mark, "hearing the good Shepherd."
      - Wool-mark, "following the good Shepherd."

"The Lord (saith David) is my shepherd," therefore can I lack nothing. "For he leads them forth from the horrible pit, conducts them through the paths of peace, brings them to the pastures of life." Ardens.

First our blessed Shepherd delivered his sheep out of the horrible pit, out of the hands of all their enemies. As David took his father's sheep out of the lion's mouth, even so Christ, giving his life for his Father's sheep, redeemed them out of hell's mouth, and the jaws of Satan, who goeth about like a roaring lion, and as a ravenous wolf, to scatter, and catch, and kill the sheep.

Secondly, Christ having brought his sheep out of the ditch, "he leads them forth beside the waters of comfort, converting their souls, and guiding them in the paths of righteousness for his name's sake," Psalm xxiii. He doth call them all by the preaching of his Gospel into his fold, and lastly bring them unto his eternal kingdom, saying unto the sheep at the last day, "Come, ye blessed, inherit ye the kingdom prepared for you from the foundation of the world."

A subordinate pastor and underling shepherd, cannot redeem so much as one sheep with his own blood, though he could give ten thousand lives. It is his duty to preach Christ crucified, and to show that "the good Shepherd hath given his life for the sheep." He must spend his strength, and expend his time for the benefit of his flock, that they may believe Christ died for their sins, and rose again for their justification. A prelate (saith Bishop Jewel) must die preaching. I would to God (quoth Calvin) Christ Jesus at his coming to judgment, might find me in the pulpit.

When as the great Bishop and good Shepherd committed his lambs and sheep to St. Peter, he did ask him thrice, "Simon Barjona, lovest thou me?" as if he should say, "Except thy conscience do bear thee witness thou lovest me well, yea better than either thy

goods, or thy friends, or thyself, thou art not fit to take this great charge of my sheep upon thee." Bernard.

The good shepherd knows his sheep and endeavours to reduce such as are straying, unto Christ's fold; both are duties of residence and precedence: wherefore such as absent themselves unnecessarily from their cure, must take heed, "lest they turn their dispensation into dissipation." Arbor. I speak not against all non-residence, nor against any which is allowed by law, for a pastor may well absent himself from a particular cure for the general good of the whole Church: and therefore when Archbishop Warham was censured by some of his acquaintance, for conferring the parsonage of Aldington in Kent, on Erasmus of Rotterdam, who could not so much as read English: answered, "It is better that one parish should want a preacher, than the whole state such a worthy writer."

A shepherd, as the popish postillers observe, must have three things, a { Scrip. Staff. Whistle.

Where, note by the way, that Romish prelates and priests are first for the scrip, then for the staff, last of all for the whistle. For the truth is, they are all for the scrip and staff, and nothing for the whistle. So long as they may fare well and rule the roost, it makes no matter in what pasture the sheep feed, or in what ditch they starve: as if they might live without care, when once they have gotten a cure. These shepherds feed themselves, and not the flock, being more like pasties than pastors. Cum non pascunt; sed pascantur, non à pasco derivantur, sed à pascor pasceris, as our English poet trimly, in Albion's Eng.

> "A foul ill on their weasons, for the Carles garre like a dinne,
> That more we member of their japes then mend us of our sinne."

"An hired servant." All expositors agree, that hirelings are such as respect in preaching their temporal hire more than their spiritual charge, loving the fleece more than the flock. "Some (saith Paul) preach Christ, even through envy, strife, contention, under a pretence, not sincerely: yet so long as Christ is preached, I therein joy, yea, and will joy." St. Augustine therefore doth gloss this text excellently: "We must honour the good shepherd, shun the thief, tolerate the hireling:" for "albeit he seeks not that which is Jesus Christ's but his own," yet he doth good so long as he doth stay with his sheep and preach: uvam carpe, spinam cave; "gather the grape, avoid the thorn." Aug. Consider what he saith, and not

what he doth, hear him as long as he sits in Moses' chair, but when he sits "in the seat of the scornful," have no fellowship with the unfruitful works of darkness. An hireling is good in ingress and progress, saith Bernard, only bad in egress, saith Christ, "for when he seeth the wolf coming, he leaveth the sheep."

"The wolf catcheth and scattereth the sheep." By wolf is meant all danger annoying the sheep, as tyrants, atheists, heretics, especially the devil, who doth not only "catch and scatter," as it is in the text, but also "kill and destroy," verse 10. He cannot kill, except he catch: and he cannot catch except he scatter. St. Thomas was scattered out of the Disciples' company, when he did not believe Christ's resurrection. St. Peter was also scattered from the good shepherd and his flock, when he denied his master. The separatists at this time being scattered from Christ's fold, and caught and ensnared by the wolf daily. The shepherd therefore must look to straggling sheep, especially to such as love not the congregation, but are gadding always after new pastors and other pastures. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any compassion and mercy, support one another, endeavouring to keep the unity of the spirit in the bond of peace."

Lastly, Christ's sheep are described in this Gospel, and that by their secret marks; on God's behalf, predestination, "I know my sheep," for their names are written in heaven, Luke x. 20. "I know whom I have chosen," John xiii. verse 18, on that part a lively faith, "I am known of mine," for they believe that I am the good shepherd, and the great shepherd of their souls. Outward marks of Christ's sheep are diligence in hearing his words, and obedience in following his ways, in being hearers of his word and doers of the same, James i. 22, receiving the Gospel, (although preached by subordinate ministers and under-shepherds,) not as the word of men, but as it is indeed the word of God, 1 Thess. ii. 13.

I will end this tract in the words of Bernard; "If thou beest a good shepherd rejoice, for great is thy reward in heaven; if an hireling, tremble, for thy danger is great on earth; if a thief or a wolf, that scattereth Christ's sheep, repent heartily, lest thy damnation be great in hell.

THE EPISTLE.

1 Pet. ii. 11.—"*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts,*" *&c.*

In the former part of this Epistle, St. Peter instructed us in articles of faith; in this latter he descends unto rules of good life, teaching us how to live soberly, and righteously, and godly.

Soberly towards ourselves, "abstain from fleshly lusts," and that because,
- "You are strangers and pilgrims."
- "They fight against the soul."

Righteously toward our neighbours in
- General towards all
  - Gentiles, have your conversation honest among the Gentiles in respect of
    - Yourselves, "that ye may stop the mouths of foolish and ignorant people."
    - God, "that others seeing your good works, may praise God."
    - Enemies, that God by your good example may visit, that is convert them.
  - Christians, "love brotherly fellowship."
- Particular, the magistrate,
  - Supreme, the King as chief.
  - Subordinate, rulers under him: and this obedience to superior powers is to be performed in regard of its
    - Author, it is the will of God, ergo, for the Lord's sake.
    - End, that evil men may be punished, and good encouraged.

Godly, towards God; "as the servants of God fear God."

"Dearly beloved." Œcumenius observes, that ἀγαπωμενος is he which is beloved for some one thing, but ἀγαπητὸς used here, signifieth one that is beloved in all, at least in many respects; and so these proselytes, "dispersed here and there through Pontus, Galatia, Cappadocia," &c., were beloved of Peter as men, more beloved as his brethren in Christ, yet most beloved as his children whom he had begotten in the faith.

"As strangers and pilgrims." A Christian is a burgess of heaven, a citizen and son of Jerusalem above; so long then as he travelleth on earth, he is both a stranger and a straggler; a stranger, as belonging to another country, a straggler, as having here no permanent city. The worldly man is a pilgrim too, tossed from post to pillar, subject to change and chance, πόνος πόνῳ πόνον φέρει: Soph. Yet he reputes himself no stranger, in that "his portion is in this life," making earth his heaven, and his purse his paradise: but the child of God saith as David, "I am a stranger and a sojourner as all my fathers were." Plutarch and Plato did say so much by the light of reason, and therefore let us, which have faith's eye, see so much in religion,

Strangers have four remarkable qualities:

1. They go forward every day toward home.
2. They choose the best way.
3. They be very sparing of their expenses, often forbearing things necessary.
4. They will not be detained in their journey with any vain delights or allurements.

So we must not look back to Sodom, but still have our face toward Jerusalem, forgetting that which is behind, and endeavouring ourselves unto that which is before, daily growing upward and going forward in the ways of the Lord toward our heavenly home.

Secondly, we must choose the right and best way, not the wry-ways of anti-Christianism, nor the by-ways of human philosophy, but Christ, who is the way that leadeth unto Jerusalem, and the door by which, our journey ended, we must enter into our heavenly Father's house.

Thirdly, we must abstain from every thing which presseth down and hindereth us in our race; strangers must not be "meddlesome in a foreign state," (Aretius,) nor we too much cumbered with the affairs of the world; especially we must take heed, that we be not detained with vain pleasures and delights; as our Apostle, "we must abstain from fleshly lusts," as adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies, envy, murder, drunkenness, and such like: in a word, from every corrupt affection of our nature, for the wisdom of the flesh is enmity against God. These lusts are called fleshly, because they proceed from the flesh, and nourish the flesh, and make men fleshly: but the contrary virtues, as love, joy, peace, long-suffering, gentleness, temperance, meekness, faith, are called spiritual, because they proceed from the spirit, Gal. v. 22, and delight the spirit, Eph. iv. 30, v. 10, making men also spiritual and seeking the things above, Col. iii. 1.

"Which fight against the soul." Fury fights against the soul like a mad Turk; fornication like treacherous Joab, it doth kiss to kill; drunkenness is the master gunner that sets all on fire; gluttony will stand for a corporal, avarice for a pioneer, idleness for a gentleman of the company, pride must be captain: let us therefore put on God's armour, weapons of righteousness on the right hand and on the left, that we may fight a good fight against all fleshly lusts, which war in our members against the soul. They which are well provided for war, and are always in a readiness to fight, shall be sure (said that expert captain, Xenophon,) to have many friends,

and few foes. If then our loins of the mind be girded about, if we put on righteousness as an habergeon, Isaiah lix. 17, if we take unto us the shield of faith and sword of the spirit, we shall be able to cast down holds, 2 Cor. x. 4, and to withstand all the assaults of our enemies, Eph. vi. 11.

"See that you have honest conversation among the Gentiles." As we must live soberly toward ourselves, so righteously toward others, giving offence neither to the Jews, nor to the Grecians, nor to the Church of God. Especially we must carry ourselves well and wisely toward those that are without. Have honest conversation among the Gentiles. Hereby God shall have praise, we comfort, they profit. As God's name is blasphemed through evil, so glorified through holy conversation. A Christian is a spectacle to the world, and therefore he must provide things honest in the sight of all men. See Epistle, 3d Sunday after Epiphany.

Secondly, good conversation among the Gentiles is honourable, and comfortable for ourselves, in that we may "stop the mouths of foolish and ignorant men." And this of all others is the most Christian and noble revenge. Happy are they who when they do well bear ill; much more blessed are they who live so well, as that their backbiting adversaries, seeing their good works, are constrained to praise God, and to speak well of them. As Saul understanding David's honest carriage towards him, instantly brake forth into this ingenuous confession, "Thou art more righteous than I." So Plinius Secundus examining the devotion and holy lives of Christians under Trajan, had his mouth stopt from backbiting, and yet open to commend them exceedingly. Did not the schismatic, when he had about forty years ript up the womb, and searched as it were the secret entrails of our dear mother the Church of England, at last say with Nero: Nesciebam me tam pulchrammatrem habere. "I knew not that I had so beautiful a mother."

It is a good apothegm of Diogenes; if thou wilt be revenged of thine enemy, become an honest man. Walk uprightly, saith Solomon, and then walk confidently.

> "Integer vitæ scelerisque purus
> Non egit Mauri jaculis, nec arcu," &c.—*Horatius.*
>
> No warlike dart, nor bow, the righteous needs,
> Whose holy life is pure from wicked deeds.

Lastly, good conversation is profitable for such as are without, for hereby "they shall praise God in the day of visitation." Some construe this of God's visitation in judgment, but most of his visita-

tion in mercy; for honest conversation in Christians is a great motive to convert Gentiles, and to win the most cruel enemies of religion unto the faith. Our English histories afford a memorable precedent hereof in St. Alban, who received a poor persecuted Christian into his house, and seeing his holy devotion, and sweet carriage, was so much affected with his good example, that he became both an earnest professor of the faith, and in conclusion a glorious martyr for the faith.

It is reported of Lucianus an eloquent man and ancient martyr, that he persuaded many Gentiles unto the truth of religion, only with the modest and grave composition of his countenance, insomuch, as some write, the persecuting Emperor Maximian, or as others, Maximine, durst not look him in the face, lest he should turn Christian. Paul and Silas converted their jailer, and many martyrs in old time their executioners, only with their amiable and admirable meekness, patience, constancy.

If Cicero called history the mistress and glass of our life, by the knowledge whereof a scholar may seem to have travelled in all countries, to have lived in all ages, and to have been conversant in all affairs: if good examples of men dead are helpful for the consolation of preacher and sinner, how much more shall the lively patterns of living saints occasion "the Gentiles to praise God in the day of visitation?"

"Submit yourselves therefore." Concerning obedience to the magistrate, supreme and subordinate, together with the reasons enforcing the same, see Epist. 4th Sunday after Epiphany: touching Christian liberty, which Anabaptists and other carnal Gospelers abuse to disobedience, see Epist. 4th Sunday in Lent.

"Love brotherly fellowship." A precept so necessary, that Paul repeats it in his writings thrice, St. Peter in two Epistles four times; Athenagoras, Justin Martyr, Tertullian, in their several apologies highly commend brotherly fellowship in the primitive Christians; and St. John in his revelation makes mention of a whole Church called Philadelphia, the which, as Augustine thinks, is a fit name for all Christendom; seeing all Christians have but one father in heaven, which is God, and but one mother on earth, and that is the Church: all are brethren and we that live together are twins.

I cannot say with Paul, "As touching brotherly love, ye need not that I write unto you," 1 Thess. iv. 9; for most men in our days are either brethren and not good fellows, or else good fellows and not brethren. The composition is rare; there be few Philadelphians in the world. Schismatics are all for the brotherhood, and

nothing for fellowship; on the contrary, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both; as our Apostle here, love brotherly fellowship.

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THE GOSPEL.

JOHN xvi. 16.—"*Jesus said to his disciples, after awhile ye shall not see me, and again after awhile ye shall see me,*" *&c.*

This Gospel is a part of that excellent sermon, which our blessed Saviour made to his disciples after supper the night before he suffered; so that the very circumstances of person and time should incite you to mark it with all diligence, and regard it with all reverence; for who did ever speak so well as Christ? and whom did he love better than his own disciples? and the last words of good men are the best; for as the last glimpse of the candle is most bright, and the last glare of the sun going down most clear; so the last speech of a dear friend parting with his friends, and departing out of this world, is usually most affectionate and pathetical. An admonition uttered by such a teacher at such a time to such an auditory, requires in speaker and hearer good attention, great devotion.

In the whole two points are more specially regardable:	The carefulness of Christ in instructing, of the	Matter, forewarning them of troubles. Manner, forewarning them often, and plainly, propounding a familiar example, verse 21, "A woman when she travaileth," &c.
	The dulness of the disciples in understanding, as it doth appear by	Their own questions among themselves, verse 17, 18, "What is this," &c. Christ's answer, verse 19, 20, &c.

As the wise mariner in a calm makes all his tacklings strong against a storm; and the careful fen-man mends his banks in summer, lest his grounds be drowned in winter; and as a learned physician looks not only to the disease which afflicts his patient for the present, but administereth often physic to prevent a malady which is as yet to come: so Christ the captain in the Church's ship, and great physician of our souls (his hour being come that he should leave the world) called his disciples together, as Jacob did his sons, and told them plainly what good and evil should come to them in the last days after his departure.

It is a question among philosophers, whether it be better to foreknow mischief or not. Erasmus disputing against Astrologians, held all prognostications and predictions unprofitable; for if they foretold joyful news, they decrease our future pleasure; if evil tidings, they increase our present pain; the fear of danger being often worse than the danger itself. But whatsoever Erasmus and Phavorinus have more wittily than wisely written of this argument, it is a conclusion acknowledged in the world, and confessed in the school, that it is better to know before we feel, than to feel mischief before we know it. For if we be well admonished of any misfortune to come, we may either prevent it cautionately, or else endure it patiently.

2. Christ instructs his Apostles often in this one point; sometimes plainly, verse 2, "They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service:" sometimes obscurely, verse 16, "After awhile ye shall not see me:" sometimes using a bare affirmation, as verse 4, "These things have I told you:" sometimes an earnest asseveration, as in the 20th verse, "Verily, verily, I say unto you, ye shall weep and lament." Insinuating hereby, that it is commendable for the doctor, and profitable for the scholar, that the same lecture be repeated again and again, according to that of Paul, "To write the same things is not grievous to me, and it is sure to you."

Unregenerate hearts are termed in holy Bible "stony hearts;" if they were brazen they might be melted, if iron, they might be made pliable: but hearts of stone must be broken with continual hammering; adamantine hearts are mollified only by the blood of Christ, and that through often dropping on them,

> Gutta cavat lapidem, non vi, sed sæpe cadendo;
> Sic homo fit justus, non vi sed sæpe monendo.
>
> "'Tis not by force, but by its frequent fall,
> The stone is softened by the drop though small.
> 'Tis not abuse, but frequent admonition,
> Makes erring man desire a new condition."

When our doctrine shall drop as rain, and our speech distil as dew; when we shall daily beat hard hearts upon the anvil of conscience with the powerful hammer of God's pure word, at the last they will bend, yea, brake, and then "a broken and contrite heart the Lord will not despise."

Thirdly, Christ instructed his Apostles plainly, verse 21. "A woman when she travaileth hath sorrow." Fear and hope strive in her as the two twins in Rebecca's womb. Her sorrow is when her

hour is come, yet she doth hope well, because she knoweth that her grief is common unto women in her case. Secondly, she is well assured that her pain cannot ordinarily be long, "sorrow may continue for a night, but joy cometh in the morning." Thirdly, she doth hope the end of her pain will be the beginning of her joy: for "as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."

So likewise it shall be with you, my disciples, "in the world ye shall have affliction," for these troubles are common, "all that will live godly shall suffer persecution." Secondly, your sorrow is but short; "a little while, and ye shall not see me; again, a little while, and ye shall see me." Thirdly, your mourning shall be turned into mirth, "and no man shall take this joy from you."

By this familiar instructing he teacheth all teachers to consider more the dullness of their auditory, than the quickness of their own wit, and to regard the people's benefit more than their own credit, losing as it were themselves to win others unto God. It is an excellent speech of Augustine, "I would rather the critics should reprehend, than that the people should not understand." The same father in his works often translates the words of David, "my bones are not hid from thee," non est occulatum ossum meum, as desiring to speak barbarously rather than obscurely. Philip Melancthon used evermore the received forms and phrases of speech, hating equivocation and ambiguity. Bishop Latimer was so plain in his preaching, that he drew many comparisons, even from the saffron bag and hogstie. The most learned divines in all ages had their introductions to religion, and easy catechisms, as Clemens Alexandrinus, his Pædagogus: Lactantius, his Institutions: Cyril, his Catechisms: Augustine, his Enchiridion and Book de Catechizandis Rudibus.

I write not this against accurate sermons in learned auditories; every preacher in this case may profess ingenuously with that famous orator, Demosthenes, that he would speak if it were possible "not only what he had written, but what he had sculptured," but he must consider seriously whether he may teach many or few, such as are learned or ignorant, civil or rude. For if he feed infants, he must give milk, saith Paul, that is, "nourishment, not poison," saith Augustine; or as Bernard, apta, non alta. "There is a certain diligent negligence, which neglects ornament, and is not slovenly." Aug. A preacher ought to be diligently negligent, having his phrase neither over-curiously set, nor yet altogether rudely composed, but so rightly dividing the word that he may deliver always profitable matter after a profitable manner; and with-

out all question, it is the greatest point of deep learning to distinguish aptly that which is confused, and illustrate plainly that which is obscure.

"After awhile, ye shall not see me, and again, after awhile, ye shall see me." I find four expositions of this one clause; first, Alcuinus interprets it thus: The time wherein ye shall not see me shall be but short, namely, part of three days, while I shall rest in my grave; the time likewise wherein ye shall see me will be but little, to wit, forty days after my resurrection.

Secondly, Theophylact, Euthymius, Cajetan, and others understand it thus: After awhile ye shall not see me; for I shall be dead and buried: and again after awhile ye shall see me; for I will rise again, and go before you into Galilee.

Thirdly, Rupertus expounds it thus: After awhile ye shall never see me in this mortal body, but yet after awhile ye shall see me in a glorified and impassible body.

Fourthly, St. Augustine and Beda thus: After awhile ye shall not see me, for I ascend up to my Father to sit at his right hand, and yet after awhile ye shall see, for I will come again quickly to judge both the quick and the dead; and then your hearts shall rejoice, and your joy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Christ's intent in this Gospel appointed for the Sunday, being between his resurrection and ascension, and so consequently in the judgment of the Church not to be construed of his death and resurrection, but rather of his ascension and second coming to judgment: see the Gospel for Whitsunday: Maldonat. in loc. et Jansen. concord. cap. 135.

Hence we may learn to be patient and comforted in our affliction. Howsoever Christ absent himself for awhile, yet after awhile we shall see him, he will either come or send comfort. Example hereof in the blessed protomartyr, Stephen; awhile Christ did as it were withdraw himself, but within awhile again, Stephen "saw the heavens open, and the Son of man standing at the right hand of God." Robert Glover being condemned by the bloody Bishop of Litchfield, to die for the profession of the truth, awhile felt in himself no willingness, but rather an heaviness and dullness of spirit, full of much discomfort, and void of spiritual consolation to bear the cross of martyrdom: but within awhile the Lord replenished him abundantly with such joys, as that coming near to the stake, he cried out, "he is come, he is come," and that with such alacrity as one seeming rather to be risen from some deadly danger to liberty of life, than as one passing out of the world by pains of death.

The dullness of Christ's own disciples in not understanding these mysteries, affordeth instruction and comfort. We may learn "that the natural man perceiveth not the things of God," until the blessed Spirit becomes his tutor; and therefore we must pray with David, "lead me forth in thy truth, and learn me; for thou art the God of my salvation." Hence we may receive consolation also. Weaklings in faith are not rejected of Christ, but strengthened; he doth not break the bruised reed, nor quench the smoking flax.

THE EPISTLE.

JAMES i. v. 17.—*"Every good gift, and every perfect gift is from above, and cometh down from the Father of lights," &c.*

There be two kinds of evil mentioned in Holy Scripture; an evil, of which man is the author, and which is sin; and an evil which man suffers, which is the punishment for sin.

God is the author of all punishment for sin, according to the prophet Amos, "Is there evil in the city, and the Lord hath not done it?" that is any judgment for evil, any plague, famine, war, and the Lord hath not sent it? but he is not author of that evil which is sin. God, saith our Apostle, "cannot be tempted with evil, neither can he tempt others with evil." The Father of lights hath prepared indeed outward darkness of hell, as the reward of sin; but he did not create the inward darkness of the mind, which is sin. The reason thereof is delivered in the text: he that is the fountain of all good, is not author of any evil, but "every good and perfect gift cometh from above;" and the Father of lights, in his goodness, is constant and permanent. For, albeit the sun in his course be variable, sometimes appearing bright and clear, sometimes dark and cloudy; yet the Father of lights is evermore the same, shining always in bounty without change or shadow of change. Gifts, the perfectness of gifts, the perfectness of all gifts "comes down from the Father of lights, with whom there is no variableness, nor shadow of change."

All the gifts of fortune, falsely so called, as riches and possessions; all the graceful endowments of the body, as agility, strength, comeliness, &c.; all the goods of the mind, as virtue, wit, learning, all these, and all others besides these descend from God above, who

gives all things to all, Acts xix. 25; no silver in Benjamin's sack, till Joseph put it in; no good in man, except the Lord bestow it.

First, for the gifts of fortune, rich and poor, Job resolves the doubt; "the Lord giveth, and the Lord taketh, blessed be the name of the Lord." Bread, in the Pater Noster, is called "ours;" "give us this day our daily bread," but as Augustine sweetly, "not as thought by us, say we, give to us." Lest we should imagine that it is our own, from ourselves, of ourselves, our master enjoined us to beg it of our Father in heaven daily, saying and praying, "give us this day our daily bread." It is a gift, therefore, not our own; it is good, therefore, from above.

Happily the worldling, blinded by the prince of darkness, and not illuminated by the Father of lights, ascribeth his increase of corn, wine and oil, either to the goodness of his skill or to the greatness of his industry, saying with proud Nebuchadnezzar, "Is not this great Babylon which I have built?" Have not I got all these goods myself by my own wit and providence? But what saith our Apostle? "Err not, my dear brethren; every good and perfect gift is from above." The scripture speaks plainly, "that Paul may plant, and that Apollos may water, but it is God that giveth the increase." "Except the Lord keep the city, the watchman waketh but in vain; except the Lord build the house, their labour is but lost that build it. It is vain to rise up early and take rest late, and to eat the bread of carefulness, except the Lord bless our endeavours."

That our valleys therefore may stand so thick with corn, that they shall laugh and sing, "that our garners may be full and plenteous with all manner of store, that our sheep may bring forth thousands and ten thousands in our streets, that our oxen may be strong to labour," and no decay in our cattle, it behooveth us to beg all these blessings of the "Father of lights," for it is he that doth bless thy going out and thy coming in; it is he that maketh thee plenteous in goods, plenteous in the fruit of thy ground; it is he that opens his treasures, even the heaven to give rain unto the land in due season, only he that doth bless all the works of thy hands.

Secondly, for the gifts of the body, it was God that gave strength to Sampson, beauty to Absalom, tallness unto Saul. Of ourselves, we cannot add one cubit of stature to ourselves. He that would seem old, cannot make one hair of his head white, nor he that would be young one hoary hair black. It is God that did wonderfully frame us in our mother's womb, beholding our substance being yet imperfect, and in his book are all our members written.

It is God that did more wonderfully bring us into the world, insomuch that women have just cause to praise him for their deliverance. It is God alone that doth most wonderfully preserve us in our non-age, middle age, dotage—while we use four legs, two legs, three legs: as Adam was, so every son of Adam is in this respect the son of God. "That our hands therefore may be taught to war and our fingers to fight; that our feet may be like hart's feet and our arms able to break a bow of steel; that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple; that we may plough with our own heifer, and rejoice with the wife of our youth; that our wife may be like the fruitful vine, and our children like olive branches round about our table," we must entreat these blessings of the Father of lights, from whom only cometh every good and perfect gift.

The noble skill of physic standing upon two legs, experience and reason, is an excellent means assuredly for the preservation of our health; and yet for all this, it is the great Doctor, who hath heaven for his chair, that keepeth us alive. If the keepers of our house do not tremble, and the grinders do not cease; if the silver cord be not lengthened and the golden ewer broken: if our eyes, the windows of our body, be not dark, it is the good gift of the Father of lights: for so soon as he is angry, all our days are gone, we bring our years to an end, even as a tale that is told. Read, Psalms xc., xci.

Thirdly, for the gifts of the mind appertaining to the will or understanding, or both, all of them are from God. The Father of lights enlighteneth our understanding. He gave wisdom to Solomon, for which he was so renowned in all the world; and it was he who took away knowledge from Georgius Trapezuntius, who being one of the greatest clerks in all his time forgat all his learning, as Volaterane writes, and in his name, too, as others report. And therefore the Poets, in the beginning of their treatise, usually did invocate the gods for their assistance. And the first character our forefather's taught their children was Christ's cross; and the first lesson in their primer was, "In the name of the Father," &c.; and the first copy in their school was, "In my beginning God be my speed." And Sarisburiensis in Polycratico counselleth all students humbly to knock at heaven's gate; that the key of knowledge may open unto them a door of utterance; for God only is wise, wisdom itself; in whose hand is the book of knowledge, from whence cometh every good and perfect gift.

There are diversities of gifts, but the same spirit; diversities of administrations, but the same Lord; diversities of operations, but

God is the same who worketh all in all. Diversities of gifts among the Apostles: Paul was good at planting, Apollos at watering. Diversities of gifts among the fathers: some construed the Scriptures allegorically as Origen; others more literally as Jerome; others morally, as Gregory the Great; others pathetically, as Chrysostom; others dogmatically, as Augustine.

Diversities of gifts among the new writers, as Martin Luther wrote on the walls of his chamber with chalk:

> "Res et verba Philippus; res sine verbis Lutherus;
> Verba sine re Erasmus; nec res, nec verba Carolastadius."
>
> Philip gives you both words and sense;
> Luther, sense without words;
> Erasmus, words without sense;
> Carolastadius, neither words nor sense.

Diversity of gifts among ordinary preachers. Some have bad utterance but a good conceit; others, excellent utterance but a mean wit; some neither, and some both. One surpasseth in expounding the words, another is excellent in delivering the matter; a third happy for cases of conscience, a fourth exquisite in determining school doubts. In a word, some be judicious to inform the understanding, others powerful to reform the will and affection. All these divers gifts are from above, coming down from one and the same Father of lights.

If any man then have a desire to discourse, with Solomon, of all trees, even from the cedar that is in Lebanon unto the hyssop that springeth out of the wall; if any desire to martial his phrase and adorn his words, that they may be like apples of gold with pictures of silver; if any desire to speak with the tongue of men and angels, if any lack wisdom, let them, saith our Apostle, beg it of God, who giveth to all men liberally, from whom cometh every good and perfect gift.

As for gifts appertaining to the will, St. Paul affirmeth plainly, that all our sufficiency is of God; he doth indeed, out of his abundant love repute his own benefits our gifts, as Augustine, elegantly, "Whoever enumerates to thee his own merits, what does he enumerate except thy own gifts?" and in another place, "My goods are thy gifts."

As for faith, an especial gift, belonging, as some think, both to the will and understanding, it is the fair gift of God, without which all others are no gifts. God worketh in man the first desire to believe, saith Augustine. If any man ask, why this man doth believe, and why another doth not believe, I can give him none

other answer but that of Paul: "O, the deepness of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." Whosoever is not satisfied with this answer, let him seek those who are more learned, but be cautious lest they prove also more presumptuous.

For if thou wert so glorious as an angel, or thy meat so good as manna that fell from heaven, or thy garments so precious as Aaron's ephod, or thy breath so sweet as the perfume of the Tabernacle, yet not all these could not set one of thy feet into Christ's kingdom, only God worketh all in all, in whom we live, and move and have our being naturally, civilly, spiritually, eternally. So that every Christian in respect of all these may say with Paul, "By the grace of God I am what I am." And with that good father Augustine, "All our good is either God or from God." God in the life of glory, from God in the life of nature; creating us when we were not and preserving us ever since we were; and in the life of grace bestowing upon us daily privative grace to defend us from evil, and positive grace enabling us to do good.

If God then be with us, who can be against us? Who can be? Man will be, the flesh will be, the devil will be. But if God be with us in our creation, with us in our preservation, with us in our regeneration, with us in our glorification, then man, albeit never so bloody, shall not take away our natural life; the world, albeit never so malicious, shall not take away our civil life; the flesh, albeit never so frail, shall not take away our spiritual life; the devil, albeit he rage like a roaring lion, shall not take away our eternal life.

This doctrine teacheth every man to renounce his own little merits, and to magnify God's great mercy; to renounce whatsoever is in himself, of himself. For what hath he that he hath not received. And if he have received all his gifts from God, why doth he boast as if he received them not? He hath not so much as a rag to his back, or a morsel for his belly, or a good hair on his head, or a good thought in his mind, but it is a gift and a grace. And Hugo, Card., in this very well: "Whatsoever is evil in me is from me, but that which is good came down from the Father of lights."

And therefore, "let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches;" all of us are stewards, and these goods are none of our own, but committed unto us only for a time, that we may well employ them for our master's advantage. For at his general audit, he will reckon

with us in all our receipts and expenses: he will come and say, "How is it that I hear thus of thee? give an account of thy stewardship, that thou mayst be no longer steward."

The second inference is, that we must laud and magnify the mercies of God, from whom cometh every good and perfect gift. All the Psalms of David are contained in these two words, Halleluia and Hosanna—blessed be God and God bless, as being all made to pray to God for mercies, or to praise him for deliverance from miseries.

Ingratitude is a monster in nature, a solecism in manners, a paradox in religion. A monster in nature, for the heavens declare the glory of God, &c., the chirping birds sing such psalms unto the Creator every morning when they rise, and every evening before they rest. If thou bestow a little seed upon the ground, it will within a few months return to you sometimes thirty fold, sometimes sixty fold, sometimes an hundred fold, as our Saviour speaketh in the Gospel. Nature teacheth us to be so thankful, that usually we call him that is grateful a kind man, but an ungrateful wretch an unnatural man.

Secondly, it is an absurd solecism in manners and civility, consisting of two vices: falsehood in not acknowledging, injustice in not requiting a benefit. It is written of Alexander the Great and Julius Cæsar, two renowned emperors, the one for his liberality, the other for his patience, that Alexander would never give, nor Cæsar forgive an ungrateful man.

Lastly, unthankfulness is a paradox in religion and divinity, for God bestoweth upon us all things, and requireth only this one thing,—to be thankful: he made all things for man, and man for himself. It is worth but little that is not worth grand mercy, yet this is all God requireth of us for all. Let us send up our gifts to God, that he may send down his gifts to us. O, let us sing, and say with the Psalmist, "O, give thanks unto the Lord, for he is gracious, and his mercy endureth forever." Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful.

David, considering the great and infinite bountifulness of the Lord towards him, crieth out, what reward shall I give to the Lord for all the benefits he hath done unto me! If David, a king, a prophet, a saint, inward with God, understood not what to present unto the Lord, for the good blessings he had received, then what shall we do, which understand not what to say, nor have not what to give? For if every good gift be from above, our ability is so

small, that if God do not give wherewith to give, of ourselves we have not what to give.

Let every Christian soul, therefore, to the glory of God, confess with Paul, that of Him, and through Him, and for Him are all things. Of Him, "from whom cometh every good and perfect gift:" through Him, enjoying these gifts by his goodness, in whom is no variableness or change; for Him, that we should be the "first fruits of his creatures." Other creatures praise God in their kind, and after their manner. The sun, the moon, fire and hail, snow and vapors, fulfilling his word; but man, for whom all these things were made, should be most thankful, the first fruits of his creatures, as our Apostle speaks. I will, therefore, shut up this text, as Paul did his excellent discourse, Rom. xi., seeing "all things are of Him, through Him, and for Him, as we are bound, so let us give to Him all praise, and honor, and glory, now and forever." Amen.

THE GOSPEL.

JOHN xvi. 5.—"*Jesus said unto his disciples, now I go my way to him that sent me, and none of you asketh me whither I go,*" &c.

In this Gospel our blessed Saviour doth first chide, then comfort his disciples.

He chides especially for their
- Silence, "None of you asketh me whither I go."
- Sorrow, "Because I have said such things unto you, your hearts are full of sorrow."

He comforts in showing that his departing is expedient:
- 1. By protestation, "I tell you the truth."
- 2. By demonstration, "If I go not away, the Comforter will not come unto you, but if I depart, I will send him, and he when he is come, shall
  - Correct the world in three things, evidently rebuking it of
    - Sin.
    - Righteousness.
    - Judgment.
  - Direct you in all things, "he will lead you into all truth."

"I go my way." Christ went away two ways, in his death and in his ascension: in the one considered as man totally, in the other finally. He went away by death on the cross totally, for his body went away to mother earth, and his soul went away to his place, and yet within three days he came again; but in his ascension he left the world finally. So the text expressly, "Whom the heaven must contain until the time that all things be restored, which God hath spoken by the mouth of his holy prophets since the world began." As the griffin is like the lamb in his leg, the lion in his back, the eagle in his beak; so Christ in his passion was a lamb, in his resurrection as a lion, in his ascension an eagle, for he went away to his Father; and of his final departing, this text is to be construed, and therefore chosen fitly for a Sunday between the feast of his glorious resurrection and ascension.

"None of you ask me whither I go." St. Peter did ask, "Lord, whither goest thou?" St. Thomas did ask, "Lord, we know not whither thou goest;" how then is it true, "None of you asketh me whither I go?"

Euthymius most aptly: "Ye did ask me before, but I did not answer you fully, why then do you not continue questioning and further asking, until ye be resolved?" assuredly the reason hereof is, because "your hearts are full of sorrow," considering only that I go, not whither I go. "None of you consider truly, whither and wherefore I go." Vatab.

The Papists, in hunting too much after the carnal and gross presence of Christ in the sacrament, err with the disciples here. So doth every worldling in being too much afflicted for the death of his friend, wife, child, grieving because they be gone, not understanding whither they be gone; let us learn then that every child of God, after his departure, goeth unto his rest, even to sweet rest, as in the bosom of a father, where all tears are wiped from his eyes, and cares from his heart. As Christ, the son of God by nature, so the Christian, a son of God by grace, may well say when he dieth, "I go my way to him that sent me." Neither ought any doubt whither I go. St. Stephen at his martyrdom, as Christ on his cross, "Lord, receive my spirit."

"I tell you the truth." He being the truth, in whose mouth was no guile, spake the truth always, but he doth use this earnest asseveration, to show the weight of the matter, and enforce the greater credence thereunto. By this example we may learn to forbear swearing in our ordinary communication howsoever we

speak the truth, and a truth of importance. Many men are so prodigal of their soul's health and credit, that they will pawn both at every word for every trifle; but when our report is neglected, it is enough to say with Christ, "I tell you the truth;" I assure you, verily, verily, or the like protestations.

"It is expedient for you." It is very remarkable, that he saith not expedit mihi, but expedit vobis; every one will make much of one, seeking their own, saying with Caiaphas, "It is expedient for us," but Christ, "It is expedient for you," preferring our welfare before his own good. It was not expedient for him, who was the Son of God, to take on him the shape of a servant, and yet for us men and our salvation he came down from heaven, and was incarnate by the Holy Ghost. It was not expedient for him to be called Conjurer and Samaritan, to be scoffed, scorned, scourged; and yet he suffered all this for us, "leaving us an ensample that we should follow his steps." It was not expedient for him that he should die: "O my Father, if it be possible, let this cup pass from me," but yet he was wounded for our transgressions, he was broken for our iniquities, and with his stripes are we healed; he then that will follow Christ, "must not seek his own, but every man one another's good."

"That I go away." Not that I take my spirit from you, for I will be with you spiritually till the world's end, but it is expedient I should cease to be bodily present. Augustine wisheth he might have seen three things especially: "Paul in the pulpit, Rome in her flower, and Christ in the flesh." And who would not with Augustine desire to behold his glorious face, and hear his gracious word, and see his matchless wonders? and yet it is expedient that he is gone; for ascending up on high he led captivity captive, and gave gifts to men; he prepared a place for us in heaven, and there resides as our agent and advocate, mediating daily between God and us.

So long as children hang on the teat, "they cannot, away with strong meat;" that therefore they may digest hard diet, it is expedient they should be weaned. Our Saviour's bodily presence was unto his disciples as milk; for it was but a weak faith they then had in him, and a very carnal love they bore towards him, in comparison of that which followed afterwards; they still imagined that he was an earthly monarch, and that he would highly prefer them in his glory, setting some on his right hand, and others at his left; even the last hour when he was departing, all of them said jointly,

"Wilt thou at this time restore the kingdom to Israel?" It was time therefore to wean them, and by going away to show that his kingdom was not of this world, that they might no more depend upon his bodily presence, but avouch with St. Paul, "Henceforth know we no man after the flesh, yet though we had known Christ after the flesh, yet now henceforth know we him no more." God's Holy Gospel and the Holy Ghost are the glass wherein we must behold Christ. It is better by faith to converse with him in heaven, than by sight to see him on earth, as he told his unbelieving Apostle, "Thomas, because thou hast seen me, thou believest, blessed are they that have not seen, and yet believe."

"For if I go not away, the comforter will not come." The comforter is the Holy Ghost; he doth insinuate therefore that the gifts of the blessed Spirit could not now be poured upon them in so plentiful a manner and measure for their comfort, as after his ascension on Whitsuntide they should be. Christ remaining here below was not so well fitted to give, "for ascending upon high, he gave gifts unto men;" and the disciples were not so capable to receive, for the more they delighted in the flesh, the less fit to be comforted by the Spirit: Consule Jansen, concord. cap. 75, bibliothec. concionum. tom. 3, fol. 106. Maldon. in Joan. xvi. 7.

But leaving all other expositions, I follow that of Euthymius; "If I go not away, the comforter will not come," for that it is so decreed in heaven's high parliament, that first God the Father should draw us to his Son: secondly, that God the Son should instruct us, and lastly, that God the Holy Ghost should assist and establish us in all truth; and so the whole work of our redemption is ascribed to the Father as electing, to the Son as consummating, to the Holy Ghost as applying it: God the Father hath done his part, God the Son was at this instant accomplishing his work, it remained only that the comforter should come to perfect both. How God the Holy Ghost is the comforter leading into all truth, and sent of Christ. See the Gospel on Sunday after Ascension.

"He will rebuke the world." To wit, by your preaching and ministry; so Noah led by the spirit rebuked the old world; Moses by the same spirit rebuked Pharoah; John Baptist rebuked Herod, Elizeus and Eliah, the kings of Israel, and so Christ his Apostles, and their successors in all ages. And therefore when we rebuke with all long suffering and doctrine, you must suffer the words of exhortation, acknowledging that the preaching of the Gospel is the power of God, and the work of his own spirit; speaking in us for your

good; he therefore that despiseth our ministry, despiseth not man but God. It is the Spirit that rebukes the world, that is, worldlings, all men unregenerate, who continue still in their sins and ignorance, called here the world, because there is a world of such men, as the vulgar Latin, Eccles. i. 15, a number without number. Or as others, all men in the world, for the whole world lieth in wickedness, and is by nature guilty of sin before God. The Spirit therefore convinceth all men of sin, God's elect for their conversion, the reprobate for their confusion, according to that of Paul, "If all prophesy, and there come in one that believeth not, and is unlearned, he is rebuked of all men, and judged of all men, and so are the secrets of his heart made manifest, and he will fall down on his face, and worship God, and say plainly that God is in you indeed."

"Because they believe not in me." The Spirit rebukes all other sins against the first and second table, but he names this alone, because, saith Augustine, "So long as this remaineth all the rest are retained with it, and when this goeth away the rest are released." Infidelity is the bitter root of all wickedness, and a lively faith is the true mother of all goodness; he therefore that doth truly believe cannot be without care to live well, that he may show forth his faith by his works, and make his calling and election sure. "The Lord knoweth who are his," and that we may know likewise who are his, it followeth excellently, "Let every one that calleth on the name of Christ depart from iniquity."

"Of righteousness, because I go to my Father." This may be construed either of Christ's righteousness imputed to us, or of his personal inherent righteousness in himself. This is our righteousness, that "Christ died for our sins and rose again for our justification, that he went away to the Father, and there pleads our cause before God as an intercessor and advocate, which is the reconciliation for our sins," 1 John ii. 1. Faithless worldlings cannot believe this, graceless popelings will not believe this, and therefore the Spirit doth convince them by manifold evidences, as "The just shall live by faith," and "Know that a man is not justified by the works of the law, but by the faith of Jesus Christ." "By the work of the law shall no flesh be justified, but being justified by faith, we have peace toward God through our Lord Jesus Christ."

Others expound this of Christ's inherent and personal righteousness; when he lived in the world, he fulfilled all righteousness, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; "Which of you, said he, can rebuke

me of sin?" yet the world traduced him for a Samaritan, a blasphemer, a sorcerer, an enemy to Cæsar, and what not? but in going to his Father, he showed himself to be righteous, for "Without holiness it is impossible to see God." And therefore, saith he, "So soon as I shall ascend and give gifts unto men, the spirit shall compel the world to confess that I was righteous indeed, and that I suffered not as a harmful malefactor, but as an innocent lamb." This saying of Christ was fulfilled on Whitsunday: for no sooner had the Holy Ghost descended on the blessed Apostles, and given utterance, but Peter instantly began to preach, and the main point of his sermon was this, "Hearken, O ye men of Israel, Jesus of Nazareth, a man approved of God among you with great works, and wonders, and signs, which God did by him in the midst of you, as yourselves also know; him I say have ye taken by the hands of of the wicked, being delivered by the determinate counsel and foreknowledge of God, and have crucified and slain, &c. Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ. Now when they heard it, they were pricked in their hearts, and said unto Peter and the other Apostles, Men and brethren what shall we do?" So powerfully did the Spirit declare Christ's righteousness and convince them of sin, who would not acknowledge it before.

"Of judgment, because the prince of this world is judged already." The Spirit, maugre the world, shall prove me to be that promised seed of the woman, which tread down the serpent's head, that is, Satan the prince of the world, with all his works and workmen. And therefore let the devil rage and roar so much as he list, he shall not be able to devour any that truly believe, for "this is the victory that overcometh the world, and the prince of the world, even our faith."

"He will lead you into all truth." As the spirit doth correct the world, so direct the Church, not so much by secret and immediate inspiration, as by powerful operation in the public ministry, being effectually present in God's word and sacraments until the world's end.

The Papists have no ground here for their unwritten traditions, nor Anabaptists for their infused revelations; he taught the disciples, and the disciples wrote as they were taught. And the word written is the rule of faith, a guide to lead us into all truth: he did not preach another Gospel, nor a new Christ, as it is in the text. "He shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come; he shall glorify me, for he shall receive of mine, and shall show unto you: all things

that the Father hath, are mine, therefore said I unto you, that he shall take of mine and show unto you." Christ spake from his Father, the Spirit from Christ, the blessed Apostles from the Spirit. Whatsoever then is contrary to sacred writ, is not an illumination of the Holy Ghost, but an illusion of the prince of darkness, "blinding the minds of unbelievers, that the light of the glorious Gospel, which is the image of God, should not shine unto them." And therefore let us search the Scripture; to the law, to the testimony, to the Gospels and Epistles, as they be recorded in the Holy Bible, for by these and in these the Comforter leads us into all truth, in this life giving us all fit, in the next all full knowledge, when as we shall see God face to face.

THE EPISTLE.

JAMES i. 22.—*"See that ye be doers of the word, and not hearers only, deceiving your ownselves," &c.*

A Scripture which cannot better fit this time of the year, than this age of the world; wherein too many make perfunctory hearing of sermons all both duty and fruit of their religion, as if they did owe nothing but their ears unto the Lord: whereas he who speaketh by the ear to the heart, speaketh to the ear but for the heart, and that we may both hear with reverence, and believe to obedience, requireth a kind of circumcision both of heart and ear; yea he denounceth them to be of "uncircumcised ears and uncircumcised hearts," who by not obeying the word "resist the Holy Ghost."

The whole text of its own accord falls into two parts:

- An exhortation, "See that ye be doers of the word, and not hearers only."
- A double reason enforcing the same:
  1. Danger, "For such as declare not the word by their works, are vain in their devotion, and deceive themselves."
  2. Reward, "Whoso looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed."

"See that ye be doers." All the bells of Aaron and Christ ring this peal; "Hearken, O Israel, unto the laws which I teach you to do:" "For the hearers of the law are not righteous before God, but the doers of the law shall be justified." "Blessed are they that hear the word of God and keep it." "He that hath my commandments and keepeth them, is he that loveth me," John xiv. 21. "He that keeps it in memory and observes it in his life, who has it in his speech and observes it in his conversation, who has it in hearing and observes it in action, or has it in deed and preserves in by perseverance, he it is who loves me. For the law of God is kept not by hearing, but by obeying, not by reading, but by loving." Aug. So St. Jerome, "We wish to turn the words of Scripture into works, and not merely to speak but to do holy things." So the rest of the fathers have well observed, that Christian religion consists in practice more than in theory, being an occupation rather than a mere profession. "To speak little concerning virtue, to practice virtues, this is labour, this is work," quoth Persius. "This is work for a Sampson," said Tertullian.

Our Apostle doth not mean that we must satisfy God's law, declaring his word by our works in every point fully; "God's commands shall be perfectly fulfilled when we get home; while we are on the way, only imperfectly," saith Aquine: but that we should undoubtedly believe God's Holy Gospel, and so much as we can, endeavour to show forth our faith in our honest conversation among men; he doth the will of God, who doth the best he can to do it. "God reputes it as done, because the man wishes in verity, but does not succeed in fulfilling it." Bern.

"Not hearers only." We may not hence neglect hearing, to lessen our damnation: for ignorance which ariseth out of contempt, doth accuse more than excuse. David hath branded the wicked with this indelible blot, "he is unwilling to understand;" and St. Paul saith, "If any man be ignorant, let him be ignorant." If he will not be taught, he must remain ignorant to his own peril. Or, as it is in the vulgar Latin, ignorans ignorabitur, he that will not know God, shall not be known of God; for Christ in the last day will say to such as have refused his counsel and cast his words behind them, "I never knew you," Matt. vii. 3. We must therefore be first hearers, and then doers of the word. A man may know the will of God, and yet not do it, but he cannot do it, except he know it.

"For if any man hear the word of God, and declareth not the same by his works, he is like unto a man beholding his bodily face

in a glass." God hath given every one two glasses in which he may behold himself, the glass of the creature and the glass of the Scriptures. He may see what he is for his life natural in the glass of the world, what he should be for his life spiritual in the glass of God's holy saints, and of his own conscience: but the Scriptures are the most clear glass wherein he may behold both, and conform himself according to God's image.

Now then as he that dresseth himself by the glass, doth not only behold the blemishes of his countenance, and unhandsomeness of his trim, but instantly corrects all things amiss, that his fashion and face may be comely: so we must not read the Scriptures and hear sermons only to know the sins of our souls and deformities of our life, but we must amend all, "even by ruling ourselves according to the word;" otherwise, saith our Apostle, "we deceive ourselves, and our devotion is in vain." For pure religion arising from the root of a lively faith, evermore brancheth forth into works of charity, "visiting the fatherless and widows in their need;" and into works of innocency, "keeping ourselves unspotted of the world." "If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, his religion is vain," because it doth not attain the end, as physic is vain that procures not health to the body; for in Jesus Christ neither circumcision availeth anything, neither uncircumcision, but faith which worketh by love, showing itself in our pure thoughts and undefiled works.

"But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed." How the law gendereth unto bondage, and the Gospel unto freedom, see Epist. 4th Sunday in Lent. The Papists have no ground here for their justification by merit; for as themselves acknowledge, not the law, but the Gospel is the perfect doctrine of liberty, the chief work whereof is to believe. Secondly, St. James saith not ex opere suo, but in opere suo beatus, "he shall be blessed in his work, not for his work." He shall be justified by faith in Christ, manifesting itself in speaking well and living well, "undefiled before God, unspotted of the world," refraining his tongue that it hurt none, and endeavouring himself to do good unto all, especially to such as most want help, "the fatherless and widows in their adversity."

An hypocrite makes a mask of religion, or rather a very vizard, with mouth, eyes and nose, fairly painted for his purpose, seeming (saith our Apostle) to be devout; but he that looketh in the perfect

law of liberty, and continueth therein, "is made perfect indeed unto all good works," not to some kind of good works only, but to all and every good work, saith Theophylact, and that not after a vulgar manner (as Œcumenius upon the place) but perfect and absolute, so far as a human frailty will permit.

THE GOSPEL.

JOHN xvi. 23.—"*Verily, verily, I say unto you, whatsoever ye ask the Father in my name, he will give it you.*"

This week is termed usually Rogation week, à rogando Deum, as being extraordinarily consecrated above all other weeks in the year unto prayers and supplications. A religious ordination of sincere antiquity, not a superstitious invention of upstart Popery; for it is more than probable that Rogations were in the Church before the days of St. Augustine, as it is observed out of his 173d Sermon de Tempore, preached on Ascension eve, as also out of the titles of his sermons, De Dominica in Rogationibus, and seria secunda, and tertia in rogationibus, tom. 10, fol. 691, 694, 695.

And though haply some suspect this authority, yet it is acknowledged as well by Protestant writers as Popish, that this ancient order was either invented, or else restored by Mamercus, or Mamertus, Bishop of Vienna, long before the time of Pope Gregory the Great, anno 452. Baron. Alcimus, and Sidonius Apollinaris. The reasons of this holy custom I find principally to be two: first, because princes about this time of the year undertake their wars, a point at this instant too well known in France. Secondly, because the fruits of the earth being in their blossom are in greatest hazard; in both which respects all Christians have good occasion at this season especially to pray. The Church then hath well fitted the time with a text, a Gospel of Rogation against the week of Rogation, inciting all people to pray, and instructing them how to pray.

There be three words in this Scripture, which encourage us to pray:

1. Because "God is our Father."
2. Because "He loveth us," verse 27.
3. Because he hath promised to hear our prayers, "Ask, and ye shall receive," verse 24; and in the first words, "I say whatsoever ye ask the Father in my name, he will give it you."

So that Almighty God being tied unto us as it were by a threefold bond, of his fatherhood, love, promise, cannot but hear our prayers, and grant our requests. I say, yea I swear, verily, verily, I say, whatsoever, excepting no fit suit, ye shall ask, not another for you, it shall be given you, it shall cost nothing, only ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.

Yea, but God hears not the petitions of all men at all times. It is true that he denieth the suits of some daily, because they ask not duly, according to that of St. James, "ye ask and receive not, because ye ask amiss."

Christ therefore teacheth us here,

1. What to ask, "Whatsoever," &c.
2. Of whom to ask, of "God the Father."
3. How to ask, of God as of a Father in the name of Christ his Son, intimating two rules observable in our orisons:
   1. That we be not timid, because God is our Father.
   2. That we be not timid, standing upon our own desert, but relying upon the merits of Christ, "whatsoever ye ask the father in my name, he will give it you."

"Whatsoever." This generally is to be restrained unto such suits as are meet for us to beg as dutiful children, and for God to bestow as a loving and wise Father, otherwise he doth cross our desire.

When as we crave either

- mala, things in their own nature bad, or not good for us.
- malè, good things for bad ends.

First, when we shall ask mala, things unlawful and hurtful, as exquisite knowledge in poisoning, sorcery, conjuring, witchcraft, and the like damnable sciences; "Seek not in the Saviour's name anything that is unfavourable to salvation." Aug. If ye, saith Christ, which are evil, can give to your children gifts that are good, how much more shall your Father in heaven? what man if his son ask him bread, would give him a stone? or if he ask a fish, would give him a serpent? In like manner, Almighty God, as an indulgent father, giveth us our daily bread, and all other things

expedient for children, as well concerning this as the next life, but he will not give us a serpent, lest it should hurt us, nor a stone, lest unhappily we should hurt others, lest, I say, we take this stone and fling it at the head of some of his friends; and therefore Damascenus aptly described prayer to be petitio decentium, a request of such things as are fit for God to give, and us to have.

For God denieth often not only bad things in their own nature but also good, if not good for us. Our Father knoweth that bees are drowned in honey, but live in vinegar, and that his children are best affected, when they be most afflicted; he therefore will not grant unto the prodigal child all his portion, lest he spend it in riot; nor to the lusty gallant always health, that his inward man may be cured, while the outward is diseased, that the sins of his soul may be lessened, while the sores of his flesh are increased.

As the learned physician procureth his patient a gentle ague, that he may cure him of a more dangerous disease, ut curet spasmum procurat febrim: so the spiritual physician of our soul often induces what he does not desire, in order to effect what he does desire; he doth often cross our suits, a work contrary to mercy, that so he may show his greater mercy; and albeit, in the time of the shower we cannot see through the cloud, yet in the end we shall find it was for our weal, saying with the Psalmist, "It was good for me that I have been in trouble."

Again, God will not give, when we shall ask good things for bad ends according to that of St. James, "Ye lust and have not, ye ask and receive not, because ye ask to consume it on your lusts." As some desire to be great, that their neighbour may be little, whereas they should desire goods of the world to do good in the world, and some desire the gifts of the body, not to serve God, or preserve the State, but to be tall in tipling, and strong in drinking. And some desire the gifts of the mind, as learning and understanding, not for instruction of God's people, but for destruction of the Church; as the Schismatics in their factious invectives against the present government, contrary to Christ, for he made of two one, but they make of one two. Christ conjoined Jews and Gentiles, and made them one Congregation; but they perceiving the Church at unity within itself, divide the coat of Christ without seam, as Augustine of the Donatists in his 171st Epistle.

So that it is ordinary with God for these causes, and the like, to give a curst cow short horns, and to dismiss impudent beggars without an alms, because they beg amiss. For all that is of the world, as the lust of the flesh, the lust of the eyes, and pride of life, is not

of the Father, it is no gift for a Father to give, saith St. John. It is not quid, but a nothing, and therefore not within the large compass of "whatever ye shall ask."

It is true that the blessed Virgin did ask wine of Christ, and James and John desired that one of them might sit at his right hand, and the other at his left in his kingdom; and in another place they desired fire from heaven, and yet Christ saith in my text, "hitherto have ye asked me nothing;" because these things were bad things, at least not good things for them.

But if we shall ask good things and for good intents, according to the goodwill of our Father, he will bestow them upon us, howsoever he defer our suit for a time: first, that we may desire magna magne, great things with great earnestness, as our Saviour declares in the parables of the importunate friend, Luke xi., and importunate widow, Luke xviii. Secondly, that God hereby might the more commend his benefits and blessings, for that which is easily got is soon forgot. Thirdly, God hears not all men at all times for all things, lest we should imagine that he grants our requests out of fatal necessity, not as a loving father out of liberal bounty. Fourthly, God doth often deny the same thing that we crave, that he may confer upon us better things.

Fifthly, God hears our prayers in spiritual things, albeit we do not instantly feel so much; as a traveller after meat recovereth his strength to travel further, although he eat sometime without any taste or appetite; so meditations and prayers, which administer both fuel and flame to devotion, incite in us some spiritual strength, howsoever for a time we feel little spiritual solace. So that in conclusion, if we continue devout, we shall assuredly find our Saviour's promise to be most true, "Whatsoever you shall ask the Father in my name, he will give it you."

The second main point of this Scripture to be further examined, is, of whom we must ask, to whom we must pray?

The Church of England requireth especially four conditions in such a one:

1. That he be able to help.
2. That he be willing to help.
3. That he be such an one as may hear our prayers.
4. That he understand what we lack better than ourselves.

If these things are to be found in any other, saving only God, then we may call upon some other besides God. If not, to worship old saints is to make new gods. Praying unto dead men is dis-

honourable to the living God, a speech highly taxed by Bellarmine in the rough of his rhetoric, yet handled gently with the fist of his logic; for himself being a Jesuit, is ashamed of the blasphemous phrases used in the Roman Missals, as, Maria mater gratiæ, sancte Petre miserere mei, salvo me, aperi mihi aditum cœli, &c. "These are our words indeed, but our meaning is not so," saith he, that the Virgin, or Peter, or any Saint should confer upon us any grace in this life, or glory in the next; the which is acknowledged also by the Rhemists in their annotations upon the first of Timothy ii. 5. Herein agreeing with Aquine and other schoolmen, affirming that our prayers are to be made to God alone, as they are to be fulfilled by Him, but unto the Saints, as mediated by them: yet St. Paul saith expressly, "there is one God, and one Mediator between God and man, the man Christ Jesus." And St. John, "If any man sin, we have an advocate with the Father, Jesus Christ the just, and he is the propitiation for our sins;" and my text here, "whatsoever ye shall ask," not in Marie's or Peter's name, but "in my name, &c."

The Papists have coined three distinctions for answering to these three places; unto that of Paul, they say, Christ is the sole mediator of redemption, but not of intercession, "we need a mediator of intercession unto Christ the mediator of redemption," Bernard: but this distinction will not serve, because Paul in that text speaks of prayer and intercession, as it is apparent in the beginning of the Chapter; "I exhort you that first of all prayers, supplications, intercessions, and giving of thanks be made for all men."

To that of St. John; "If any man sin, we have an advocate," &c. Their answer is, that Christ is our chief Advocate, Saints and Angels are secondary: but Augustine, citing this Scripture, saith, if St. John had offered himself to be an advocate, as Parmenian placed the Bishop between God and the people, he should have been no good Apostle, but Antichrist, for the word Advocate is borrowed of lawyers, and signifieth him only that doth plead the justice of his client's cause. A stranger in the Court may become a petitioner unto the Judge, and intreat favour for the person guilty, but advocates are proctors and patrons of their clients, as civilians tell us, and therefore though Angels in heaven and Saints on earth are petitioners in our behalf to God, yet Christ alone is our Advocate, who can plead his justice bestowed upon us; for Christ is our advocate, in that he is the reconciliation for our sins: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the reconciliation for our sins;" as

if St. John should argue thus; he which must be an advocate, must first of all be a reconciliation for us, no Saints can be a reconciliation for us, ergo, no Saints can be advocates.

The last distinction is Bellarmine's, intimating that a man may become mediator between disagreeing parties three ways:

1. By declaring which hath wrong, and so there is no other controversy, for Protestants and Papists agree, that God is the party grieved.
2. By paying the creditor for the debtor, and so Christ alone is our Mediator.
3. By desiring the Creditor to forgive the debtor, and in this sense, saith he, Saints and Angels are our mediators.

I answer, that this distinction is contrary to the doctrine of their schools, and practice of their Church: Aquin doth avow that our prayers are effectual by the merits of Saints; and Bonaventura, that Mary can and may by the right of a mother command her Son Christ: and Giselbertus; Maria consolatio infirmorum, redemptio captivorum, liberatio damnatorum, salus universorum: "Mary, the consolation of the weak, the redemption of captives, the liberation of the condemned, the safety of all:" and Ozorius the Jesuit, Caput gratiæ Christus, Maria collum, quia omnis in fluxus a capite per collum derivatur; "Christ, the head of grace, Mary, the neck, for every influx from the head is derived through the neck;" and so Christ in his kingdom of glory continueth in subjection unto his mother; it is Mary that doth bruise the serpent's head, ipsa conteret caput, as their new Bible corrected and allowed by the Tridentine Council, although (as Ribera confesseth ingenuously) the Hebrew text, the Chalde Paraphrase, the translation of the Septuagint, and all good Latin copies read otherwise.

And as for their practice, Christ in their public prayers and private devotions is made a mediator by the patronage of Apostles, intercession of martyrs, intervention of Confessors, by the blood of St. Becket, by the help of St. Rook, by the merits of all Saints. And howsoever they brag, that the conclusion of all their Collects is per Jesum Christum dominum nostrum; yet indeed they make Christ but half a mediator and advocate. Whatsoever the Jesuit prates in the schools, this the people practice in the Church, holding angels and saints immediate mediators, able to satisfy and to save, perverting the whole Psalter of David with Te Deum, Benedictus, Quicunque vult, Nunc dimittis, all to the honour, or rather indeed to the dishonour of the blessed Virgin.

Moreover, if we shall admit every particular saint in the Pope's Calendar for a mediator and advocate, we shall not only worship

unknown gods, as Paul told the Athenians, Acts xvii. 23, but also unknown men. For it is doubted, and by Papists of best note, whether there were any St. George, St. Christopher, St. Catherine; Cardinal Bellarmine doth confess that the legends of these three saints are uncertain and apocryphal, according to the censure of Pope Gelasius; and Cæsar Baronius hath acknowledged as much of Quiriacus and Julitta, declaring plainly, that their acts are written either by fools or heretics, and in his annotations upon the Roman martyrology, 23d April, he takes up Jacobus de Voragine, for his leaden legend of our English George.

I think the Papists in great anger and malice to the State have robbed England of her saint. St. Dennis is for France, St. James for Spain, and other saints are allowed and allotted for other countries, only poor England is bereaved of her George; they leave none but God to revenge all our quarrels, as we pray in our Liturgy, "Give peace in our time, O Lord, because there is none other that fighteth for us, but only thou, O God." For which honour and favour all English hearts are bound heartily to thank them.

But grant that all the saints in the Pope's Calendar were sometime men living on earth, and now blessed souls in heaven; how shall we know, whether they know the particular wants of every particular man? Our prayer is a lifting up of the mind, and pouring out of our soul before God; not a labour of the lips only, but an inward groaning of the spirit; now saints and angels understand not the secrets of our thoughts, only God trieth the very heart and reins, and therefore we must invocate God alone.

Again, suppose they did know the meaning of the soul, yet to worship and invocate them is derogatory to the gracious promise of Christ in the text, "verily, verily, I say unto you," &c. Christ is the master of bequests in the court of heaven; there is no need (as Chrysostom speaks) of any porter, or mediator, or minister, but say thou thyself, Lord have mercy upon me, and God will be present; while thou art yet praying, he will say, I am come.

Thus I have showed whom we must ask, namely God alone, not the Father only, but the Son and Holy Ghost also; for albeit, Father be taken here personally for the first person in the Trinity, yet being a word of relation, it implieth the Son, and the Father and the Son are not without the Spirit: we cannot consider God the Father but in the Son, and the Son makes us his children by the Holy Ghost, called the Spirit of adoption, and the Spirit of the Son crying in our hearts, Abba Father; and therefore we must pray to God the Father in the name of God the Son, by the powerful

assistance of the Holy Ghost. And to what person soever the prayer is directed in word, we must always remember to include the rest in mind, neither confounding the persons nor dividing the substance, as Athanasius in his creed. If this one principle were well understood, it would be no difficulty to conceive how Christ may both pray for us, and in us, and be prayed to of us. He prayeth for us, as our advocate; in us, by his Holy Spirit; prayed to of us, as our everlasting Father, Isa. ix. 6, therefore saith Augustine, we pray to him, by him, in him.

The last point to be considered, is how we must ask; we must pray to God as a Father, in the name of Christ his Son. The first clause teacheth us to pray with great confidence; for what can he deny to us, who made of us his enemies, servants; of servants, sons; of sons, heirs? Gal. iv. 7, and yet with all reverence, for a son honoureth his father: if God then be our Father, where is his honour? Mal. i. 6.

The second clause forbids all presumption and swelling with an opinion of our own virtue, for we must not beg of our Father in our own name, nor in any Saint's name, but in the name of Christ; and when our suit is obtained, it is grace, not desert, it shall be given you. For as David out of his love to Jonathan was loving also to Mephibosheth, although he was deformed and lame: so God is merciful unto us wretched and deformed sinners for Christ's sake in whom he is well pleased. And the words, "In my name," may comfort us against two great impediments in prayer; unworthiness and distrust. For when our Saviour saith, "ask in my name," he would have us set his worthiness against our unworthiness, and his promise against our distrust, insomuch that a Christian soul may dispute with God after this manner: O most gracious Lord God, thou hast said it, and thy blessed Son hath sworn it, "Ask and ye shall have." At this instant I arrest thy promise, beseeching thee most humbly to pardon all my sin; the matter of this suit is expedient for me to crave, and fit for thee to give. And I desire it for good ends, according to thy goodwill; and as for the manner of my petition, I beg it as a dutiful child, of thine hands alone who art a most merciful Father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine own, but in his name who came into the world to save sinners, of which I am chief. Thou wilt not the death of a sinner, and he will the life of a sinner. O Father of compassion, and God of mercy, whose word is a will, and whose will is a power, who dost promise nothing but that which thou dost purpose, and purpose

nothing but that which thou dost perform; suffer me, I pray thee, which am dust and ashes, to speak a few words unto thy mercy. Lord, if thou wilt not the death of a sinner, what necessity is there that I should be damned? and if thou desire that a sinner should be converted, what difficulty is there that I should be saved?

No, no, good God, the devil trembleth at thy presence, and if all the sins of ten thousand worlds were balanced with the least of thy mercies, they could hold no weight, much less can the wickedness of one poor soul sway thy powerful and ever-merciful will.

O sweet Saviour, I believe that verily, which thou sayest here, verily, verily, I have asked the Father, and the spirit witnesseth to me that the Son hath obtained my suit: because, O God, it is easy to thy power, and usual to thy mercy, and agreeable to thy promise: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

THE EPISTLE.

1 PETER iv. 7.—"*The end of all things is at hand, be ye therefore sober, and watch unto prayer.*"

St. Peter in this one text exhorteth unto many duties, and those concerning

- Ourselves, verse 7.
  - Sobriety.
  - Watchfulness.
  - Prayer.
- Our neighbours, in
  - Thought; "Above all things have fervent love among yourselves," verse 8.
  - Deed; "Be ye harmonious one to another without grudging," verse 9.
  - Word; "As every man hath received the gift, even so minister the same," &c. verse 10, 11.
- God, "That God in all things may be glorified through Jesus Christ," &c.

All which exhortations he doth raise from this one ground, that "the end of all things is at hand."

Now there be two kinds of end:

- Finis consummans, according to that of the wise man, "Hear the end of all, Fear God, and keep his commandments."
- Finis consumens, as in this place, "The end," that is the destruction of the world, and of all things in the world, is at hand. We are they upon whom the ends of the world are come: so St. Peter expounds himself, v. 5, "Christ is ready to judge the quick and dead," the particular death of every man severally, the general doom of all men and all things jointly. "Thy end, and the end, is at hand, be ye therefore sober."

"Is at hand." That Christ will come to judgment is certain, when he shall come most uncertain: see before, Gospel 2d Sunday in Advent: but his coming cannot be far off, "Yet a very little while, and he that shall come, will come, and will not tarry." For as a man, who is a little world, so the world which is a great man, hath his infancy, childhood, youth, middle age, old age. The time (saith Augustine) from Adam to Noah was the world's infancy, from Noah to Abraham his childhood, from Abraham to David his youth, from David to the Captivity of Babylon his middle age, from the Captivity of Babylon unto Christ his old age, from Christ unto the end of all things, his dotage. For ever since the world hath as it were gone upon crutches, and therefore now cannot stand long. If St. John's age was the "last hour," then our times are surely the last minute. Let not Atheists ask, "Where is the promise of his coming? for the Lord is not slack concerning his promise, (as they count slackness) but is patient toward us, and would have no man to perish, but would have all men come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with the works that are therein shall be burnt up; seeing therefore that all these things must be dissolved, what manner of persons ought we to be in holy conversation and godliness?" Almighty God hath already whet his sword and bent his bow and made it ready; now (saith Gregory) the longer his draught, the stronger his shoot. His feet are of wool, but his hands of iron; he is long in coming, but when he doth come he will strike home: bruising his enemies with a rod of iron, and breaking them in pieces as a potter's vessel. Oppress not your hearts with surfeiting and drunkenness, as Christ, but be sober and watch unto prayer, as our Apostle, lest that day come on you at unawares.

There is so great agreement between sober men and wise, that I make no difference between them in this text; only note St. Peter's order, first we must be sober, and then watching in prayer. A drunken man is unfit for every good office, that therefore we may watch, it is necessary we should be sober; and that we may pray, we must watch also. Some will be sober and yet not watch, others will watch, but not to pray for themselves, but to prey upon others. Some will pray, but their spirits are sleepy. This exhortation then is fit and full, "Be ye sober and watch unto prayer."

"Watch." The best remedy for the sweating sickness is to have a good keeper who will not suffer us to sleep; so watchfulness is

the best keeper of our drowsy souls. He that is sober and awake hath his wits about him always, both to defend himself and offend his adversary. "We are the children of light, and children of the day; we are not of the night, neither of darkness; therefore let us not sleep as others do, but let us watch and be sober."

And that in regard of our { Tenement. / Landlord. / Enemies. }

He that dwells in a ruinous house dares not sleep in a tempestuous night, lest it fall upon him, or lest thieves dig through his walls and rob him: our bodies in which our souls dwell are earthly tabernacles, as houses of clay, whose foundation is in the dust, every storm of trouble doth impugn, every little disease impair the state of this our city.

Good cause then have we to watch and pray, lest our house fall suddenly, and the fall thereof be great. And so much the rather, because we know not when our great Landlord will come to reckon with us. Other farmers know certainly the term of their lease, but every man is God's tenant-at-will, he may put us out of house and home when he list. Again, Cathedral Churches and Colleges usually let leases of houses for three lives: but God never demiseth any tenement longer than for one life, the which being expired, shall never be renewed again. He will not suffer us to dwell in any of his houses above threescore and ten, if happily some few continue fourscore years, their term is exceeding long, and yet of all this time they cannot be secured one half hour, for our enemies are many and mighty which assault this earthly tent and tenement daily.

> "Ferro, peste, fame, vinclis, algore, calore,
> Mille modis, miseros mors rapit una viros."
>
> Sword, famine, pestilence and chains
> The burning heat, the cold with numbning pains,
> A thousand ministers death's nod obey,
> And hasten mortals from these realms of day.

Seeing then our enemies are so strong, and our houses so weak, the coming of our landlord unknown, and the term of our lease uncertain, let us be sober and watching in prayer.

Three things especially move men to pray, namely the { facility / necessity / utility } of prayer.

Christ saith in the plural number, "pray ye;" but speaking of alms and fasting in the same chapter, he doth use the singular number especially, when thou givest thine alms, and when thou fastest: all must not give alms, because some be poor and cannot, and all must not fast, because some are weak and may not, therefore give thou, and fast thou, but pray ye. All men may pray, therefore all men must pray. For albeit our heavenly Father knoweth our need before we pray, yet we must ask to fulfil his command.

"Call upon me in the time of trouble." Secondly, that hereby we may acknowledge him to be the giver of every good and perfect gift. Thirdly, that we may find ease by pouring of our souls before the Lord, according to that of the Psalmist, "Commit thy suit to the Lord, and put thy trust in him, and he shall bring it to pass." So that there is a double oportet in prayer, the one necessitatis, and the other officii. Prayer is needful in respect of our duty to God, for he made all other creatures for man, and man for himself, that he might be "glorified in all things through Jesus Christ." And needful in respect of our own necessity, for faith is the key which openeth the coffers of God's treasure, and prayer is the hand to draw it out. "Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." See Gospel appointed for the last Sunday.

Wherefore seeing every man may pray, and must pray, let us be watching in prayer, not in one, but in many prayers, assiduous and frequent in devotion, and that not with a drowsy, but with a waking spirit, "watch in prayers." See before, Cum spiritu tuo, and Sursum corda.

"But above all things have fervent love." For he that hath love, will be sober and watch in prayer, lest in disorder he might haply wrong his neighbour. He that hath love, will be generous, and that without grudging. He that hath love, "will as he hath received the gift, even so minister the same, that God in all things may be glorified through Jesus Christ." See Epistle for Quinquagesima Sunday.

"Love shall cover the multitude of sins." He doth not mean that charity covereth our own sin, but the trespasses of others, and that not before God, but before men only. For our Apostle doth allude unto that of Solomon. "Hatred stirreth up strife, but love covereth all trespasses. A rule concerning our civil life, teaching us not to be curious or cruel in examining the faults of our brethren, but rather to dissemble many things amiss, "forgiving one

another, even as God for Christ's sake forgave us." And therefore the glosses of Papists upon this text, "Love shall cover the multitude of sins" (in futuro judicio ne pateant æternæ ultimi, "Charitable works of mercy cause remission of sins in the sight of God," operit, id est, condonari facit à Deo, ne sit quod puniat Deus) are both impious and unprofitable.

Whereas it is objected, "Many sins are forgiven her, for she loved much," answer is made, that our Saviour's argument is not from the cause to the effect, but from the effect to the cause: many sins are forgiven Mary, therefore she loved much, as the words following intimate, "to whom a little is forgiven, he doth love a little." Our love towards others is not the cause of God's love toward us: but contrariwise, God's love is the cause of our love. When he doth forgive many sins, and give much grace, then we love much, and cover a multitude of sins in others. If he forgive but a few sins, and give but little grace, then we show but little mercy. For as a man walking under a wall in a cold sunny day is heated of the wall which first received heat from the sun: so he that showeth mercy to others, hath first received mercy from God. And this our blessed Saviour declareth in the parable of the two debtors (as St. Ambrose notes) according to man he trespasseth more, who did owe more: but by the mercies of the Lord, the case is altered, he loves more, which ought more, when his debt is forgiven. How every man ought to minister according to the measure of his gift and ability, see Epistle, 2d and 3d Sundays after Epiphany.

THE GOSPEL.

JOHN xvi. 26.—"*When the Comforter is come, whom I will send unto you from the Father,*" *&c.*

This speech of Christ is like the checker, half

- White: "when the Comforter is come," &c.
  - Descrying the whole sacred Trinity, "I will send the Spirit from the Father."
  - Describing the Holy Ghost in particular, "the Comforter, the Spirit of truth, proceeding from the Father," &c.
- Black: "These things have I said unto you, because ye should not be offended." Foretelling the manifold afflictions of his followers, in that enemies of holy religion shall
  - Intentionally kill their soul: "they shall excommunicate you."
  - Actually destroy the body: "yea the time shall come that whosoever killeth you, will think that he doth God service."

Petrus Tenorius Archbishop of Toledo, having a long time considered the weighty reasons on each side whether King Solomon was damned or saved, in fine, caused him to be painted upon the walls of his chapel half in hell, and half in heaven. This picture is a lively representation of a Christian, in respect of his manifold troubles he seems half in hell: again, having tasted the first fruits of the spirit, he is half in heaven. Now the reason why God hath mingled crosses and comfort together, are many: first, to show the difference between this world and the next, in the life to come we shall either in heaven have all comfort without any cross, or else in hell all crosses without any comfort. Dives tormented in that infernal flame, cannot get so much as a drop of cold water to cool his tongue; but in this life mercy and misery, grief and grace, good and bad are blended one with the other. If we should have nothing but comfort, earth would be thought heaven; if nothing but torment, hell would be reputed a fable. God therefore makes us taste of his Spirit, and the world's spite, covering our bitter pills with sweet sugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing but a sorrow's joy.

Secondly, God doth mingle these to keep us in the right way; for if we should have nothing but comfort, we would be too proud; if nothing but the cross, too poor; but both these together make a good temper. Worldly trouble weaneth us from the vanities of this life, spiritual comfort makes us desire the joys of the next, esteeming all things dung and dross to gain Christ.

Thirdly, God doth add the cross to comfort for the trial of our faith and patience, that in our greatest misery we might stir up the gifts of his spirit in us, assuring ourselves if God be with us, nothing can prevail against us.

Affliction and persecution doth bring unto the worldly man a threefold incommodity: { Before it come, "fear." When it is present, "sorrow." When it is past, "hatred against his enemy."

But the Comforter is a present help against all these: first, he taketh away fear before trouble: for as fire doth harden the potter's earthen vessel, making it stiff and strong; so when our hearts are inflamed with that heavenly fire of God's Holy Spirit, it makes us of an undaunted courage, willing and able to suffer tribulation. Example hereof, St. Paul, who, when Agabus foretold that the Jews should bind him at Jerusalem, and thereupon the brethren

earnestly besought him that he would not go thither, answered, "What do ye weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Secondly, the Comforter doth allay present sorrow, for St. Stephen being full of the Holy Ghost, did make (saith Gregory Nyssen) the ring of his enemies round about him as a crown to his head, and every stone they cast at him as a diamond, enduring his martyrdom so cheerfully, that, giving up his ghost, he laid his head upon the hard stones as upon a soft pillow to sleep, and that sleep was the gate of death and the gate of life. "Torments, prisons, nails, the irons glowing with heat, and even death itself, the last of penalties, are all but sport to the Christian." Prudentius.

Thirdly, the Comforter, being the spirit of meekness and love, takes from us in our persecution all revenge, making us to love our enemies, and to bless them that hurt us and hate us.

Here by the way note the reason why the Church allotted this Scripture for this Sunday, between the feasts of Christ's Ascension and Whitsuntide: Christ in his ascension promised to send the Comforter, Acts i. 18, and at Pentecost he performed his promise, Acts ii. 4. Again, Christ at his ascension enjoined his Apostles "to teach all nations," and on Whitsunday he gave them the blessed Spirit to comfort and assist them in that great and troublesome business, that as their preaching should procure tribulation, so the Comforter assure consolation.

"When the Comforter is come, whom I will send unto you from the Father." These words (as Expositors observe) first point out all the three persons in the sacred Trinity, then point out, as it were, the person and offices of the Holy Ghost in particular. We may descry the three divine persons, in that Christ saith, "I will send the Spirit from the Father."

God the Father is a Comforter, even "the father of mercies and the God of all comfort:" God the Son is a Comforter, even "the consolation of Israel:" how then is God the Holy Ghost the Comforter? Answer is made, that as in Holy Bible works of power are ascribed especially to God the Father, and works of wisdom to God the Son, so works of love to God the Holy Ghost. Comfort then being a great work of love toward us, is attributed principally to the blessed Spirit, "who doth help our infirmities, and maketh requests for us with sighs which cannot be expressed."

"Is come." Not in a new place, for the Comforter is God, and

God is everywhere: but in a new way, which came to pass on the feast of Pentecost, according to that of our Evangelist, "the Holy Ghost was not yet given, because that Jesus was not yet glorified." "This gift or mission of the Holy Ghost, after the glorification of Christ, was such as had never been before; not that there had been no gift of the Spirit before, but none like this." Aug. See Epistle for Whitsunday.

"Whom I will." How did Christ send the Spirit, when as the Spirit did send him, Isa. xlviii. 16, "The Lord God and his Spirit hath sent me. The Spirit of the Lord is upon me and hath sent me to preach good tidings unto the poor, to bind up the broken hearted," &c. All which our Saviour applieth to himself, Luke iv. 21, "This day is the Scripture fulfilled in your ears." Answer is made by St. Jerome, that the Spirit sent Christ juxta fragilitatem carnis assumptæ, not as he was God, but as he was man. Again, the redemption of the world being opus ad extra, was common to all the three persons in Trinity, so God the Father did send, God the Holy Ghost send, God the Son himself sent himself, the Father in respect of his eternal election, the Son in respect of his meritorious passion, the Holy Ghost in respect of his effectual application is author of our salvation. But if we consider here sending as opus ad intra; God the Holy Ghost did not send the Son, but the Father and the Son send the Holy Ghost. The Father alone begets, only the Son is begotten, and the blessed Spirit proceeds from both.

"Send unto you." Sending doth not always import inequality, but order only, for one equal may send his fellow by consent, and an inferior his better by counsel. See St. Aug. de Trinit. lib. 4, c. 20. Lombard. sent. lib. 1, dist. 15. Thomas 1, part. quæst. 43, art. 1, 2, &c.

"From the Father." This one clause doth overthrow two wicked assertions, one of Arius, another of the Greek Church. Arius affirmed blasphemously that Christ was not Very God of Very God, equal to his Father, as touching his Godhead: here Christ himself tells us plainly that he is coequal, "I from the Father will send," making himself of the same power and authority to send. Again, this clause doth abundantly confute that error of the Greek Church, holding that the Holy Ghost did only proceed from the Father, and not from the Son: "I from the Father will send," ergo, the blessed Spirit proceeded from both. And so the Scripture calls him elsewhere, sometime the Spirit of the Father, as "If the Spirit of him

that raised up Jesus from the dead dwell in you," &c. Sometime the Spirit of the Son, "God hath sent forth the Spirit of his Son into your hearts; which crieth Abba Father." And Rom. viii. 9, "If any man hath not the Spirit of Christ, the same is not his."

Now then as the Holy Ghost is called the Spirit of the Father, not only because sent of the Father, but also because proceeding from the Father, (as Christ in the text, "When the comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth of the Father") so likewise the spirit of the Son, not only because he is sent of the Son, but also because he proceeds from him and receiveth of his. And therefore the first Constantinopolitan Counsel added to the Creeds Apostolical and Nicene this clause, that we should believe in the Holy Ghost, "the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified." As a lake is derived from some river, and the river from some fountain, and yet all is one and the same water: so the Father as a fountain produceth the Son as a river, the Father and the Son as a fountain and a river produce the Holy Ghost as a lake: and yet the Father and the Son and the Holy Ghost are not three Gods, but one God only.

"The Spirit." Glorious Angels and blessed souls are both spirits and holy, how then doth this title distinguish the third person in the blessed Trinity? because God is called the Holy Spirit, Catexochen, as being the chief spirit and most holy maker of all created spirits, and giver of all holiness, from whom cometh every good and perfect gift. Why this name is attributed to the third person in Trinity, rather than to the first or second, see before the Creed: Art., "I believe in the Holy Ghost."

"Of truth." It is observed by Maldonate, that truth among the Hebrews is used sometimes for stability, so the Comforter may be called "the Spirit of truth," in that he shall abide with us forever, John xiv. 16. But I follow the common current of interpreters, affirming that the comforter is the Spirit of truth, et formaliter et effectivè, being himself truth, and leading us into all truth; and here we must observe a secret antithesis, other spirits who despise Christ and his Gospel, are spirits of error, but the Comforter is the Spirit of truth and cannot lie. This spirit, saith Christ, shall testify of me, and ye being filled with this spirit shall witness also: no man can say that Jesus is the Lord but by the Holy Ghost, and who is a liar, (saith our Evangelist) but he that denieth that Jesus

is Christ? If his spirit dwell in you "ye need not that any man teach you, but as the same anointing teacheth all things, and it is true and not lying." All such as want this guide are tossed hither and thither with every blast of contrary doctrine; but the children of God, led by the spirit of truth, are like mount Sion which cannot be removed.

If any shall ask whether the spirit shall teach every truth, answer is made that he leads us into all knowledge which is meet and necessary for us in this present world. He doth not deliver every truth unto every man, nor all that shall be known hereafter unto any man: for in this life we receive but "the first fruits and the earnest of the Spirit." Now the first fruits are properly but an handful or two of corn to a whole field containing many furlongs and acres of ground, and the earnest in a bargain it may be is but a penny laid down for the paying of a thousand pounds. Here the gifts of the spirit are by measure, "We know in part, and prophecy in part: but when that which is perfect is come, then that which is imperfect shall be abolished." In this world Moses saw but God's back, John but his shade, but hereafter all that love the coming of the Lord shall see God face to face. We receive the first fruits here, but in heaven we shall enjoy the full harvest of our hopes.

"Which proceedeth of the Father." The Papists too maintain that all doctrine necessary to salvation is not contained in holy Scriptures, affirm that the Godhead of the Holy Ghost, and the proceeding from the Father and the Son cannot be found in express words of the Bible, but only proved by their unwritten traditions: as if the blessed spirit could not be God, unless he be allowed of the Church of Rome. We say that Athanasius, Basil, Nazianzen, Ambrose, Cyril, Augustine, in their several treatises of this one point allege manifold testimonies of holy writ, which evidently demonstrate the Holy Ghost to be God. I will only name two: the first is Act v. 3. "Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie unto the Holy Ghost?" And then in the next verse following, "thou hast not lied unto men, but unto God." Upon which words Augustine and Ambrose reason thus: In that Peter first named the Holy Ghost and inferred instantly, thou hast lied unto God, it is plain that the Holy Ghost is called God.

The second text is, 1 Cor. vi. 20. "Glorify God in your body:" what God, but the Holy Ghost, whose temple our bodies are? v.

19. "Your body is the temple of the Holy Ghost." And therefore Friar Ferus honestly writes, "It is plain from the Scriptures that the Holy Ghost is God."

Now concerning the proceeding of the Holy Ghost from the Father and the Son, St. Augustine doth avow peremptorily that it is the doctrine of the Prophets and Apostles, and that he proves in his own judgment so sufficiently, lib. 15, de Trin. c. 26, that he concludes in the 27th Chap. of the same book: "I have taught by the testimony of the Holy Scriptures, that the Holy Ghost proceeds from both."

And whereas the Papists in this point are all for the bare letter, and express words, it is plain that the blessed spirit proceeds from the Father, in this text, and as plain that he proceedeth from the Son, Rev. i. 16, and xix. 15, conferred with Isa. xi. 4, and 2 Thess. ii. 8.

If any shall ask the difference between begetting and proceeding, and why the Holy Ghost is not said to be begotten, as well as to proceed: I answer with Augustine, "Have faith, and there will be no question:" and with Ambrose, "It is to be believed by fishermen, not by philosophers, by publicans, not by logicians; away with arguments, when faith is wanted." And with our Evangelist, the spirit must teach us, and not we the spirit; it doth suffice that we speak as he will have us speak, namely, that the "Father is made of none, neither created, nor begotten." "The Son is of the Father alone, not made, nor created, but begotten." "The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding."

"They shall excommunicate you." Where note that the chief persecutors of Christ and his followers, are not open Atheists, or Turks, or Jews, but such as hold great places in the Church, Anti-Christians and pseudo-christians, and therefore this prophecy doth aim at the present Church of Rome directly, whose cut-throat divinity consists especially in excommunication and killing. Nay, the Romish butchers in their hellish cruelty go far beyond this prophecy, for they do not only thrust the living saints out of the Church, but also the dead at rest out of the churchyard. When Harding wanted arguments, he came to this terrible threat: "I advise you, Master Jewel, and your brethren, not to bestow great charges about your tombs and places of burial, lest the time come, as most certainly it shall come (unless God for our sins utterly forsake our country) when your carcasses shall be digged out again, and served as the carcasses of heretics have been many hundred

years." As the blood of Abel shed by Cain, so the bones of Martin Bucer, abused by these cannibals, cry to God from the earth. I pray thee therefore good reader examine these words of my text again and again, and consider of whom and by whom, and for whom they were spoken. And know that the clause, "whosoever killeth you will think that he doth God service, doth evidently demonstrate that an erroneous conscience is no warrant for thee, why thou shouldst not join with the conformable Protestant against these bull-mongers, and blood-suckers of whom our blessed Saviour here, "They shall excommunicate you," &c.

WHITSUNDAY.

THE EPISTLE.

ACTS ii. 1.—"*When the fifty days were come to an end, they were all with one accord together in one place,"&c.*

The whole Bible may be divided into three parts, answerable to the three persons in Holy Trinity: to God the Father is attributed our creation, especially described in the Old Testament: to God the Son our redemption, especially declared in the Gospels: to God the Holy Ghost our sanctification, especially taught in the Acts and Epistles. For as the former books of the New Testament evidently demonstrate the true Christ: so this history the true Church: in them, he that hath eyes to see may read the text of the Gospel, intimating what Christ is in himself: but in this, as it were the comment of the Gospel, unfolding more fully what Christ is in his members; in the one, what he did for us in his humiliation; in the other, what he did for us in his exaltation.

The Scripture read is a relation how Christ himself being absent, hath graciously provided another Comforter for the Church in her widowhood: and it contains briefly the whole mystery of this solemn feast, wherein three points are principally remarkable:

The { Coming of the Holy Ghost, in the three first verses.
Working after his coming, verse 4.
Publishing of this working, in all the rest following.

In the coming and descending of the Holy Ghost, four circumstances are to be noted especially: the

- Time: "When the fifty days were come to an end."
- Place: at "Jerusalem, in an upper chamber," c. 1, v. 12, 13.
- Persons on whom: All the blessed Apostles, "abiding with one accord in one place."
- Manner how: "Suddenly there came a sound from heaven," &c.

"When the fifty days." Almighty God ordained in the Old Testament sundry feasts, to put his people in mind of his great benefits bestowed upon them; among the rest, there were three solemn festivals every year, the Passover, the Pentecost, and the Feast of Tabernacles, as we find in the first lesson appointed for this morning prayer: the Passover was instituted in remembrance of the deliverance from Egypt's bondage; Pentecost in remembrance of the law given in Mount Sinai; the Feast of Tabernacles in remembrance of Israel's dwelling in tents forty years in the wilderness. Instead of those three Jewish feasts, our Christian Church hath substituted Christmas, in honour of Christ's incarnation; Easter, in honour of Christ's resurrection; Whitsuntide, in honour of Christ's confirmation of the Gospel, by sending unto us the Holy Ghost; and we retain still two names of the three, to wit, Passover and Pentecost. Against which ancient custom, that of St. Paul is objected, Gal. iv. 10, "Ye observe days and months, and times and years: I fear lest I have bestowed on you labour in vain." But our Church (herein agreeing with the learned fathers, Augustine, Basil, Jerome, Leo) doth answer, that the Jewish Passover and Pentecost were types of our Easter and Whitsuntide: "Christ Jesus is our Passover," saith Paul, 1 Cor. v. 7. "The Lord did pass over the doors where blood of the Paschal lamb was sprinkled," Exod. xii., to signify that he will pass over all the transgressions of such as apply to their own soul, the merit of Christ's blood, who is the lamb of God that taketh away the sins of the world. So the Jewish Pentecost was a memorial of the law, which is an hidden Gospel: but our Whitsuntide a memorial of the Gospel, which is a revealed law: the law was delivered in Mount Sinai, the Gospel in Mount Zion: the law was written in tables of stone, but the Gospel in the tables of our heart by the Spirit: the law was given fifty days after their Passover, and the Gospel through the power of the Holy Ghost, fifty days after our Easter: and hereupon this

holy feast is called Pentecost, even of the number of days as it is in the text, "When fifty days."

The law was given, "Because of the transgression," Gal. iii. 19, that is, to reveal sin to the sinner, as it were to keep sin alive; that it might be felt and seen; as a corrosive is laid unto an old sore, not to heal it but to stir it up, and make the disease quick, that a man may know in what danger he stands: he therefore who thinks to justify himself by the law, goeth about to cure his wounds with fretting corrosives.

If the Jews then had a festival in remembrance of the law, which is full of terror, and (as St. Paul expressly) "the ministration of death," how much more should Christians observe this holy time in remembrance of the Gospel, which is "the power of God unto salvation," and the "glad tidings of great joy to all people?" Christmas is a merry time kept in honour of our Saviour's coming in the flesh, but at Whitsuntide we must rejoice more for his coming in the Spirit. I conclude with Bernard, if we solemnize the memorial of the sanctified, allotting one day to praise God in his holiness for St. John, another for St. Peter, a third for St. Stephen, &c., how much more should we celebrate Whitsunday, consecrated as a memorial to the sanctifier who makes all saints.

If any shall further ask, why Christ deferred the sending of the Comforter forty days after his resurrection, and ten after his ascension; answer may be, that he did it haply to try the patience and faith of his Apostles. And here we must imitate their good example, who continued with one accord in prayer and supplication, Acts i. 14, expecting the Lord's good pleasure, who dealeth evermore with his servants according to his word. It is probable that Zachary prayed for children when he was young, and so continued until he was old. Simeon assuredly looked a long time for the consolation of Israel, and at the last he sung his Nunc dimittis. If we shall incessantly persevere in our devotions, the Father of mercies in our greatest extremity will send us comfort, as he did to the blessed Apostles here the Comforter.

The place was Jerusalem, and Jerusalem was the city of God, unto which all people resorted at Pentecost, as it is in the text, "Of every nation under heaven, Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia," &c. This may teach all men to take their best hint to do the most good: we must not put our candle under a bushel or under a table, but set it on a candlestick, that it may give light to the whole family. For this cause Christ and Paul used to preach and work wonders at Jerusalem upon the

solemn feast days intending hereby to do the greatest good, among the greatest company. The more particular place was an upper chamber: literally the distressed Apostles were thrust together in an upper chamber, because they could not well at this great feast obtain more convenient room: they might have separated themselves, and so peradventure have been better fitted in several houses: but according to their master's commandment, all of them kept together in one place with one accord.

The persons on whom the Holy Ghost descended, were the blessed Apostles; but the promise concerning the comforter appertaineth unto us as well as unto them. "I will pray the Father (saith Christ) and he will give you another comforter, that he may abide with you forever;" and Matt. 28, the last verse, "Lo I am with you always, until the end of the world." The Spirit descended upon the disciples in visible form, as upon this day: but if we make clean our souls and bodies as fit temples for the Holy Ghost, he will descend on us invisible favours every day, leading us into all truth, and making our whole life a merry Whitsuntide: but the point more principally to be noted, is, that "they were all ὁμοθυμαδὸν, with one accord together in one place." The Church is not Babel, but Jerusalem. It is not a number of straggling sheep, but a communion of saints, an united flock under one shepherd, having but "one Lord, one spirit, one baptism, one hope," and but "one heart:" and therefore the brethren of division and separation, are not in their schism led by the Spirit of God, who is "Love, making men to be of one mind in an house;" but by the lusts of the flesh, engendering "hatred, debate, emulation, contentions, seditions, heresies, envy," &c. The spirit of man doth not quicken any member or part separated from the body: the dry bones which Ezekiel saw scattered in the field had no life in them till they were gathered together, bone to his bone: so the Spirit of God doth not animate and comfort those, who cut off and divide themselves from Christ's mystical body. "Behold then how good and joyful a thing it is for brothers to dwell together in unity;" for they who be like minded, having the same love, being of one accord and one judgment, enjoy consolation in Christ, and fellowship of his Spirit: to such hath the Lord promised his blessing, and life for evermore.

"Suddenly there came." The gifts of the Spirit are free, not obtained by labour and industry, but infused by grace: "The wind blows where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: even so is every man that is born of the Spirit." The Holy Ghost is not tied

unto places and persons, unto times and tides, he comes suddenly when he will, and where he list: a sound from heaven, insinuating that it was not in the disciples' power, but in Christ's promise that he came down, the work of God in heaven, not of any man on earth.

"As it had been the coming of a mighty wind." For as the wind blows in every coast and corner without resistance: so the Gospel of Christ is gone out into all lands, and his words unto the ends of the world, neither can any resist the powerful operation of the Holy Ghost; he will inspire whom he list, and when he list, making young men to see visions, and espy the truth, and suffering old men to dream dreams, and wander in phantasies. Or as a wind, because the proceeding of the Holy Ghost, is as it were the breathing of the Father and the Son. Or as a wind, to show that God's spirit is the fountain of spiritual life; as our spirit is of natural life, which in the beginning God breathed into man; anima quasi ἄημος; according to that of Augustine, the Holy Ghost is in Christ's mystical body, like the soul in our natural body. You may further examine the resemblance between wind and the spirit, in Germinian. de similitudin. lib. 1, c. 73. Berchorius in dictionar. verb. ventus et spiritus. Lorin. comment. in Act. ii. 2.

"And there appeared unto them." The Spirit was given unto the sons of God in old time, but not in such a measure, not in such a manner as upon this day: not in such a measure: the Patriarchs and Prophets, and other holy men of God had tasted of the Spirit, speaking as they were moved thereby; but the Disciples are said here to be filled with the Holy Ghost. "The same virtue was always given, but" saith Leo, "not in the same manner;" "appearing in the shapes of cloven and fiery tongues." "Appearing." They did not see the substance of the Spirit, for that is invisible, but the sign which is visible: that whereas before they did not thoroughly believe Christ's saying, they might now believe their own seeing, all things being accomplished according to his word.

"Cloven tongues, as they had been on fire." Hereby signifying that it is the Spirit which giveth eloquence and utterance in preaching of the Gospel; it is he which openeth our lips to declare the mighty works of God, it is he which engendereth a burning zeal toward the word, giving us a tongue, yea, a fiery tongue, boldly and cheerfully to profess the truth in the face of the whole world. "Tongues, to speak in every language, and fiery, to inflame them with the affection of charity." If Christ had given his Apostles only cloven tongues and not fiery, then they should have been full

of knowledge but void of zeal: if fiery tongues and not cloven, they should have abounded with zeal, but not according to knowledge. Christ therefore did send down the Spirit, both in fiery tongues, and cloven, that the man of God might be perfect to all good works: zealous in his knowledge, and discreet in his zeal; Verbis Ulysses, factis Achilles, as one wittily, "Ulysses in words, Achilles in deeds."

These tongues are called cloven, in respect of themselves, as being diverse, and in respect of the disciples, as being dispersed, and sitting upon each of them, according to that of Paul, "All these things worketh even the self-same Spirit, distributing to every man as he will severally." Christ adviseth his Apostles to be like serpents in wisdom. Now the serpent hath a cloven tongue, and the Gentiles in old time sacrificed unto Mercury the god of eloquence, a cloven tongue. A cloven tongue then is an eloquent, expedite, subtle, quick, ready tongue: and he that will preach the word, must be furnished with such a tongue, adorned with all variety of learning, a walking library, like the Tower of David (as Baronius of Bellarmine, friendly, but falsely), a complete armory, built to defend the truth of holy religion against all opposites whatsoever.

"As they had been of fire." The fire hath seven properties answerable to the seven gifts of the Spirit: the properties of the fire are, to melt that which is hard, heat that which is cold, enlighten that which is dark, make stiff paste, and other things of the like nature which are soft, examine that which is impure, to ascend upward, and being dispersed to multiply. The gifts of the Spirit, as Isaiah telleth us, are "wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord." Now the Holy Ghost doth soften our hard hearts by the spirit of fear, heat our cold zeal by the spirit of piety, enlighten our dark and dull understanding by the spirit of knowledge, strengthen all our weakness by the spirit of fortitude, examine our uncleanness by the spirit of counsel, making us ascend in seeking the things above by the spirit of understanding, and increasing all our gifts by the spirit of wisdom: for as the fire being dispersed increaseth, even so the gifts of the Spirit, the more they be well employed, the more will they be multiplied. Here we may further observe by the way God's unspeakable wisdom, who doth bring light out of darkness, and makes that a blessing which was a curse; for the division of tongues hindered the building of Babel; but division of tongues at this time, furthered the building of Jerusalem: if the blessed Apostles

had not spoken all languages, how should they by preaching of the Gospel have converted all lands? except the word had been published in every tongue, how should "every tongue confess that Christ is the Lord?" if these tongues had not been cloven, how should "all people, nations and languages have served him?" and therefore this sign doth well agree with the thing signified thereby. The Spirit came instead of Christ the Word, and so most fitly descended in the likeness of a tongue. To shut up all these notes in one short gloss: the light of this fire doth signify wisdom, the heat of the same doth signify charity, and the form of a tongue signifieth eloquence.

"And they were all filled with the Holy Ghost." The gifts of the Holy Ghost are given in a threefold measure;

For as a learned schoolman acutely, there is of the Holy Ghost, { Infusion. Diffusion. Effusion.

The disciples had infusion, happly diffusion, heretofore when Christ breathed on them, and said, "Receive the Holy Ghost:' but now their cup did overflow they were so filled with his gifts and graces, as that they "could not but speak the things which they had seen and heard of Christ:" they were now like the wine that hath no vent, and like the new bottles that burst, and this was "the effusion of the Holy Spirit:" heretofore they were timorous, and so not willing, rude in speech, and so not able to teach the Gospel, and "speak the great works of God:" but now being filled with the Holy Ghost, all of them suddenly, yet soundly "began to speak with other tongues, even as the same spirit gave the utterance:" for as Leo sweetly, "where God is the tutor, the lesson is soon taught:" "quickly, without discursive argument; sweetly, without noisy debate; truly, without strategy of deceit:" Bertrand. "He that believeth in me (saith Christ) shall have rivers of living water flowing out of his belly—(this spake he of the Spirit, which they that believed in him should receive,") for if a man be led by the Spirit, all good works and gifts of grace spring out of him naturally: thou needst not to wring and wrest good deeds out of him, as a man would wring verjuice out of a crab; they flow from him as springs out of rocks, of their own accord, and therefore, "Come Holy Ghost" is a fit hymn to be sung at the consecration of Bishops; and "Lord take not thy Spirit from us," a necessary suffrage to be repeated in our Church every day.

O, but how shall a man know whether the Holy Ghost is in him

or no? seeing Anabaptists, and Brownists, and Papists, in a word, all heretics and schismatics have boasted of the Spirit? Christ telleth us in the Gospel, "every tree is known by his own fruit;" now the fruits of the Spirit, saith Paul, are these, "love, joy, peace, long-suffering, gentleness," &c. Here is a glass wherein thou mayst behold thyself, and discern whether thou be led by the flesh or by the Spirit. The brethren of separation as they betray in their name, so manifest in their nature, that they want exceedingly, love, peace, meekness, long-suffering; howsoever they seem to be of "the household of faith," it is not likely they be of "the family of love." The Papists in their writings extol unity and peace so far, that Cardinal Hosius acknowledged none other express word of God, but only this one word ama, or dilige, "love;" but if we shall examine the present Roman Church in her title, jurisdiction, life, doctrine, we shall find her far from love: for the first is prejudicial to all bishops, the second derogatory to all emperors and kings, the third detestable to all men, the fourth injurious against Christ, and all that is called God.

"If any man have not the Spirit of Christ, the same is not his." And by turning the words, it may be said as well, if any man be not of Christ, the same hath not his Spirit. Now to know who be Christ's, and who be not, we have this rule given us, "His sheep hear his voice, he that is of God, heareth God's word:" but the Papists obey not Christ's voice, nor delight in his law: for as the malicious Philistines stopped the wells of Abraham, and filled them up with earth, to put their memorial out of mind, that so they might challenge the ground: in like sort the Papists have stopped up the veins of life, which are found in the Scripture, with the earth of their own tradition, false similitudes, unfit allegories, and all for this end, to make the Bible their own private possession and merchandize, shutting up the kingdom of heaven, which is God's Word; neither entering in themselves, nor suffering them that would, hereby showing plainly that they are not of Christ, nor in this possessed with his Spirit.

But here they will object, that there be divers necessary points unto salvation not expressed in holy Scripture, which were left to the revelation of the Spirit, who being now given unto the Church according to Christ's promise, hath taught many things from time to time, which the blessed Apostles could not then bear. To this objection, answer is made, that the proper office of the Holy Ghost is not to broach any new contrary doctrine, but to confirm and explain that which had been taught before: "When the comforter

is come (saith Christ) he shall lead you into all truth: he shall not speak of himself, but whatsoever he shall hear, that shall he speak; he shall receive of mine, and show unto you, bringing all things to your remembrance which I have told you." We may not then, under pretence of the Spirit, bring into the Church any dreams or phantasies of our own brain, but as the disciples, after they were filled with the Holy Ghost, "spake such things as they had seen and heard:" so the very sum and substance of all that we preach after the "Spirit giveth utterance," must be nothing else but that heavenly doctrine, which we find and read in God's holy Bible.

"With other tongues," as it is in St. Mark, with new tongues, not with that old slow tongue of the law, but with evangelical utterance: Moses had but one tongue for one people, but the disciples had cloven tongues, all languages for all lands: hereby signifying that "in Christ there is neither Jew nor Grecian, neither bond nor free," but that "the Lord over all is rich unto all that call upon him." It is not said they spake with one tongue, and many languages were heard, (as Carthusianus and some others imagine,) for then the miracle should have been in the hearers, and not in the preachers; but "they began to speak with other tongues," and so "every man of every nation heard his own dialect."

"As the same Spirit gave them utterance." There are diversities of gifts, but the same Spirit; to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit, to another is given faith by the same Spirit, and to another the gift of healing by the same Spirit, to another prophecy, to another discerning of spirits, to another diversities of tongues; all these things worketh even the self-same spirit, distributing to every man as he will severally; for all men have not all gifts, and such as have the same graces, have them not in the same measure: whatsoever we say well, is as the "Spirit giveth utterance;" whatsoever we do well, is "according to the grace that is given unto us." Here the disciples uttered eloquently the great works of God, not out of their own wit, nor out of their own will, "but what, and so much, and in such manner as the Holy Spirit gave." Ardens. All was the mere gift of the Spirit, both for the matter and the manner, in that they spake with other tongues, it was the gift of the Spirit; in that they spake with other tongues, other things, instead of vanity, verity, the great things of God, whereas heretofore they spake the things of earth, this also was the gift of the Spirit. See Epistle Dom. 2, after Epiphan. and Epistle Dom. 4, à Pasch.

"Then were dwelling at Jerusalem devout men." The summary

pith of all the text following is briefly this: all the religious and devout men present at this miracle, wondered at it, and inquired after it; but the wicked, as we read, verse 13, "mocked and said, they are full of new wine." The wonders and works of God ever had and ever shall have this effect, "all that are ordained to eternal life, believe;" but the reprobate despise the Prophets, and stone such as are sent unto them. Unto the godly, Christ's Gospel is "the savour of life unto life, but unto such as perish, even the savour of death unto death:" in this sense St. John saith in his Apocalypse, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." And therefore let us I beseech you pray with the Church humbly and heartily.

"God! which as upon this day hast taught the hearts of thy faithful people, by sending to them the light of the holy Spirit: grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the Spirit, one God, world without end." Amen.

THE GOSPEL.

JOHN xiv. 15.—"*Jesus said unto his Disciples, if ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter.*"

The quintessential point of all this long Gospel, and that which is most answerable to the present feast, is contained in the 18th verse. "I will not leave you comfortless, but I will come unto you." For this chapter is a castle of comfort, and this text is as it were the bellaview of the whole chapter, in which a Christian may behold all sufficient fortifications against the batteries and assaults of all his enemies. I will not part this goodly frame, because it is like "Jerusalem, at unity within itself," and I wish, with all my heart, that you would rather ponder than number the towers and powers thereof: only for order sake, you may first take a general view of the whole jointly, then a particular survey of every pinnacle and pin severally.

For the first, every little creature is a great wonder; out of

which even the most ignorant, who cannot read, may notwithstanding see that there is a God of infinite power and wisdom: but man is a greater wonder, as being an abridgment of all wonders: for concerning God, we believe that he is a spirit; concerning the world, we see it to be a body: man is an epitome of both; of God in regard of his soul; of the world in the composition of his body, as though Almighty God the Creator, upon purpose to set forth a mirror of his works, intended to bring into this one little compass of man, both the infiniteness of his own nature, and the hugeness of the whole world together: it is said divinely, that man is God's text, and all other creatures are commentaries upon it: heaven resembles our soul, earth our heart, placed in the midst as a centre, the river like the sea, from whence the lively springs of blood do flow; the brain giving light and understanding, is like the sun, the senses set round about like stars; in which respect a man is fitly termed "an epilogue of God's works," the world being a great man, and man a little world; and yet behold a greater mystery, every man is a wonder, but a Christian is a wonder of wonders, (as St. Paul speaks) a gazing-stock, at which all the men on earth, all the devils in hell, all the glorious angels and saints in heaven stand amazed; he is in the world, and yet not of the world, as it were one of the antipodes, he runs contrary courses unto other men, "He taketh pleasure in reproaches, in necessities, in persecution, in anguish for Christ's sake: when he is weak, then is he strong: afflicted on every side, but not in distress; in poverty, but not in want; persecuted, but not forsaken; cast down, but not cast away;" whatsoever unto others is evil, unto him is good, all things working for the best to such as love God. Here is a bundle of wonders.

Famine is exceeding grievous unto others, but the good man shall even "laugh at destruction and dearth," Job v. 22. Sin is damnable to others, but profitable to the Christian, occasioning repentance not to be repented, 2 Cor. vii. 10. Paul was buffetted in the flesh, lest he should be puffed in his mind, 2 Cor. xii. 7, little infirmities in regenerate men, are occasions often to withhold them from greater offences, and so God, as one said, healeth sin by sin. "Thy fall teaches thee to make thy foothold more firm, and to cling more to Christ, and thou dost study to keep a single eye; and ills have thus often been the occasion of good."

Sickness and other crosses, unto others are insupportable, "but," saith David, "it was good for me that I have been in trouble." Death unto the man of the world is most bitter, but unto the man of God it is advantage: wherefore the martyrs and holy confessors

in old time reputed the day of their death their birth day. The Gentiles and heathen, who know not the joys of another life, made great feasts on their birth days, as Herod, Matt. xiv. 6, and Pharaoh, Gen. xl. 20. But the Christians, as we find in ecclesiastical history, celebrated evermore the funerals of the martyrs, insinuating that "the day of our death is better than the day of our birth," and that then only we begin truly to live, when once we die. Job, patient Job, cried out impatiently, "Let the day perish wherein I was born, and the night wherein it was said, there is a man-child conceived;" and the prophet Jeremiah, chap. xx. verse 14, "cursed be the day wherein I was born, and let not the day wherein my mother bare me be blessed." On the contrary, blessed is the hour of our death: "even so saith the Spirit, blessed are they who die in the Lord, for they rest from their labours, and their works follow them," Apoc. xiv. 13. So blessed a thing is death, as that no man is or can be fully blessed until his death.

Thus (as you see) the Christian doth gain much in losing a little, by slipping he stands the faster, in affliction he cheereth most, in death he begins to live; these put together afford a world of wonders; and the reason of all this our Saviour rendereth in my text; "I will not leave you comfortless, but I will come unto you."

The devil crieth, ego interficiam, I will destroy you; the world, ego deficiam, I will leave you; the flesh, ego inficiam, I will corrupt you; Christ only, ego reficiam, I will refresh you; I will not leave you comfortless.

"The devil goeth about like a roaring lion, seeking whom he may devour;" the which text is thus excellently glossed by B. Latimer: he stands not idle but goeth about in every corner of the world, as a lion, strongly, boldly, proudly, roaring, for he will not let slip his opportunity, to speak or roar out when he seeth his time: seeking, not sleeping; "Simon, Simon, behold Satan hath desired to winnow you as it were wheat, but I have prayed for thee, that thy faith fail not." Happily your faith shall faint, but it shall not fail; the leaves of it shall be shaken, but the root shall stand immovable; it may seem to sleep for awhile, but it shall awake at the crowing of the cock.

Now beloved, as Christ prayed for St. Peter, so likewise for the rest of his Apostles, and not for them only, but for us also, John xvii. 20, "I pray not for these alone, but for them also which shall believe in me through their word." If God then be with us, who can be against us? Is not the Son of righteousness of greater force than the prince of darkness? Indeed his hate is great, but his

horns are not so long as the world makes them; except Christ permit him, he cannot so much as touch an hog. "Simon, Simon, behold Satan hath desired:" he must first beg an ill-turn, before he can do it: as we read, Job i. 12, 2, 6, "to winnow you." Winnowed corn is purged and made clean by the fan and scry, for the master's own use: so though our enemy sift us, his scrying is but our trying: "as wheat:" chaff is blown away with the wind, or cast into the fire, but wheat is kept in God's own granary: "Fear not therefore little flock, for it is your Father's pleasure to give you a kingdom." Satan will attempt as he can, and tempt as he may, but I do not leave you comfortless: behold I have prayed that your faith fail not: and if ye have the shield of faith, you may quench all the fiery darts of the devil, Ephes. vi. 16.

"In the world also ye shall have affliction, but be of good comfort, I have overcome the world." In the world, affliction: "for the brother shall betray the brother, and the father the son, and ye shall be hated of all men for my name; but what though thy brother and sister, uncle and aunt, father and mother forsake thee, so long as I take thee up, and leave you not comfortless? what though the heathen furiously rage together, and the people imagine a vain thing? What though the kings of the earth stand up, and the rulers take counsel together against the Lord, and against his anointed? The Lord is king, be the people never so impatient: he rideth between the cherubims, be the earth never so unquiet: and therefore dismay not thyself, for I am with thee; be not afraid, for I am thy God: fear not thou worm, Jacob: I will help thee, I will not leave thee comfortless."

The flesh crieth, ego inficiam, and yet he that is born of God sinneth not: "He does not originate sin, but suffers it." Bernard. He doth not delight in sin as the wicked, Prov. ii. 14, he doth not persevere in deadly sin, which is contrary to spiritual life; being elected of God he cannot finally fall, see Aquin. in loc.: "as born of God he sinneth not:" or that which is indeed the most comfortable gloss; "he that is born of God, is said not to sin, because sin is not imputed unto him," his unrighteousness is forgiven, and his sin covered, Psalm xxxii. 1. Bern.

Let then the Cerberus of iniquity, the world, the flesh, the devil rage and rave: the first with ego deficiam, the second with ego inficiam, the third with ego interficiam: all is well, so long as we hear and have Christ's ego reficiam, I will not leave you comfortless: in misery good words are comfortable, good things are comfortable, good friends are comfortable, a good wife most comfortable: yet in

respect of this inward and ghostly comfort which passeth all understanding, I may well say with Job, "miserable comforters are you all." Hitherto concerning the whole frame jointly, now let us examine every pinnacle and pin, every word and syllable as they lie couched in the vulgar English severally.

"I will not." As the Father is the God of all comfort, and the Holy Ghost the comforter, so likewise I am anointed and appointed to preach "glad tidings unto the poor, to bind up the broken hearted, to comfort all that mourn, to give them beauty for ashes, and the garment of gladness for the spirit of heaviness," as the Prophet Isaiah foretold in his 61st chapter. If then I were sent from a comforter and am myself a comforter, and will also send another comforter, how can it be that I should leave you comfortless?

"I will not leave you, but I will come to you." The style of man is, "I will if God will;" if the Lord will, and if we live, we will do this or that; but God's style is, "I will;" as his name is, "I am that I am," so his style is, "I will that I will:" for whatsoever he pleaseth he doth in heaven, and earth, and in all deep places: he speaks the word and it is done, he commandeth and it is effected: and therefore let none doubt of his mercy, who saith in absolute terms, "I will not leave you, but I will come to you."

"Leave." Why then shouldst thou fear a mortal man, and the son of man which shall be made as grass? I, even I am he that comfort you, that am with you: who shall accuse you? seeing God doth justify you, who shall condemn you? seeing I, the Saviour of the world daily make request for you: my lovingkindness is from everlasting to everlasting; those whom I once love, I never leave.

"You." I will leave the world and the wicked of the world, for they forsake and leave me; "but I will pray the Father, and he will give you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because the world seeth him not, neither knoweth him: I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and they are mine."

"Comfortless." ὀρφανος is one that is fatherless; he therefore doth promise, that he will be their Father, and that they shall be his children, he will be their tutor, and they shall be his scholars; even led by his Spirit: as if Christ should speak thus unto the Church; I am your husband, and you my beloved spouse, but I will not leave you comfortless like a desolate widow, for I will not be long absent bodily, and I will be present ever spiritually: behold I am with you always until the world's end.

"But will come to you." That cannot be construed of Christ's first coming, for he was come long before, and was even now going away.

There are therefore besides this first, two sorts of coming,
- Unto men
  - Past, in his resurrection.
  - To come, in the last and dreadful day.
- Into men
  - Sending the Holy Ghost to the blessed Apostles on this day.
  - Coming into our minds through his grace every day.

Interpreters expound this text of all those kinds of coming: some construe this of his resurrection; a matter of such comfort, that our Church aptly calleth it "the very lock and key of all Christian religion;" according to that of St. Paul, "if Christ be not risen then is our preaching vain, and your faith is also vain;" for the Bible is the sum of all divinity: the Gospel the sum of all the Bible: the Creed the sum of all the Gospel: and this one article concerning our resurrection, is the sum of all the Creed, on which all other golden links of our belief depend: but nothing proves our resurrection so much as Christ's resurrection; "If it be preached that Christ is risen from the dead, how say some among you that there is no resurrection of the dead?" 1 Cor. xv. 12. See before, Gospel on Easter day, and after the Gospel on St. Thomas' day.

Others expound this of his coming to judge the quick and the dead, and this coming is so comfortable to the godly, that St. Paul saith, "Every creature groaneth with us, and travaileth in pain together, until that glorious redemption and liberty." See before Gospel, Dom 2, Advent.

Now Christ ascending up on high, and leaving the world that we might be the better assured of his coming again, took with him our pawn, to wit, his flesh, and left also with us his pawn, to wit, his Spirit: for many divines interpret this of his coming in the Spirit: and that, as Marloratus is of opinion most fitly; because the sons of God are led by the Spirit of God, which is their comforter unto the end and in the end. The Gospel and Epistle parallel excellently: for that which St. John reports our blessed Saviour promised in the one, St. Luke reports how he performed it in the other.

"O God make clean our hearts within us,
And take not thy Holy Spirit from us."

THE EPISTLE.

APOCALYPSE iv. 1.—"*After this I looked, and behold a door was opened in heaven, &c.*

Albeit this book was last written of all the Bible: yet (as some divines have noted) it was first expounded by the primitive doctors, Irenæus, Justin Martyr, Hippolytus, Melito, Victorinus, and others, as a scripture most necessary to be known of all Christians. Œcolampadius called it the Prophet's paraphrase, Bullinger, the Gospel's epitome, Balæus, the complete sum of the whole Bible; the which Almighty God the Father gave to Christ his Son, chap. i. verse 1. Christ, after he was ascended up on high, committed it to the blessed Spirit, the blessed Spirit delivered it to St. John, the peculiarly beloved Apostle of Christ, and St. John left it to the Church, and the Church hath commended it to us, and now we to you, as a jewel of inestimable value, containing as many mysteries as it hath words, yea, that which is more, manifold hidden senses in one sentence.

The whole prophecy consists of two principal visions, one concerning certain particular churches of those times in the three former chapters: another appertaining to the Church universal until the world's end, part whereof is this present Epistle.

Wherein observe:
1. A preparation to the visions: "After I looked, and behold a door was open in heaven," &c.
2. A participation of the vision: "And behold, a seat was set in heaven, and one sat on the seat," &c.

"Which must be fulfilled hereafter." Here learn that all things are governed and ordered by God's all-seeing providence, not tumbled and tossed in the world by blind fortune. That Antichrist should come to beat down the Church, and set up his own kingdom in the Church; that smoke should arise from the bottomless pit, and out of the smoke locusts, having power as the scorpions of the earth have power, and teeth as it were the teeth of lions: that the red dragon should persecute the woman, and stand in readiness to devour her child, was all foreseen of Christ, and here foreshown to John. "All things are not only permitted, but sent by God." Lipsius. For his greatness is such as that he can, and his goodness is such that he will order all things sweetly, bringing light out of

darkness, and disposing of ill to good ends. I will show thee things that must be done. For albeit in evil accidents and actions, there is not unto God's people an oportet officii, yet there is an oportet necessitatis: according to that of Paul, oportet hæreses esse, there must be heresies among you, that they which are approved among you might be known.

"Hereafter." Ergo, such as interpret this vision of things done under the Old Testament, begin at the wrong end, since he saith expressly that he will show things to be fulfilled after the time that he spake with him, and not things done before. This also may teach us not to revel in the Revelation, over-venturously, making an Apocalypse of the Apocalypse, undoubtingly determining of every text and title contained in this book, seeing as yet many things are to be "fulfilled hereafter." As in all my annotations upon other places of holy Scripture, so most especially in many glosses upon any part of the Revelation, I desire to be rather a reporter than an expositor; assuring myself that this course will be profitable to the most, and acceptable to the best; for as the spider's web is not the better because woven out of his own breast, so the bee's honey never the worse because gathered out of many flowers.

"And immediately I was in the Spirit." That is, as it had been in a thought, I was suddenly taken up; I was in the spirit, indeed, free from all carnal imaginations, as if I had been without a body: the Spirit of the Lord so possessed me, that I was wrapt in an extasis, or trance, as Peter, Acts x. 10, and Paul, Acts xxii. 17, meaning hereby that heavenly sights exceed human conceits; I was in the Spirit before I could see the things of the Spirit.

"And behold a seat was set in heaven." A lively description of God and his kingdom: for throne signifieth his imperial government, according to that of the Psalmist, "He hath prepared his seat for judgment, he shall judge the world in righteousness, and minister true judgment unto the people." This seat is said here and elsewhere to be placed "in heaven," and not upon earth: because God ruleth after an heavenly manner, and not after an earthly, neither is his throne subject to chances and changes, as the judgment-seats of earthly princes are, for "his sceptre is forever and ever, and his dominion is an everlasting dominion, and of his kingdom there is no end." Luke i. 33.

"And one sat on the seat." Prepared as it were to determine and hear causes; as you may read, Daniel vii. and Isaiah vi., ready to judge the quick and the dead. God is not here said to stand or

lic, but to "sit in his throne," signifying the settled government of his kingdom, who cannot be moved from the right with any perturbations or affections as other judges are: "God forbid that iniquity should be found in God, and wickedness in the Almighty." The Lord governeth all the world, as one that sits in a chair at ease, without any trouble: for howsoever his providence be seen in the least things, in culice et pulice, saith Augustine, in feeding the fowls of heaven, and clothing the flowers of the field, as Christ in the Gospel: and therefore much more in the greater things, in ordering and caring for his Church, in such sort that an holy doctor cried out: "O good God, who dost guard and regard all thy children, as if all were but one, and so respect every one, as if one were all:" Aug. Yet all this (as one said) is but cura secura, a care without care, for he doth always rest, and sit in his throne.

"And there was a rainbow about the seat." It is very comfortable, that God's seat is compassed about with a rainbow: for the rainbow is a sign of his covenant made with us, and a seal of his perpetual mercy toward us: if God should enter into judgment with his servants according to justice, "no man living could be justified." But he hath set his rainbow round about his throne, that he can look no way but he must see it: and therefore now God's seat unto such as are made partakers of his covenant, is not a terrible throne, but as St. Paul sweetly calleth it, "a throne of grace," whereunto he may well approach in time of need with boldness, and find ready help. The colour of the rainbow (saith the text) "is in sight like unto an emerald;" which hath a fresh and pleasant lustre; so nothing is so delectable to God's children as his covenant of grace and mercy, which is ever fresh and green towards all such as believe in him: howsoever "lightnings and thunderings proceed out of his throne," yet all is well so long as there is a rainbow still about it.

Or as others, in the rainbow there is an admirable variety of colours, according to that of the poet Virgil,

"Mille trahens varios adverso sole colores."

So God's exceeding wonderful perfection of beauty shines in the creation of so many divers and sundry creatures in the world, being as Ambrose truly, "Wonderful in great things, wonderful in little things."

"And about the seat were four and twenty seats, and upon the seats four and twenty elders." The twelve Patriarchs happily represent all Israel under the law: the twelve Apostles all the believing Gentiles under the Gospel; and so these twenty-four signify the whole triumphant Church, consisting of Jews and Gentiles.

"Sitting." An allusion is made to kings in the world, which have their counsellers, and noblemen sitting about them in their throne: for such as have followed Christ in the regeneration, "shall sit upon twelve thrones, and judge the twelve tribes of Israel:" they shall not be judges instead of Christ, but they shall sit in judgment with Christ, allowing his sentence, yea rejoicing in all that he doth, and in all that he saith.

"Clothed in white raiment." For Christ hath purged them, and made them fair, clothing them with his own righteousness and purity: "He that knew no sin, made himself to be sin, that we should be made the righteousness of God in him:" as Chrysostom upon that text, "the just was reputed a sinner that the sinner might be just." This white garment is termed elsewhere by St. John, "a long white robe:" because Christ is the propitiation for our sins, covering not only some, but all our unrighteousness, from the top to the toe. Christ's righteousness imputed unto us, is not pallium breve, but talaris tunica; not a short cloak, but a long gown, covering all our inconformities, all our deformities, all our weakness, all our wickedness, all the sins of our youth, all the sins of our age, from his eye who sitteth on the throne.

"And had on their heads crowns of gold." Cyrus said to his soldiers, he that is a footman shall be an horseman, and he that hath an horse shall have chariots: but all such as fight under Christ's banner, are sure to be rewarded better, for every true Christian soldier overcometh, and to him that overcometh is given a crown of gold. "To him that overcometh I will grant (saith Christ) to sit with me in my throne, even as I overcame, and sit with my Father in his throne." The saints have through faith subdued kingdoms, even Satan the prince of darkness; and therefore now crowned in the kingdom of glory, because they were conquerors in the kingdom of grace. By this description of stately thrones, and goodly garments, and golden crowns of the saints in heaven, we may be well assured of their happiness and felicity. Let us not therefore faint in our affliction and misery, seeing they passed through the same crosses, and now triumph in eternal joy.

The Gentiles only led by the light of nature, taught the youth of their time, that virtue dwelleth upon the top of an high hill, and the way to this hill is rough and troublesome, but when once a man is come to the top, he shall find a fair plain, goodly green meadows, and all manner of pleasure. Christians instructed by wisdom itself, know that the way to heaven is very straight, and that through many tribulations we must enter into the kingdom of God, but as

soon as we shall come thither, it can neither be spoken nor thought what happiness each of us shall enjoy, when we shall "sit in thrones, and be clothed in white raiment, having palms in our hands, and crowns on our heads."

An heathen man said, si violandum est jusjurandum, regni causa violandum: "If an oath is to be violated, it is when a kingdom may be gained thereby." A Christian, on the contrary, si servandum est jusjurandum regni causa servandum; if our solemn vow made to God in holy baptism must be kept, let us observe it religiously to gain a kingdom. "Let us gird up the loins of our mind, and press forward to the mark for the prize of the supernal calling of God in Christ Jesus, let us run with patience the race that is set before us, having our eyes ever fastened upon the author and finisher of our faith, who for the joy that was set before him endured the cross and despised the shame, and is set at the right hand of the throne of God;" and he will lead us the same way to the like honour and dignity, that we may sit with him and reign with him forever.

"And there were seven lamps of fire burning before the seat, which are the seven Spirits of God." Some construe this of the glorious angels, as being elsewhere called spirits, and flames of fire: but others more fitly conjecture that these seven spirits of God are the seven gifts of his Spirit, mentioned Isai. xi. 2, prefigured in the Scripture by the seven lights of one candlestick, by the seven eyes of one Lamb. The first burning lamp before God's seat is the spirit of wisdom, the second is the spirit of understanding, the third is the spirit of counsel, the fourth is the spirit of fortitude, the fifth is the spirit of knowledge, the sixth is the spirit of piety, the seventh is the fear of the Lord.

Or happily this certain number is put for an uncertain: hereby meaning all the gifts and graces of God's Holy Spirit: for seven is a perfect number, and signifieth in Holy Writ fulness: so God's seven spirits is as much as God's sevenfold spirit, that is God's one Spirit, full of all good gifts, here termed "burning lamps of fire," because they give light to such as sit in darkness and in the shadow of death, ever comforting and relieving God's elect without ceasing: the light of the temple went not out, to signify that the spirits of God should be continually burning in the Church.

"Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The Fathers out of these words usually note the sacred mystery of the Trinity in Unity, and Unity in Trinity. In that they sing thrice holy, note the Trinity: but in that they add

in the singular, Lord God, note the unity. The meaning of this hymn, then, is: blessed art thou Almighty Father, blessed art thou Almighty Son, blessed art thou Almighty Holy Ghost; three distinct persons, and yet one only Lord God, which was without beginning, art of thyself without means, and shall be forever without end. "The substance of this blessed Trinity and incommutable Deity is one; undivided in work, concordant in will, equal in omnipotence, equal in glory." Leo. The Father is holy, the Son holy, the Spirit holy: the Father is God, the Son is God, the Holy Ghost is God: the Father Almighty, the Son Almighty, the Holy Ghost Almighty: the Father eternal, the Son eternal, the Holy Ghost eternal; "which was, and is, and is to come."

This Epistle, then, assigned by the Church, is most fit for the present occasion, as containing a lively description of the blessed Trinity, with a hymn of praise to the same. St. John, in his vision, beheld one sitting on the throne, which is God, the Father; and at his right hand the Lamb, which is God the Son; and the sevenfold Spirit proceeding from both, which is God the Holy Ghost: "one in power, three in persons." Breviar.

And here let us observe the reason, also, why the Church at this time of the year celebrates a feast unto the sacred Trinity: the Church in Advent and Christmas honours our Saviour's incarnation; in Lent, his death and passion; at Easter, his resurrection; on Holy Thursday, his ascension; at Pentecost, his sending down of the Holy Ghost, by which unspeakable benefits our whole salvation is finished: it remaineth only that now we should bless the most holy Trinity for his goodness, and declare the wonders he hath done for the sons of men: and therefore let us with the twenty-four elders here fall down before Him that sits on the throne, casting our crowns before his footstool, that is, renouncing all our own merits, and say: "Thou art worthy, O Lord (our God) to receive glory, and honour, and power; for thou hast created all things, for thy will's sake they are and were created." Amen.

THE GOSPEL.

JOHN iii. 1.—*"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews," &c.*

- In this excellent dialogue, note principally the
  - Parties disputing,
    - Opponent, Nicodemus described by his
      - Sect, a man of the Pharisees.
      - Titles of honour, a ruler of the Jews, a master in Israel.
      - Time, when he came to Christ, by night.
    - Respondent Christ, in whom observe
      - 1. His facility, who would.
      - 2. His felicity, who could answer so soundly, so suddenly.
  - Points disputed
    - The speech of Nicodemus hath two parts, a
      - Preface, which is explicit, "Rabbi, we know that thou art a teacher come from God," &c.
      - Proposition, or question, implicit, concerning regeneration, how a man may see the kingdom of God.
    - Christ's answer to to this implied query shows directly that two things are requisite,
      - Baptism, verse 5, "Verily, verily, I say unto thee, except a man be born of water," &c.
      - Faith in Christ, whose
        - Ascension openeth a door into heaven, ver. 13.
        - Passion is a ladder unto heaven, ver. 14, 15.

"A man of the Pharisees." It is said in the former chapter, at the 23d verse, that "when Jesus was at Jerusalem, at the feast of the Passover, many believed in his name, when they saw the miracles which he did." Among those many, Nicodemus (as it is thought) was one: for he was a sweet rose, springing from a pricking thorn: the Pharisees, as St. John the Baptist told them flatly, were a "generation of vipers;" and yet Nicodemus, a Pharisee, believed in Christ: for "God is able of stones to raise up children unto Abraham." He that will have all sorts of men to be saved, will have all sorts of men come unto the knowledge of the truth. "All that the Father giveth me (saith Christ) shall come to me;" "Whom he did predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them also he will glorify." Wherefore, seeing God's secret will in electing and calling men to salvation is unsearchable, let us not "judge before the time." Matthew, though a publican, may become an apostle; Magdalen, though a harlot, may become devout; Paul, though a

persecutor, may become a preacher; Justin Martyr, a Gentile, may turn Christian: Augustin, a Manichee, turn Catholic; Luther, a monk, turn Protestant; and here Nicodemus, a doctor among the Pharisees, is turned scholar unto Christ.

"Named Nicodemus." In Hebrew this name signifieth innocent blood; in Greek, one that overtoppeth or excelleth the people; both are fitting: for by this happy conference Nicodemus was made partaker of Christ's innocent blood shed for his sins, and by faith he did excel others of his fellows. As he then believed among incredulous Jews, and as Job was just in the land of Uz; and as Lot was righteous among the filthy Sodomites, even so we must be "blameless in the midst of a crooked and naughty generation, shining as lights in the world." Every man must labour to shun the common corruptions of the place wherein he liveth, and so become Nicodemus, one that overcometh other men in holiness and righteousness: as Æsop's pearl in a dunghill, a lily among thorns, Cant. ii. 2.

"A ruler of the Jews." Nicodemus is called here princeps Judæorum, as some priests elsewhere, principes sacerdotum: it is certain there was but one high priest, and yet many chiefs, who were "heads of their families," 1 Chron. xv. 5, 6, 7, 8 verses, and chapter xxiv. 6. So Nicodemus was head of his house, a chief of his rank, a doctor in Israel; all which hindered him in coming to Christ: for "not many wise men after the flesh, not many mighty, not many noble are called." Here, then, observe the power of Christ, in his words and in his wonders: it is said by the Pharisees in this seventh chapter of this Gospel, at verse 48, "Do any of the rulers of the Pharisees believe in him?" and yet Nicodemus, a ruler and Pharisee, doth believe; yea, many "believed among the chief rulers," as our Evangelist reports, chapter xii. verse 42.

Others note the meekness of Nicodemus, who, being a doctor, desired to learn; and being a chief ruler, did not send for Christ, but went unto him. Whose modesty condemns exceedingly the presumption of some petty rulers in our age, who will not vouchsafe to come to Christ, (if he will be served) Christ must come to them, the Supper of the Lord must be brought unto their table, the ministers of Christ must church their wives at home, baptize their children at home, read the public prayers at home: whereas David said, "One thing have I desired of the Lord, which I will require still, even that I may dwell in the house of the Lord all the days of my life." These gallants imagine they do God a favour when they tread in his courts, and a grace to his ambassadors, when they

lend their ears to an hour's audience. The renowned Captain Huniades was of another mind, when he felt himself in danger of death, desired to receive the Sacrament before his departure, and would in any case (sick as he was) be carried to the church to receive the same, saying, "that it was not fit that the Lord should come to the house of his servant, but the servant rather to go to the house of his Lord and Master."

"By night." If he did this upon the sight of Christ's great miracles, hungering and thirsting after righteousness, not suffering his eyes to sleep, nor his eyelids to take any rest, until he had found the way, the truth, and the life, then his fact is imitable; for we may not procrastinate our coming unto Christ, but "seek the Lord while he may be found, and call upon him while he is near." Or, if he came by night to gain the fitter opportunity, to talk privately with Christ, it is also commendable; for opportunities are so gracious, as that good hours are the suitor's best friends. Or if he did this out of fear, lest he should displease the Pharisees, and be cast out of the synagogue, then it was an imperfection in him: and yet considering that it was the first time that he came to Christ, in some sort excusable. The first time, for after once we know the truth and have subscribed thereunto, we may not play the part of Nicodemus, halting between God and Baal, between Christ and the Pharisees, holding with the hound and running with the hare. Naaman the Syrian was such a Nicodemus, as desirous to serve the living Lord, and yet to worship his rotten idol, Rimmon. Aaron was such a Nicodemus, in fearing the people's displeasure more than the wrath of God. Obadiah was such a Nicodemus; he did hide the prophets of the Lord, and feed them with bread and water, and yet he durst not openly protect them. In the courts of princes, in parliaments, in universities, in councils, are many Nicodemi, who love the good of the Church and Commonwealth, yet fear to speak their mind boldly, lest they should be cast out of the synagogue, "loving the praise of men more than the glory of God."

In our age the Church-Papist, or mere Parliament-Protestant, is an arrant Nicodemus, his heart is set for Babel, and yet his face looks toward Jerusalem, equivocating with God and the king. He comes to Christ by night, he will be present at divine service, but in a close pew, no man shall see or hear what he doth and saith unto Christ. Nicodemus who came to Christ at the first by night, afterwards defended him openly when he lived, John vii. 51, and

bestowed cost on his funeral bountifully, when he was dead, John xix. 39.

"Rabbi, we know that thou art a teacher come from God." Nicodemus avoweth, in this preface, three things of Christ, which ought to be found in every good pastor:

He must be for his
- Learning, "a Rabbi."
- License, "sent of God."
- Life, doing such works, as that others may see "God is with God."

Rabbi is a title of honour given unto men of great discretion and learning, according to that of Christ in the Gospel, "ye love greetings in the market," and "to be called of men, Rabbi, Rabbi:" so the minister of the word must be both apt and able to teach: "a doctor in Israel, a Rabbi." See Gospel, eighth Sunday after Trinity.

Secondly, the pastor must "come from God," as being the man of God, and mouth of God: and therefore "no man ought to take this honour unto himself, but he that is called of God, as Aaron was," Heb. v. 4. See Gospel, first Sunday after Easter.

Thirdly, whereas the minister cannot do such miracles, he must endeavour to do such morals, as that others may see God is with him: quoth Luther, "The divine is not the man who knows much, and teaches much, but he who lives purely and divinely." A good prelate must resemble the planet Jupiter, which is in his effect benevolus, calidus, humidus, diurnus:

And so the pastor must be
- Benevolus in affectione. Benevolent in his feelings.
- Calidus in dilectione. Warm in love.
- Humidas in compassione. Tender in compassion.
- Diurnus in conversatione, Rom. xiii. 13. Daily in conversation.

Walking honestly, as in the day, that by doing well he may stop the mouths of foolish and ignorant men, exciting them by good example to glorify God in the day of his visitation.

"Jesus answered." He did not chide Nicodemus and say, seeing "I am a Prophet, come from God, and do such miracles as none can perform except God were with him," I wonder why you come to me by night, and not in the day: Christ, I say, did not chide, but

rather cherish Nicodemus; in the words of Augustine, "non delebat sed alebat:" he did not brake the bruised reed, nor quench the smoking flax. Christ did not condemn his pusillanimity for coming in the night, though he taxed his ignorance, for that being a "master in Israel, he knew not that a man must be born again, before he can see the kingdom of God." Hence we may learn to reprehend and exhort with all long-suffering and doctrine: we must direct by doctrine, correct in patience; when any come to confer with us about the points of holy religion, we must use them familiarly, as Christ did Nicodemus.

And as the pastor may take this and many more good instructions here from Christ's example; so the people may learn two things of Nicodemus: it is their duty to question with their teacher, "How can a man be born when he is old?" and again, not dissembling his ignorance, "How can these things be?" Secondly, that which is delivered by the judicious pastor in general, they must apply in particular: Christ said, "Except a man be born again:" Nicodemus answered, "How can an old man?" applying it as it should seem to himself. Thus much concerning the men, I now come to the matter.

"Verily, verily." This double asseveration, "Amen, amen," is not used in any Gospel, excepting this of St. John, and in no part of this Gospel, so much as in this argument. As then the huntsmen gather that there is some game when the hounds open loud and free: so when the Scripture useth importunity in a point, it is an evident sign, that there is some great thing to be marked; and indeed the problem discussed here, between Christ and Nicodemus concerning our justification, is one of the main questions in all divinity.

Christ in this disputation urgeth his adversary with { Authority, "I say, we speak," &c. / Arguments, "Except a man be born again," &c.

Nicodemus acknowledged that Christ was a teacher sent from God, but Christ to show that he was the Prophet, yea the Lord of the Prophets; he doth not speak like Moses, "I Am sent me;" nor as the rest of the Prophets in their preaching, "Thus saith the Lord:" but authoritativè, with command, "I say, we speak that we know, we testify that we have seen."

Secondly, Christ useth arguments against his adversary. Nicodemus imagined that a man is justified by the pharisaical observation and external works of the law: this opinion is confuted by

Christ: first in general, "Except a man be born from above, he cannot see the kingdom of God:" then in more particular, explaining the proposition: "Except a man be born of water and of the Spirit."

St. Paul saith, "that was not first made which is spiritual, but that which is natural, and after that which is spiritual." A man therefore must be first born naturally to come into the world, then born again from above supernaturally and spiritually to overcome the world: "men are made, not born Christians:" Jerome; "all that is born of the flesh, is flesh:" every man is born in sin, and conceived in iniquity, not understanding the things of the Spirit of God: corrupt seed begets corrupt sons, all of us are by nature "found guilty to die before we be born to live," Bern., the children of wrath, as the Scripture plainly, Eph. ii. 3.

Now the law cannot deliver us from this bondage of sin, nor from the wages thereof, eternal death: and therefore "no man is justified by the works of the law, but by the faith of Jesus Christ," Gal. ii. 16, "that which is born of the Spirit is spirit:" eternal life is not carnal but spiritual: he therefore that will be the son of God in his kingdom of grace, the saint of God in his kingdom of glory, must be born again from above by the Spirit. How this is done, Christ showeth here more particularly.

"Except a man be born of water." Some few modern divines have conceited, that these words are not to be construed of external baptism, because, say they, "Christ taketh water here by a borrowed speech for the Spirit of God, the effect whereof it shadoweth out; and so water and the Spirit are all one." To this interpretation answer is made: first, that it is an old rule in expounding of holy Scripture, that where a literal sense will stand, the farthest from the letter is commonly the worst; and there is nothing more dangerous in a Christian university, than this licentious and deluding art, changing the meaning of words, as Alchemy doth or would do the substance of metals; averting the truth in perverting the text: of these men Augustine's position is a prophecy: "If any erroneous opinion pre-occupies the mind, whatever the Scripture asserts otherwise, men deem figurative." De doct. Christ. lib. 3, cap. 10.

Secondly, we tell them, if water were put here for explanation or declaration, it should not be placed before, but after the word spirit, as in their own example, Matt. iii. 11, "He will baptize you with the Holy Ghost and with fire."

Thirdly, that Origen, Chrysostom, Augustine, Cyril, Beda, Theo-

phylact, Euthymius, in their commentaries upon this place; Justin Martyr, Tertullian, Ambrose, Jerome, Basil, Gregory Nyssen, and many more, yea most of the fathers, Hooker, a man of incomparable reading, openeth his mouth wider, avowing peremptorily, that all the ancients have construed this text, as our Church doth, of outward baptism. See Bellar. de effectu Sacrament. cap. 3, §. Ad hunc locum; et de sacramento bap. lib. 1, cap. 4, §. Secundo Calvinus: Maldonat. com. in loc. Hooker Eccles. polit. lib. 5, § 59 et 60. Beza major. annot. in loc.

By baptism then a man is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, as our Church out of this place teacheth: and in baptism there is a visible sign, which is water, and an inward grace, which is conveyed unto us by the Spirit invisibly: for as the "wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit:" as the Spirit is an inward necessary cause, so the water is an outward necessary means to our regeneration: "For baptism is not only a sign of possession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is a sign of regeneration, whereby as by an instrument they that receive baptism rightly, are grafted into the Church." Anglican Confess. art. 27 and art. 25, and effectual sign of grace. And as Leo speaks, incorporated into Christ: "that having been received by Christ, and receiving Christ, he should not be, after baptism, what he was before, but become a body of regeneration, flesh of the crucified;" flesh as it were of Christ's flesh, and bone of his bone: "since God was made flesh by being born, we also are made like him by being regenerated:" the Spirit in this our new birth is instead of a father; the water instead of a mother: in this sense the Scripture terms baptism a bath of regeneration, Tit. iii. 5, whereby God cleanseth his Church, unto remission of sins: since our Lord by his birth was made of our flesh, so we, also, are made his by regeneration.

Happily some will object, if this exposition be true, then no man can be saved except he be baptized. In cases of extremity, when public baptism cannot be had, private is sufficient: and when not so much as private may be well obtained, votall is enough, as our Popish adversaries acknowledge: Rhem. et Cajetan. Satis est, si adsit mentaliter, ubi non potest haberi sacramentaliter. Thom. "It is enough if present mentally, where it cannot be had sacramentally." If thou canst get baptism for thy child, despise not this

blessed sacrament, for although it be not an immediate cause, yet it is a mediate channel of grace, whereby the mercies of God in Christ are conveyed unto us: according to that of Hugo, fideles salutem ex istis elementis non quærunt, esti in istis quærunt: non enim ista tribuunt quod per ista tribuitur: "The faithful do not seek salvation from these elements, although they seek it in them; for they cannot afford, what is afforded in them;" but if through extreme necessity thou canst not enjoy this holy water, assure thyself, God accepteth a desire for a deed.

The apparent discrepancies connected with "the doctrine of baptisms" may be reconciled, if we keep in mind several facts, which are admitted by all sacramental Christians:

First. Baptism has two parts, *i. e.*, the work of the Spirit, and its seal.

Second. The seal alone is never called baptism in the Scriptures, save only in the case of impostors, as Simon Magus: but the work of the Spirit is called baptism frequently, and independently of its seal; 1 Pet. iii. 21; "Baptism doth now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God," Eph. v. 26; Rom. ii. 28. Inasmuch therefore as God promises his Spirit to the children of believers, Acts ii. 30; and also to those, for whom his people make intercession, John xvi. 23: the Church, believing these promises, and having given the seal, accounts the work of the Spirit as commenced, and calls the person "regenerate," even as God also accounts us as righteous in Christ, who is able to make us so, and for Christ, whose righteousness is imputed to us. Baptism is therefore, in this chapter, put before faith; because it must always be before it; for no man can believe in Christ until he see him, nor see him until his eyes be opened by being "born of the Spirit." The order of this creation is like that of Genesis. First, the Spirit broods over the dark and chaotic abyss; then the light of truth pours in on the mind; then repentance sets things in order; then faith brings forth her good fruits; and lastly love, invites God to become man's companion in the paradise of the new creation.—(Editor.)

If any shall ask, why Christ in this dispute concerning justification, doth treat first of baptism, then of faith; answer is made, that the outward ministry, which especially consists in preaching the word, and administering the sacraments, is like John Baptist, pointing unto Christ, and showing how much we stand in need of his mercy. The great Rabbi therefore begins his sermon of regeneration with baptism, but ends it with faith in the world's Saviour;

by which all the sacraments and other works of the ministry are powerful and effectual in us. It is impossible for any man to see God without a mediator, appeasing the wrath of God of himself: "no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven:" he is the sole mediator between God and man, opening the kingdom of heaven to all believers.

"As therefore Moses lift up the serpent in the wilderness, even so must the Son of man be lift up, that whosoever believeth in him perish not, but have everlasting life." He doth aptly teach a doctor of the law, by a figure of the law; showing that the law and the Gospel agree; the serpent being a type of the Saviour: the children of Israel murmuring against God, and his servant Moses, were stung with the fiery serpents in such sort, that many of the people died; and therefore they desired Moses, that he would pray to the Lord to take these serpents from them; hereupon Moses according to God's express commandment, "made a serpent of brass and set it up for a sign, and when a serpent had bitten a man, then he looked to the serpent of brass, and lived;" he was healed instantly without any medicine, or other help; yea without any other reason, but that God had said it should be thus: all men have murmured against God, and are stung with the fiery darts of that old serpent Satan: and yet all such as repent and behold with faith's eye, Christ exalted on the cross, shall be saved from everlasting death, of pure grace, without and before their good works, albeit afterwards being delivered from their enemies, it be their duty to serve God in holiness and righteousness all the days of their life.

The virtue of Christ's death is better described by this one similitude, than thou couldst declare with a thousand words, it is an universal medicine, "whosoever;" it pertaineth to all, but all pertain not to it; none pertain to it, but they that take benefit by it; and none take benefit by it, no more than by the brazen serpent, but they that fix their eyes on it; "He that believeth in him, shall not perish." It is not enough to believe him, except a man also believe in him: except he wholly depend on him, as his only mediator and Redeemer. And thus a man is born again by faith in Christ, begotten, and confirmed in us evermore by the blessed word and sacraments.

Yea, but what is all this to the feast of holy Trinity? wherefore did the Church allot this Scripture for this Sunday? The reason hereof is very plain, because this Gospel expresseth all the three sacred persons, as also their appropriate attributes; it showeth the per-

son of the Father, verse 2, "We know that thou art a teacher come from God:" the person of the Son speaking throughout the whole dialogue; the person of the Holy Ghost, verse 5, "Except a man be born of water and of the Spirit:" unto the Father it ascribeth especially power, "no man could do such miracles as thou dost, except God were with him." Unto the Son wisdom, "we speak that we know;" to the Holy Ghost goodness and love, "the wind bloweth where it listeth," &c. And therefore let us praise the sacred Trinity with other Churches out of St. Paul, "of him, and through him, and for him are all things, unto him be glory forever, Amen." Augustine is of opinion, that these prepositions, of, through, for, are not to be confounded; because ex doth note the Father, per the Son; in, the Holy Ghost; ex, the Father, of whom are all things; per, the Son, through whom are all things; in, the Holy Ghost, in whom are all things, as Peter Lombard wittily.

Unto these expositions of Augustine and Lombard, I think our Church alludeth, unfolding the text thus; of him, that is, every good and perfect gift comes down from the Father of light: through him, that is, Christ Jesus our Saviour is the means by whom we receive his liberal goodness; in him, that is, in the power and virtue of the Holy Ghost: God the Father is the fountain of all goodness, God the Son the conduit, God the Holy Ghost the cistern.

"Almighty and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty, to worship the unity, we beseech thee that through the steadfastness of this faith, we may evermore be defended from all adversity, which livest and reignest one God without end." Amen.

THE EPISTLE.

1 JOHN iv. 7.—"*Dearly beloved, let us love one another, for love cometh of God,*" *&c.*

This Epistle consists of a
- Salutation, "dearly beloved."
- Exhortation, "let us love one another."
- Confirmation, "for love cometh of God," &c.

In the first, observe two virtues in Saint John, his { Love, saluting so kindly. Discretion, because commending love to others, he showeth abundant love himself.

"Dearly beloved." This gracious and kind compellation is usual in the writings of the blessed Apostles, and therefore the minister beginning every solemn act in our liturgy, with this or the like phrase, is apostlelike: "Dearly beloved brethren, the Scripture moveth us in sundry places," &c. In the set order for morning and evening prayer, at the communion, "We be come together at this time, dearly beloved, to feed at the Lord's Supper:" at public baptism, "Dearly beloved, for so much as all men be conceived and born in sin," &c. At the solemnization of matrimony, "Dearly beloved friends," &c. At the visitation of the sick, "Dearly beloved, know this, that Almighty God is the Lord of life and death:" at the burial of the dead, "Forasmuch as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear brother here departed;" at the commination, "Brethren in the primitive Church," &c.

These gratulatory terms and turns of love should be reciprocal between the pastor and the people: we dissemble before God and man, if we do not love you dearly, when often in our sermons we call you "dearly beloved;" and you dissemble more with us, if you neither respect our person, nor reverence our place, when you term us ordinarily, "spiritual pastors, and reverend fathers in God."

But herein the discretion of St. John is most remarkable, for that exhorting others to love, himself gives so good example of love, "Beloved, let us love." For whereas there be two ways to teach, one by precept, and another by pattern, men are led more by that which they see, than by that which we say. Divines observe, that St. John is no where so great an orator, and so subtle a logician as in this argument of love, for albeit he writes in this Epistle both of faith and hope, so well as of love; yet the greatest part thereof is spent in love; "Locutus est multa, et prope omnia de charitate:" speaking much, almost all of charity. For as he was the most loved Apostle, so likewise the most loving Apostle, preaching and practising, and so by both instantly pressing this one point, sundry ways again and again, "Let us love another." And therefore seeing St. John out of his love, doth exhort us so much unto love,

Quicquid amor jussit, non est contemnere tutum.—*Ovid.*

"Whatever love commands is not to be contemned with safety."

In the second part of this Epistle note the
- Act, "Let us love."
- Object, "One another."

"Let us love." The schoolmen acutely distinguish between amor, dilectio, and charitas: amor is common to beasts with men; dilectio proper only to men, as if electio: charitas is an infused grace by the Holy Ghost, only proper to saints, as in my text, "Every one that loveth is born of God:" now this love which is only from God, is in God, and for God only: for how can he love his neighbour who doth not love God? "How can he love his neighbour as himself, when as he doth not love himself?" Aug. "For the wicked man who loves not God, hateth his own soul," Psalms xi. 6.

This love coming from God, and continuing for God, consists in thinking well, speaking well, and doing well, as St. Paul teacheth in his first Epistle to the Corinthians, chapter 13. "Love (saith he) thinketh not evil, it envieth not," that is, for the thought; "it disdaineth not, it doth not boast itself, it is not provoked unto anger," that is, for words; it is "bountiful, and seeketh not her own," that is for works: and therefore God in his law (whose complement is love) forbiddeth all injuries against our neighbours; in deed, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal; in word, thou shalt not bear false witness; in thought, thou shall not covet thy neighbour's house, &c. See the Decalogue.

"One another." Imitating the good, tolerating the bad, loving all; howsoever we may loathe the faults of many, yet we may love the persons of all, according to that of the Emperor Otho, "Peace with men, war with their vices;" and that of Augustine, "love the men, kill their errors;" and that of Aquine, "we must love wicked men, not as wicked, but as men."

"For love cometh of God." This confirmation is taken from the first author of love, which is God.

For love cometh from God, as
- Giving it, James i. 16, "Every good and perfect gift is from above."
- Commanding it by precept: "For it is the fulfilling of his law," Rom. xiii. 10.
- Commending it by practice, verse 8, "For God is love," showing his love to be great in respect of
  - Himself, the giver; bestowing a great gift, "the only begotten Son;" with great affection, "in this appeareth the love of God."
  - Us, the receivers: enjoying such a gift that we did most want, for when we were dead in sins, "he sent his only begotten Son into the world, that we might live through him."

"God is love." This is a short, but a singular commendation, insinuating that howsoever in enumeration love be but one virtue, yet in estimation upon the point the only virtue.

God is love four ways, { Substantialiter. Causaliter. Active. Passive.

Substantialiter: for there is nothing in God but God; God is all in all, but yet without accidence at all, as being most great without quantity, most good without quality. Bernard observed truly, that these propositions in abstracto, God is wisdom, justice, mercy, goodness, are more congruent, than God is wise, just, merciful, good. In this sense God is not only loving as men, accidentally, but essentially love.

Secondly, God is love, causaliter, as making concord in all his creatures: he doth accord the disagreeing elements, and so temper our differing humors,

As that their war, our bodies' peace maintains.

He makes men to be of one mind in a private house, and of one heart in a public Church: it is charity substantial which gives charity accidental: his love may be termed the inflaming fire, ours inflamed fire, as Augustine calls his wisdom, illuming light, ours illumined light: as then he that walketh in the burning daylight is said to be in the sun, and the sun in him; even so "whosoever dwelleth in love, dwelleth in God, and God in him."

Thirdly, God is love, activè, loving all that he made, man especially: loving us first in our election, when we could not love him, in our redemption when we would not love him: it is no great matter to prevent, or answer love with love, publicans will do the same, Matt. v. 46, and poets enjoin the same:

Ut præstem Pyladen, aliquis mihi præstat Oresten.
Hoc non fit verbis: Marce ut ameris, ama.—*Martial.*

"That I may be Pylades, let some one become Orestes to me.
Let this not be in words. Marcus! that thou mayst be loved, love."

But herein appeared the love of God toward us, in that when we were his enemies, "he sent his only-begotten Son into the world, that we might live through him:" and if he spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also? See Epistle Sunday after Christmas, and Epistle third Sunday in Lent.

God is not only loving for a time, but constant in his love. Ps. cxviii. 1. "The Lord is gracious, and his mercy endureth forever;" his right hand is mercy, his left justice. Now that hand is greatest which is most used, but God doth give more with his right hand of mercy, than punish with his left hand of judgment: as David sweetly, "Gracious is the Lord and righteous, yea, our God is merciful:" as St. Ambrose notably, "He saith once only that God is righteous, but twice in one place that he is gracious:" and in the second commandment Almighty God saith of himself, that he will punish but the third and fourth generation of such as hate him: whereas he will show mercy to thousands to such as love him and keep his commandments.

It is very remarkable, that God in going to punish Adam, is said only to walk a soft pace; but in showing mercy toward the prodigal child, to run, signifying hereby that he is "slowest to conceive a wrath, and readiest to forgive, he will not always be chiding, neither keepeth he his anger forever:" his displeasure towards his children is soon at an end, but his "merciful goodness endureth forever," unto the end, in the end, without end.

Fourthly, God is love passivè, being lovely, most worthy to be loved, as the school speaks: "O taste and see," saith David, "how gracious the Lord is. O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!" If love then occasion love, let us love God a little, who loveth us exceeding much, and indeed we cannot answer God well in anything but in love: for if God be angry with thee, thou must not answer him in anger; if he judge thee, thou mayest not again judge him; if he chide thee, thou must be patient; if he command, thou must obey; but in that he loveth thee, thou mayest, yea, thou must love him again. "When God loves, he desires no other return, but to be loved." Bern.

As God is love, so the devil is extreme malice; such, then, as spend themselves or their means in hatred, envy, malice, needless quarrels of law, contention, unjust vexations, hindering their neighbour, are darlings unto Satan; and for the time being, until they repent, heirs apparent of hell. On the contrary, whosoever "loveth is born of God, and knoweth God," in this life by faith, in the next by face: knowing God experimentally, and known of God as a child most resembling his father: in one word (as some confidently speak) by this as it were made God, for "God is love."

The Gospel and Epistle will agree, for Abraham, the father of

the faithful, and his son Lazarus, who loved God above all things, and their neighbour as themselves, are said to be comforted in heavenly Paradise: whereas the rich glutton, who by loving himself too much, altogether neglected his love towards others, is tormented in hell: and therefore seeing the end of uncharitableness is so terrible, the reward of love so comfortable, "dearly beloved, let us love one another."

THE GOSPEL.

LUKE xvi. 19.—"*There was a certain rich man, which was clothed in purple and fine white, and fared deliciously every day,*" &c.

Christ in this historical parable, or parabolical history, describes the state of a careless epicure, and a cureless beggar. In the first (as Melancthon observes) he doth exhort us to compassion; in the second to passion: to compassion, in that Abraham denied unto Dives a drop of water in hell, because Dives had denied unto Lazarus a crumb of bread on earth. To passion and patience in adversity: forasmuch as Lazarus, afflicted with scorns in his mind, with sores in his body while he lived, is said to be carried by glorious angels into blessed Abraham's bosom when he died.

The glutton is described according to his fourfold death:
- Natural: "There was," but is not.
- Civil: "a certain man," not worthy the naming.
- Spiritual: "clothed in purple, and fine white, faring deliciously every day," making too much of himself, too little of Lazarus.
- Infernal: "In hell torments he lifted up his eyes," &c.

Or this epicure is painted out unto us according to his threefold estate, as he was in his
- Life: which he spent in jollity, "clothed richly, faring deliciously."
- Death: "the rich man also died, and was buried."
- Hell: "in hell torments he cried," &c.

- The description of his life is taken
  - 1. From the circumstance of time wherein he lived, "There was."
  - 2. From his name, or rather, indeed, no name: "a certain man."
  - 3. From his possessions, "a rich man."
  - 4. From his manners and behaviour toward
    - Himself, concerning his
      - Back; "clothed in purple and fine white."
      - Belly: "faring deliciously every day."
    - Lazarus, in sins of
      - Omission, in that he—
        - 1. Denied Lazarus.
        - 2. Denied him bread.
        - 3. A crumb of bread.
        - 4. A crumb of bread, which fell from his table.
      - Commission, or permission, in that he suffered his dogs to suck the beggar's blood.

In which interpreters, I confess, note generally the dogs to be more kind than their master, in licking the poor man's sores with their medicinable tongues: and yet forasmuch as our Saviour's intent in this text is to exaggerate the miserableness of Dives, and miseries of Lazarus, I mislike not their opinion who think the dogs did rather hurt than heal Lazarus, as taking him not for a living man, but for a dead carcase; for this wretched caitiff cared more to fill his dogs than to feed the poor: whereas he should have taken from his dogs to bestow upon Lazarus, he took from Lazarus to bestow upon his dogs, who fared the better by sucking his blood and licking his sores: a true pattern of a base cormorant, who maketh use of every creature that walketh by his door, or crawleth on his ground, or lieth at his gate; like to St. Peter's fish, who, though his mouth be full of gold, yet is he nibbling at every bait.

"There was." Abraham was rich, and Job rich, and Herod rich, and Solomon so rich as that he gave "cedars as the wild fig-trees, and silver as stones," 1 Kings x. 17; all these were, but now they be dead, and returned naked to the grave. The grammarian, who declineth all other nouns in every case, cannot decline death in any case.

Great Jupiter had but a little tomb. Tamerlane, the terror of his time, died with three fits of an ague. Henry the First, King of England, "once the glory, now the grief of earth,"

> Jam cinis est; and de tam magno restat Achille,
> Nescio quid: parvam quod non bene compleat urnam.—*Ovid.*

"Now he is but dust; there remains of the great Achilles I know not what; enough partly to fill a little urn."

This epicure, who whilome was a gallant, clothed in purple and

fine linen, a man of dainty diet, a jolly hunter, hollowing and hoiting after his hounds; is now dead, and buried, and tormented in hell; erat, non est: indeed there was such a rich man, but he is not now.

Here then is a monition for the rich, and a munition for the poor: for the rich an admonition, "that they be not high-minded, and put their trust in uncertain riches: and boast themselves in the multitude of their possessions; for they shall carry nothing away with them, when they die, but leave their goods for others." All this world passeth away, and the lust thereof, riches avail not in the day of wrath, nor gold in the day of vengeance, Ezek. vii. 19. Money is a queen, and therefore rich men are kings in this world, ruling, over-ruling all by corruption and bribery; but when death, as God's bailiff, shall show his habeas corpus, they cannot redeem the soul; that will cost more, saith David, Psalms xlix. 8. O fool, this night will they fetch away thy soul from thee, Luke xii. 20.

This also may comfort the poor: for albeit the rich oppress for a time, yet ere it be long, "they shall lie in hell like sheep, death gnawing upon them," Psalms xlix. 14. Fret not thyself then because of the ungodly, neither be thou envious against the evil doers; for they shall soon be cut down like the grass, and be withered even as the green herb: have patience for awhile, and the wicked shall be clean gone, thou shalt look after his place, and he shall be away: "There was a rich man," he is not now.

"A certain rich man." The poor man's name is mentioned here, "There was a beggar named Lazarus:" but the name of the rich man is omitted; homo quidam is his style: which our blessed Saviour did for sundry reasons, as interpreters observe. First, to show that his ways are not as our ways are: for we scorn the poor and take notice of the rich only. Genealogies of princes, and pedigrees of nobles are so well known unto us as our fingers, but if any shall ask the name of a beggar: he is "a certain man, old father, what shall I call him?" Alas silly wretch, he hath no name, except it be some by-name, as blind Bartimæus, or lame Giles; and therefore Christ, quite contrary to the world's humour, acknowledged the poor, but not the rich.

Secondly, Christ omitted this epicure's name, because he knows not the wicked, Matt. vii. 23, I never knew you: God knoweth his own children by their names, Exod. xxxiii. 12, Isaiah xliii. 1, for their names are written in heaven, Luke x. 20, and so being told in his book, he doth agnize them for his sheep, John x. 14. "I am the good shepherd, and know mine, and am known of mine." A

great comfort to the godly, because they be in the book of life; not only according to their own opinion, as the wicked are, Psalms lxix. 29, but in reality, as Augustine speaks in his ennarration of that Psalm: not only written on the outside of God's book, from whence they may be wiped away, but in the inside, out of which it is impossible they should be blotted; for if an inconstant man said, quod scripsi, scripsi; then how much more God, in whom there is no variableness nor shadow of change? James i. 17. "I will not put out his name out of the book of life, but I will confess his name before my Father and his angels," Apoc. iii. 5. "Behold," saith God, "I have graven thee upon the palms of my hands," not written only, but graven, not in stone or brass, but in my flesh, and that in those parts which are most seen, "in my hands:" and in the nearest part of them, "in the palms of my hands."

I know God knoweth the wicked as well as the godly: for there is a threefold book of his knowledge.

1. An universal common-place book, wherein both good and bad are written; of which it is said, Psalms cxxxix. 15, "In thy book were all my members written."

2. A private book, God's vade mecum, in which only the names of his elect are written, whose ways he doth know, that is, approve, Psalms i. verse last, "The Lord knoweth the way of the righteous."

3. His book of accounts, or black book, wherein only the wicked are written, Dan. vii. 10, "The judgment was set, and the books opened:" so that Almighty God knoweth the wicked in the world to come, but to their condemnation; and he knoweth them in this life, but not to their commendation, he will not vouchsafe to "make mention of them with his lips;" as in the text he concealeth the rich epicure's name.

Thirdly, Christ omitted the glutton's name, to signify that "the memorial of the just shall be blessed, but the name of the wicked shall rot." The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary, it is sweet as honey in all mouths, and as music at a banquet of wine: Abel being dead, yet speaketh, Heb. xi. 4. A good name, saith Fulgentius, is the godly man's heir: but God saith of Amalek, "I will utterly put out the remembrance of Amalek from under heaven." Either the names of the wicked are pretermitted altogether, as in this place, "there was a certain man;" or else recorded to their eternal infamy: as Jeroboam is mentioned in the Chronicles of Israel, Pontius Pilate in the Creed, and Stephen Gardiner in our martyrologies.

Fourthly, Christ did omit this epicure's name, to pull down the mighty from their seat, and to exalt the humble and meek. The proud built cities to get them a name, Gen. xi. 4, "Is not this great Babel that I have built for the honour of my master?" Dan. iv. 27; they join house to house, and lands to lands, imagining their mansion shall endure from generation to generation, calling their manors after their own names, Psalm xlix. 11. Christ therefore concealeth here the rich man's name, for "wherewith a man sinneth, by the same shall he be punished."

"Rich man." It is apparent in this Scripture, that goods in themselves are not evil, as Augustine told Boniface, "lest they should be reputed evil, they are given unto the good, as to Father Abraham; and on the other side, lest they should be thought the chief good, often bestowed upon the bad," as here upon this epicure, "There was a certain rich man." Again, Lazarus is said, verse 22, to be translated into Abraham's bosom. Consider therefore not only who was translated, but where he was translated; poor, but good Lazarus is carried into rich, but good Abraham's bosom, to signify that neither poverty demerits heaven, nor riches hell; as Augustine disputes in his 89th Epistle to Hilarius: and therefore the same father in his tract against Adimantus, cap. 20, citing the text of Paul, 1 Tim. vi. "Trust not in uncertain riches, but in the living God, who giveth all things abundantly," concludes in fine, that it is not culpable to have, but to prefer riches, or compare riches with faith and a good conscience, by which our soul is enriched; and so the glutton is condemned here, not for having, but for abusing riches in riot, or not using them in hospitality.

Such then are non-resident from the text, who disallow large revenues in clergymen, because some get them ill and spend them worse. Inveigh so long as you will, and so much as you can against pride, negligence, covetousness, but let every ass bear his own burden, and every malefactor answer for his own fault. Is any priest a ruffian in apparel? I am sure the statutes appoint modest habits, and the thirtieth injunction requires execution of the same. Doth any divine frequent the tavern more than the tabernacle? examine the Canons of our Church, and the statutes of our colleges, and you shall understand these (if there be any of these) to be the very scorn of the conformable clergy. Let God have his honour, the Church her reverence, the state her commendations, every one his due. Shoot not at random, as blind men at crows, or like mad men striking such as are next you: but particularize the fault, as Christ in the text, insinuating that this epicure did get his goods wrongfully,

keep them basely, spending also that he did spend riotously: with the last he begins first, showing the rich man's excess in gorgeous attire, being clothed in purple for ostentation, in fine linen for delectation.

David acknowledging God's exceeding great bounty toward mankind, showeth that he doth not only provide things necessary for us, as meat and drink, but also things to rejoice and comfort us, as "wine to glad the heart, and oil to make the face to shine." God then hath allowed us apparel, not only for necessity, but also for honest comeliness; as in herbs we have not only the necessary use, but the pleasant smell, and the fair sight to refresh us. It is lawful to wear sumptuous habits according to the customs of our country, and honour of our place in which we live, but in attiring ourselves we must observe four rules especially,

That our garments be not too { Costly. Curious. Stately. Many.

We must not make provision to nourish the lust of our flesh, as the poets have feigned Venus to commit adultery in chains; hereby signifying that ornaments and chains above our calling, are enticements unto sin; Prov. vii. "I have decked my bed (saith the harlot) with ornaments, carpets, and laces of Egypt, I have perfumed it with myrrh, aloes, and cinnamon;" he must not wear silk that is not able to buy cloth.

Secondly, we must not be too curious in our apparel, either for the fashion or for the wearing of it: Englishmen are so new-fangled in their attire, that whereas we give other nations the foil, yet they give us the fashion: every thing that is far fetched and dear bought is fit for our gallants.

It is well observed, that Art Cosmetique hath parts civil and effeminate: cleanness of body was ever esteemed to proceed from a due reverence to God, ourselves and society; but artificial decoration is neither fine enough to deceive, nor handsome to use, nor wholesome to please. The Lord by the mouth of his holy Prophet Isaiah complained of the dames of Sion, because they did "walk with stretched out necks, and with wandering eyes, mincing as they went, and making a tinkling with their feet." Chrysostom said of certain women in his time, that they were propter venustatem invenustæ: "uncomely in their effort to be comely;" mulier enim recte olet ubi nihil olet. Our women are so pointed and painted, that whereas

heretofore there were two faces under one hood, now there is one face under two hoods.

And as most women, so some men are blotted worthily for their vanities in this kind; as popish D. Parry, when he was executed for treason, anno 84, desired the hangman when he put the rope about his neck, that he would not disorder or marr his ruff. It is reported of Monsieur Biroen, lately executed in France, that he would not suffer the death's-man to approach his hair, but entreated a gentleman of his acquaintance to perform that kind office unto him, as to compose his locks in such order, that the hangman might not cut off one hair. So Seneca writes of some who spend many good hours between the comb and the glass: but St. Paul exhorteth us to use the world, as if we used it not; for such as are much occupied in caring for things pertaining to the body, most commonly be negligent in matters appertaining to the soul. Let us not therefore be too careful and curious "what we shall eat or what we shall drink, or wherewith we shall be clothed, but rather seek the kingdom of God and his righteousness, and all these things shall be given abundantly." See Thomas 2, 2æ. quæst. 169, art. 1, 2, et Cajetan ibidem.

Thirdly, we must in our apparel consider our vocation and quality, for God is a God of order, appointing every man his degree, within the limits whereof he must keep himself. Soft clothings are for such as are in the king's court; camel's hair for John Baptist in the wilderness. It would make a man laugh, or rather indeed weep, saith Jerome, to see the maid finer than the mistress: it "is unlawful to break the laudable customs of the commonweal wherein we live." Aug. "Quæ contra mores hominum sunt flagitia," what is contrary to custom is flagitious. Aug. We must therefore wear such robes as our fashion and place require, clerical habits are for priests, and court-like for princes.

Lastly, we must not have too many garments, either on our backs or in our press. Not on our backs: it is truly said, that pride is never too cold or too hot; clothe a woman in winter only with fine silks, and she will not complain of cold, adorn her in summer with heavy chains, and borders, and jewels, and she will never complain of heat. Plautus would never have wondered why dainty dames are so long in trimming themselves, if he had considered what a shop of vanities usually they wear and bear about them.

Decipiunt cultu, gemmis, auroque teguntur
Omnia: pars minima est ipsa puella sui.—*Ovid.*

They deceive by their attire; all is gold and gems; the smallest part is the girl herself.

Again, we must not have too much apparel in our press: "Go to now ye rich men, weep and howl, for your miseries shall come upon you, your riches are corrupt, and your garments are moth eaten." It is a fearful thing to consider how the proud epicure clothes his walls with rich hangings, and stuffs his chest with so many suites, as he cannot tell how many, while Christ in his poor naked members is ready to starve for cold. O most unfortunate caitiff, which hast a mine, but wantest a mind to do good.

"And fared deliciously every day." "He feasted," noting his intemperate voracity, "splendidly," noting his delicate luxury, "every day," noting his wasteful prodigality: he might have fared well and feasted sometimes, but it was his fault in his banquets to be so dainty, and daily given over to security and sensuality, making his belly his god; saying with the greedy dogs in Isaiah, "Come I will bring wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant:" as he was Crassus in his purse, so Cassius in his pots. Dives as if diu vescens, forever eating, Isidor. etymolog. lib. 10.

"There was a certain beggar named Lazarus." In Hebrew, Lazarus is as much as "helped by the Lord:" for when all men had forsaken him in his trouble, the Lord was his present help. Or as others, "as expecting help not of any mortal man, but of the living God." Hence we may learn in our affliction to cast all our care on God, for he careth for us. "O cast thy burden upon the Lord, and he shall nourish thee." Ps. lv. 23.

"Which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from the rich man's board, and no man gave him; the dogs also came and licked his sores." Every word doth amplify the woes of Lazarus and the wretchedness of Dives. The beggar was so feeble, that he could neither walk, nor stand, nor sit, but lie at his gate; which evidently demonstrates as well the poor man's patience as the rich man's inhumanity: the poor man's patience, who did neither blaspheme God nor murmur against his neighbour, although he could not be satisfied in that place where others surfeited; and it leaveth the rich man inexcusable, for he could not say that he never heard nor saw Lazarus, he was laid at his own gate full of sores, so many sores, so many sighs; and so many sighs, so many suits; he could not as he went out and in his house but hear so many mouths and see so many wounds.

"Desiring to be refreshed with the crumbs which fell from the rich man's board." He did not desire to be thoroughly restored unto perfect ease by the rich man's expense, but only to be refreshed

in his sickness; but how? "with crumbs," and with such crumbs as fell from the "rich man's table." Dives, O Dives, what dost thou mean? wilt not thou give a crumb to gain a crown? Fac damna lucrum, as Chrysostom sweetly; crumbs which fall from thy board are lost, and yet if thou wilt give these lost crumbs unto the poor which lieth at thy gate, thou shalt not lack: for he that giveth unto the needy lendeth unto the Lord, who will reward abundantly.

"And no man gave unto him." The best expositors observe generally, that this clause crept out of the margin into the text, for it is not in any Greek, nor in other ancient copies: and therefore the Church of England hath done well to print it in different letters, as discerning it from the original Scripture; the meaning of it is, like master like man. Unhappy Saul conquered in battle, took a sword and fell upon it, and when his armour-bearer saw that Saul was dead, he likewise fell upon his sword and died with him: if the good man of the house be liberal, the rest of the family for the most part will not be niggardly: but if the master grudge a crust, the servant dare not give a crumb.

This showeth also that the glutton is tormented in hell, not for that he did hurt, but for that he did not help Lazarus: he was rich, indeed, but of his own; clothed in purple, but of his own; faring deliciously, but he did eat his own. This was his fault, and in conclusion his fall, that he refreshed not hungry Lazarus at his gate with a few fragments of his table. "Not because he took from others, but that he did not give of his own." Chrys. What hell, then, and how many torments are provided for oppressing Dives, who taketh from Lazarus, if this epicure be so tortured in endless flame for not giving to Lazarus? Whatsoever I said in the beginning of this Gospel's exposition concerning his sins of commission, I desire you to construe it as spoken conjecturally, not categorically.

"And it fortuned that the beggar died, and was carried by the angels into Abraham's bosom." You hear what these two were in their life, now you shall hear what they were in and after their death. Lazarus was comforted in Paradise, Dives tormented in hell: in the one, pain was turned into pleasure; in the other, pleasure into pain: both died alike, for it is "appointed that all men shall once die:" but their comfort in dying and judgment after death is not alike. The rich man died, and his soul was against his will fetched away, Luke xii. 20, but Lazarus died, and his soul was yielded up into the hands of his Redeemer cheerfully. Dives was snatched away by foul fiends into hell, Lazarus carried away by good angels into heaven.

His happiness, then, is in respect of his { Porters, "carried by angels." Port, "Abraham's bosom."

He that in this life was scorned of men, and had no companions but dogs, is now so regarded of God as that angels are his servants: he that could neither go, nor sit, nor stand, is now carried, not on the shoulders of men, as the Pope the proudest in earth: but he rides on the wings of angels, in the plural, for many good angels attend one good man, to make the quiver full and the joy perfect.

But whither did they carry him? out of this world's tumult and troubles into the port and haven of happiness, here called "Abraham's bosom:" a metaphor taken from sailors, who carry their ships out of the tempestuous waves into the good harbour or quiet bosom of the sea, where they may repose themselves: and it is called Abraham's bosom, for that he was the "father of all them that believe." Such, then, as before Christ departed in the faith of Abraham, were carried into the bosom of Abraham, that is, translated into the blessed seat of rest, wherein Abraham was. This could be no Popish limbus, or part of hell, it was in heaven, assuredly, that is, a happy state, wherein Abraham and all others departed in Abraham's faith, enjoyed the presence of God; an heaven, howsoever it be not necessary to determine peremptorily that it was the heaven, so called properly; because "the way into the holiest of all was not yet opened, while the first tabernacle was yet standing." See the notes of the Geneva Bible in English, Heb. ix. 8 and 12. Calvin. Instit. lib. 3. cap. 20. § 20. et ejusdem lib. cap. 25. sect. 6. Bullinger in 1 Pet. cap. 3, verse 19. Luc. xvi. 23. Heb. ix. 8. Peter Martyr, 2 Regum 2. 8. 11.

"The rich man also died." Christ, speaking of their estate in this life, began with the rich and ended with the poor; but showing their estate in the world to come, first he speaks of the poor, then of the rich. It is worth observing, also, that the poor man who lived in misery died first, and the rich epicure, wallowing in pleasure last, intimating that God doth hasten to show mercy, but is slow in proceeding to judgment.

"And was buried." There was nothing said of the poor man's burial; but about the rich man's funeral usually there is great pomp and much noise: for albeit he were so black as the black horse mentioned, Apocalypse vi. that nothing were in him but darkness and shadow, yet he shall find a black prophet, with a black mouth, and a headlong tongue, for a black gown, to make him as white as the white wool, or as white as the white snow: and if a false tongue may colour him more than that, it is set to sale

and may be bought easily. For although he was buried in hell, as being the devil's parishioner all his life, yet his heirs, happily for a little money, got some priest to commend and canonize him for a saint when he was dead.

"And being in hell torments he lifted up his eyes." A fearful description of hell, which is { Large, Long, High, Deep.

Large, containing all kind of pains, as well sensus, as damni: for this epicure was deprived of all comfort, which he desired either for himself or his friends; and endured all sorts of torment which he would not.

Cicero writes, that there be eight kinds of punishment according to the civil law: loss, bonds, ignominy, talio, stripes, exile, servitude, death. All which are found in hell: as first, the reprobate lose God, and all that is good, as well in hap as in hope. Secondly, they be bound hand and foot in that dark dungeon, Matth. xxii. 23. Thirdly, they suffer ignominy, seeing all their wickedness in thought, word, deed, and the punishment inflicted on them for all this wickedness is known unto men, angels, saints, devils, unto their best friends and worst enemies. "I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten." Jer. xxiii. 40. Fourthly, they make satisfaction and recompense so far as they can: "Reward her even as she hath rewarded you, give her double according to her works: inasmuch as she glorified herself and lived in pleasure, so much give ye to her torment and sorrow." So father Abraham in the text, "Son, remember that thou in thy lifetime receivedst thy pleasure, and Lazarus on the contrary received pain, but now he is comforted, and thou punished." Fifthly, "Judgments are prepared for the scorners, and stripes for the back of the fools." Sixthly, the reprobate shall be shut out of God's kingdom, and cast as exiles out of his presence into utter darkness. Seventhly, the reprobate are the sons of sin, and made tributary to Satan, ever paying and yet never satisfying their debt. Eighthly, they suffer the second death, a death after death, a death and yet everlasting; for as hell is large, so long; "Between us and you," saith Abraham in Paradise to Dives in hell, "there is a great space set, so that they which would go from hence to you cannot, neither may they come from thence to us." Unfortunate Dives in hell flames is ever dying, and yet never dead.

O immortal death, O deadly life, what shall I term thee? for if

thou beest life, wherefore dost thou kill? if death, how dost thou still endure? there is neither life, nor death, but hath some good in it: for in life there is some ease, and in death an end, but in thee neither ease nor end. "The first death takes away the grieving soul from the body, the second death holds the unwilling soul in the body." Aug. The damned shall seek death and shall not find it, for their worm shall not die, neither shall their fire be quenched. "The worm gnaws the conscience, the fire consumes the flesh, for they sinned both with soul and body." Aug. And therefore such as hold with Origen, that the devil and his angels one day shall be released from their tortures, and that the words of Christ, "Depart from me ye cursed into everlasting fire," were spoken menacingly rather than truly, are confuted by the Scripture, plainly and fully, saith Augustine.

Hell is high also, for the torments of it are most bitter in the highest degree without intermission, abatement, or change, without which, all things not only painful, but even pleasant, (as it appeared by the manna) become insupportable, "We see nothing but this manna, our soul loatheth this light bread."

Lastly, bottomless hell is deep, for that hellish pains are absolute without any mixture of comfort: Dives cannot get one drop of cold water to cool the tip of his tongue, tormented in the flame.

He that denied a crumb of bread in his life, was denied a drop of water in hell: alas, what are ten thousand rivers, or the whole sea of water, unto that infinite world of fire? yet Dives, unhappy Dives, who wasted in his time so many tuns of wine, cannot now procure water enough, a pot of water, an handful of water, a drop of water to cool the tip of his scorched tongue: as he did offend in all the powers of his mind, and in all the parts of his body; so was he doubtless tormented in all them universally, yet most in his tongue, because he did sin most in his taste: for God punisheth in proportion, inflicting a pain for sin, correspondent to the pleasure in sin. Because Pharoah drowned the men children of the Hebrews in a river, Exod. i. 22, himself and his host were overwhelmed in a sea, Exod. xiv. 28. Because the tyrannous Egyptians compelled the children of Israel extraordinarily to labour and sweat in making bricks, by which happly lice were bred in their body; Almighty God in his just judgment afflicted this persecuting people with such lice that no medicine could destroy them. Adonibezek, having cut off the thumbs of seventy kings, and making them all gather bread under his table, was at last overcome by Judah, who cut off the thumbs of his hands and of his feet; "As I have done (quoth

Adonibezek) so God hath rewarded me." Because proud Bajazet in his insolent cruelty, vowed if he should overcome Tammerlane, that he would imprison him in a cage of iron, and so have carried him up and down the world in triumph; Tammerlane conquering in a mortal battle this insulting tyrant, shackled him in fetters and in chains of gold, and shut him up in an open iron grate, that he might on every side be seen, and so carted him up and down as he passed through Asia, to be derided and scorned of his own people. Let the drunkard then, the epicure, who turns so much good liquor, and so much delicacies over their tongue wantonly, wastefully, tremble at this fearful example.

We desire God daily, that "his will may be done on earth as it is in heaven:" and what is that (as Budæus wittily) but that our body which is earthly, should agree with our soul which is heavenly? that our mouth and our mind, our outward and our inward man should accord in serving God. Otherwise, hell is the portion of hypocrites, where they shall be most afflicted in their tongue, for that they most offended in their talk.

It is full of horrors to read, much more to write (saith Augustine) the lamentable destruction of Saguntus. How terrible then is it to report the story of hell? and if we tremble and shake at the naming and hearing of those pains, O what shall they do that shall feel them, and shall suffer them, and ever endure them, world without end! I conclude with Virgil:

> Non mihi si centum linguæ sint, oraque centum,
> Ferrea vox, omnes scelerum comprendere formas,
> Omnia pœnarum percurrere nomina possum.

"I could not describe it, though I had an hundred tongues, an hundred mouths, an iron voice, power to comprehend all forms of vice, and to enumerate the names of all penalties."

Think on this again and again ye rich laymen, and suffer not the members of Christ to perish at your gate, while ye surfeit at your table: think on this all ye learned clergymen, and suffer not any Christian people committed to your charge, which hunger and thirst after righteousness, at the temple door to starve for spiritual food. Almighty God hath endued you with abundant knowledge, and all variety of useful art, so that if you will endeavour to do good, you may feed, yea fill them only with the crumbs that fall from your table. If thou pour out thy soul to the hungry, and refresh the troubled soul, then shall thy light spring out in the darkness, and thy darkness shall be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make

fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. "Blessed are the merciful, for they shall obtain mercy; but there shall be judgment merciless to him that showeth no mercy."

"They have Moses and the Prophets, let them hear them." Ungodly men having too little faith, and too much curiosity, will not believe there is an heaven, or an hell, "except one come from unto them from the dead." Christ therefore teacheth in the person of Abraham, that the Scriptures ought to be a lantern to our feet, the which are not far off, that we should say, "who shall go up for us to heaven, and bring it us? neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us? and cause us to hear it, that we may do it? but the word is very near to thee, even in thy mouth and in thine heart." Moses and the Prophets are read daily, let us hear them instructing us sufficiently concerning heaven and hell, and all other points appertaining necessarily to salvation. The law doth intimate how we must live, the Prophets how we must believe: by these two we may learn to shun the torments of hell, and obtain the joys of heaven: if we will not hear Moses and the Prophets, assuredly neither will we believe "though one arose from death again." For Christ raised another Lazarus from the dead, and yet the Pharisees continued in unbelief.

By this one sentence four Popish assertions are confuted: as first, their denying the Bible to layman Lazarus in a vulgar tongue, by which he may know the way, the truth, and the life. Secondly their opinion concerning the Scripture's insufficiency: for if the Prophets and the law were sufficient to warn and instruct the brethren of Dives, how much more shall Moses and the Prophets and Gospel too, "make the man of God absolute and perfect unto all good works?" Thirdly, their invocation of saints departed. And lastly, their obambulation of spirits and apparitions of dead men, reporting the miseries of purgatory, "Let none be found among you that asketh counsel at the dead, for all that do such things are abomination unto the Lord. To the law, to the testimony: if they speak not according to this word, it is because there is no light in them." If a saint should arise from death again, ye would not believe him: if an angel from heaven should preach another Gospel, ye may not believe him: it is sufficient if you search the Scriptures, hearing Moses and the Prophets, "for in them ye shall find eternal life."

"Lord Jesus! let thy Scriptures be my choice delicacies, let me not be deceived in them, nor from them." Aug.

THE EPISTLE.

1 EPISTLE JOHN iii. 13—"*Marvel not, my dear brethren, though the world hate you,*" *&c.*

- The loving disciple being ever like himself, prosecuteth in this text his accustomed argument of charity:
  - First, exhorting us to love by two reasons, from
    - Advantage, "We know that we are translated from death unto life, because we love the brethren."
    - Disadvantage, "He that loveth not his brother abideth in death," verses 14, 15.
  - Secondly, showing how we must love to wit,
    - Affectionately, "not shutting up our compassion from the brethren," verse 17.
    - Effectually, "let us not love in word, neither in tongue, but in deed and in verity," verse 18, and these two points are enforced by a three-fold argument:
      - 1. From Christ's example, "who gave his life for us," verse 16.
      - 2. From God's express commandment, for it is his "commandment, that we love one another," verse 23.
      - 3. From the fruits of love which are
        - Peace of conscience: "hereby we may know that we are of the verity, and can quiet our hearts," verses 19, 20, 21.
        - Assurance that God heareth our prayers: "whatsoever we ask receive of him," verse 22. Joy in the Holy Ghost: "hereby we know that he abideth in us," verse 24.

"Marvel not." It is neither new, nor rare that the lovers of the world should hate the godly; not new, for it was so from the beginning, Cain hated Abel, Esau Jacob, Ishmael Isaac: not rare, but exceeding common at all times, in all places: and therefore think "it not strange concerning the fiery trial which is among you, to prove you, as though some strange thing were come unto you."

For first, contrary dispositions of saints and worldlings occasion contentious oppositions. "The sad dislike the cheerful, the joyous hate the sad; the sprightly, the sedate; the grave, the gay."—Hor.

"What fellowship hath righteousness with unrighteousness, and what concord hath Christ with Belial, and what communion hath light with darkness?" Ephraim is against Manasses, and Manasses against Ephraim, and both against Judah. Cain slew his brother,

and wherefore slew he him? our Apostle telleth us in the words immediately before my text, "because his own works were evil and his brother's good." Abel said, "I will give a fat sacrifice, I will not sacrifice a lean one:" but Cain on the contrary, "I will not give a fat sacrifice."

Secondly, the children of God by the Spirit of God, "reprove the world of sin:" hating the manners of the wicked, even with a perfect hatred, Psalms cxxxix. 21. Now "truth begets hatred," Terent. and am I therefore become your enemy, saith Paul, because I tell you the truth? and Christ, John vii. 7, "The world cannot hate you, but it hateth me, because I testify that the works thereof are evil." And therefore be not astonished, (as Tertullian and Fulgentius read) for it is a folly to fear that ye cannot fly; neither marvel, (as our Church and other interpreters generally,) for it is not a point of wisdom to wonder at that which is neither great, nor new, nor rare; it were a more strange wonder if the world should not hate you, seeing "the friendship of the world is enmity with God: and he that pleaseth men is not the servant of Christ." I pray cease to marvel, not to love; nay rather tie the bond of peace faster, and love thy brethren so much the more because "the world hateth you."

"We know that we are translated from death unto life." By faith in Christ we know that we shall be translated from corporal death unto eternal life: or as Aug. that we are now translated from the death of sin to the life of grace: for the just doth live by faith, Gal. iii. 11, even that faith which worketh by love, Gal. v. 6. St. John doth not say, "We have passed, but we are translated;" he that is dead in sin cannot raise himself, but it is God who delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: neither does he say, transferemur, "we shall" in the future, but in the present, "we are translated," intimating an undoubted certainty, that we shall not come into condemnation, but pass from death unto life: now we seem to be dead, our life being hid with Christ in God, but when Christ which is our life shall appear, then shall we also appear with him in glory, Col. iii. 3. "Our glory shall flourish, although it be now winter; the root lives though the branches seem dry: there is pith within which shall grow; within are leaves and fruit, though they wait the spring time.

"Because we love the brethren." This argument is not from the cause but from the effect. We are not translated from death unto life, because we love; but because we love, it is a sign that we

are born of God, for God is love, and the fruit of his spirit is love, joy, peace, long suffering, gentleness, &c. Emmanuel Sa, who was a Jesuit, (as Ribadeneira notes of him) "Diligently versed in all kinds of erudition," accords with this exposition: it is an argument (saith he) that we be translated from death unto life, because we love the brethren. And Lorinus, another Jesuit, more fully; Causalis particula causa continet non rei, sed cognitionis: For quoth he, we are not translated from death unto life, because we love; but by this action, as an effect of grace, we know that we live the life of grace. St. John here doth reason as his master elsewhere, many sins are forgiven her, because she loved much: her love was not the cause of God's love, but on the contrary, God's love the cause of her love: for to whom a little is forgiven, he doth love a little. Christ's argument is from the effect to the cause, not from the cause to the effect: as Irenæus, Jerome, Gregory the Great, and Cardinal Tollet observes. See Epistle Sunday after Ascension in finè.

"He that loveth not his brother abideth in death." An argument from the discommodity of not loving; he that loveth not, is not risen again with Christ from death unto newness of life: which our Apostle proves by this syllogism: "No man-slayer hath in him eternal life: whosoever hateth his brother is a man-slayer:" ergo, no man hating his brother hath eternal life. The major proposition is true, "without shall be murderers," Apo. xxii. 15. "The works of the flesh are manifest, adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murder, &c. They that do such things shall not inherit the kingdom of God." And the proposition is universal, "No man-slayer hath eternal life." Whether he destroy the life civil of his brother, as the backbiting slanderer; or the life spiritual, as the soul-slaying heretic: or the life natural, as the cut-throat murderer. Every man-slayer abideth in death, as well he that killeth himself, as another: he that actually murdereth, and he that intentionally killeth; "thou hast slain one that thou hatest," saith Aug.; every man-slayer, as well he that taketh away from Lazarus, as he that giveth not unto Lazarus in extremity things necessary for his sustenance: so the Wise Man, expressly, "The bread of the needful is the life of the poor, he that defraudeth him thereof is a man of blood:" and Seneca divinely, "whoever can succour one about to perish, and does not succour him, kills him;" he that seeth his brother ready to starve for hunger, and doth not, if he can, fill him, is said to kill him. The minor assumption is as true: for truth itself saith, "It was said unto them in old time,

thou shalt not kill, for whosoever killeth shall be capable of judgment: but I say unto you, whosoever is angry with his brother unadvisedly, shall be in danger of judgment." See Gospel sixth Sunday after Trinity.

"Hereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren." How Christ loved us, and how we must in loving our brethren imitate his example, see Epistle third Sunday in Lent, and Epistle second Sunday after Easter. When the people wondered at the bountifulness of Johannes Eleemosynarius, he said unto them, "O my brethren, I have not yet shed my blood for you, as my master commanded me." For in times of persecution, when our suffering may stand the brethren in better stead than our flying, we must neglect our temporal estate for their eternal good: as the blessed Apostles, and holy martyrs in all ages. It is not enough, (as that valiant champion in God's cause stoutly, D. Rowland Taylor, martyr, in a letter to the Rev. Bishops Cranmer, Ridley, and Latimer,) to profess the Gospel, ad ignem exclusivè, to the fire, but we must (quoth he) stick to God ad ignem inclusivè, through the fire: we must forget ourselves, and as it were forget our souls in a fiery zeal, with Moses and Paul, for our brethren's sake.

"But who so hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him." Liberality consists in benevolence and beneficence, for it is not sufficient to wish well, except we do well: and again not sufficient to do well, except we wish well unto our brethren, giving cheerfully, with open bowels and enlarged hearts, even with a sympathy, feeling their infirmities, and being touched with their bonds, as if ourselves were bound with them, Heb. xiii. 3. The Ark was pitched as well within as without: if in alms we shall open our purse, but shut up our brows and bowels, how dwelleth the love of God in us? A bountiful man hath an open heart, so well as an open house. The Latin translators usually read "shutteth up his bowels," for the bowels are the seat of our affections: and therefore Paul willeth us to put on the bowels of mercies: insinuating (as Œcumenius upon that place) that our affection must not be fraternal only, but parental also: because we must be merciful, as our Father in heaven is merciful, and God is merciful, as a father who pitieth his own children: and children, as Saint Jerome speaks, are even the bowels of their parents. Hence then we may learn, not only to forbear a brother that trespasseth against us unto seventy times seven times: but also when he shall have need, to

bear him in our bowels and bosom, pitying him as our own child, which is flesh of our flesh, and bone of our bone.

"My babes." All of us have but one Father in heaven, the father of lights, and everlasting life, of whom is named all the family in heaven and earth, Eph. iii. 15. Yet notwithstanding the Pastors are deputy parents, and spiritual fathers in God, begetting children in Christ, not of mortal seed, but of immortal, by the word of God, able to make men perfect unto all good works, 2 Tim. iii. 17. In this sense, Paul called Onesimus his own son begotten in bonds, and his own bowels, of whom he did travail in birth, until Christ was formed in him. Our Apostles, diminutive, filioli, repeated eight times in this one Epistle, doth argue more tender affection, because men naturally love little children, which want help most of all, best of all.

"Let us not love in word, neither in tongue, but in deed and in verity." St. John would never have used so many kind words, as little children, dearly beloved brethren, my babes, if it had been unlawful to love in word: his meaning is (as Aug. and others observe) that we must not only love in word and in tongue, but in deed and in truth: opposing works unto words, and verity to vanity. Let us not boast and say, but evidently demonstrate and show that we love. For if a brother or a sister be naked, and destitute of daily food, and one of you say to them, "depart in peace, warm yourselves, and fill your bellies, notwithstanding ye give them not those things which are needful to the body, what helpeth it?" Idle compliments are not implements: if we promise kindness in show, but perform nothing in substance, we cannot quiet our hearts before God, nor have trust that we shall receive whatsoever we ask, nor assuredly know that he dwelleth in us, and we in him. See Gospel fourth Sunday after Trinity.

THE GOSPEL.

LUKE xiv. 16.—"*A certain man ordained a great supper, and bade many.*"

- In this Gospel three principal persons are remarkable: namely the
  - Feast-maker, in whom observe
    - Mercy in his
      - Preparatio, ordaining a great supper.
      - Invitation, bidding
        - Many men.
        - By many means.
    - Justice, being angry, v. 21, and in his anger protesting that none of those which were bidden, and refused to come, should taste his supper, ver. 24.
  - Inviters: having two commendable virtues:
    - Diligence in exhorting and inviting the guests, ver. 22.
    - Faithfulness in reporting unto the Lord their success, ver. 21.
  - Guests: either
    - Such as were called and would not come, as the
      - Proud, I have bought a farm, v. 18.
      - Covetous, I have bought five yoke of oxen, ver. 19.
      - Voluptuous, I have married a wife, and therefore cannot come, v. 20.
    - Such as were called and did come upon
      - Gentle persuasion, as the
        - Poor, i. such as sin upon negligence.
        - Feeble, i. such as sin upon infirmity.
        - Blind, i. such as sin upon ignorance.
        - Halt, i. such as sin upon knowledge, halting between God and Baal.
      - Powerful exhortation, as it were compelling them to come, v. 23.

This man is God: called man, for the capacity and comfort of men. In executing his severe judgments he is a lion and a leopard. Hos. xiii. 7. "I will be unto them as a very lion, and as a leopard in the way of Ashur. I will meet them as a bear that is robbed of her whelps, and I will break the caul of their hearts." But in showing his mercy like to man, (as interpreters observe,) for a man if he be not transformed into an inhuman beast, hath compassionate bowels, and a soft heart: or if with Augustine we construe this of Christ, he was "a certain man:" and this supper is the whole work of our salvation, even that heavenly banquet which Almighty God ordained before the foundations of the world, for his elect people, begun in his kingdom of grace, but accomplished in his kingdom of glory, when as we shall see him face to face. The riches of his abundant mercy then appear both in his preparation and invitation. First, in his provision his guests bring not anything with them to

furnish his feast: "He hath killed his fatlings, drawn his wine, prepared his table." He that is all in all, hath himself provided all, and enjoineth his servants to tell this unto all: "Come, for all things are now ready." Paradise was made before man was created, a great supper ordained, the guests as yet not invited. Here, then, is no place for merit; we cannot bring one dish unto the Lord's table, not one dainty to this heavenly banquet, nay, we cannot bring so much as a little sauce to quicken our appetite, nor one good thought to stir us up unto a good work, but all our sufficiency is of God: electing alone, creating alone, redeeming alone, glorifying alone. The preparation and participation of all this great supper is, grace beyond merit, love beyond measure.

This feast is commended here by a double name: 1. Because a supper. 2. Because a great supper.

There be four kinds of suppers, as one wittily, the { Sinner's / Devil's / Good man's / Lord's } Supper.

The sinner maketh a supper unto the devil, when in gaining the world he loseth his own soul: fœnus pecuniæ, funus animæ: for as there is joy in heaven when a sinner is found, which once was lost, so there is as it were a feast in hell, when a sinner is utterly lost, which once was likely to be found.

Secondly, the devil prepareth a black banquet for sinners in hell, where there shall be but these two dishes only, "weeping and gnashing of teeth." At other feasts (as it is in the proverb) the more the merrier, but at this sorry supper the more people the greater misery: fathers howling for their children, wives for their husbands, every friend and fellow lamenting each other.

Thirdly, the good man provideth a supper unto God himself, when as he doth open the door of his heart, and suffer the words of exhortation and doctrine to come in: "Behold," (saith Christ,) "I stand at the door and knock, if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." I will here sit with him at the feast of his cheerful conscience while he liveth: and hereafter he shall be filled with the great supper of my glory, when he is dead. For God ordaineth a feast also for his elect, begun in this life, which is "our joying in the Holy Ghost," and "feasting in our conscience;" continued in the next, when as we shall have perfect consummation and bliss both in body and soul.

If we construe this of the preaching of the Gospel, of the feast

of grace by Christ, it may well be termed a "supper:" because Christ was manifested in the last days, in the world's evening, as the Paschal Lamb was offered about the going down of the sun. Deut. xvi. 6. But if we take this (as Gregory the Great and Hilary) for the cheer which heaven affords, it may most fitly be called a supper: for the promulgation of the law was, as it were, a breakfast in the beginning of the day: the first preaching of the Gospel a dinner in the noon of the Church: as Christ himself teacheth us, "I have prepared my dinner." Matt. xxii. 4. But the fruition of happiness obscurely shadowed in the one, more fully showed in the other, is a supper; because after this meal we shall go to rest and endless ease. There is toiling in our Lord's vineyard, and labouring in his harvest after breakfast, and after dinner; his servants under the law, yea, his sons under the Gospel, also, must "work out their salvation in fear and trembling." But as soon as they begin to live the life of glory, there followeth a continual Sabbath: "Even so saith the Spirit, blessed are they that die in the Lord, for they rest from their labours, and their good works follow them." Apocal. xiv. 13.

Let us examine, now, why this supper is called "great," and that is in respect of the { Feast-maker. Cheer. Company. Place.

The feast-maker is so great, as that all the tongues of men and angels cannot report how great: and therefore they tell of his greatness, not in the positive degree, but in the comparative: "A great King above all gods:" and in the superlative, optimus maximus: even all in all: "for of him, and through him, and for him are all things." Rom xi. 36.

Secondly, the supper is great in respect of the great cheer, which exceedeth all sense and all science: for as our eye cannot see, so our heart cannot conceive what dainty fare "God hath prepared for them that love him." If the transfiguration of Christ on the Mount, accompanied only with two saints, Elias and Moses, amazed Peter in such sort that he cried out, "Master, it is good for us to be here;" then how good will it be for us to rest on God's holy hill, where we shall ever enjoy the company of all the patriarchs, of all the prophets, of all the saints, of all the glorious angels, yea, the presence of God himself, seeing face to face?

Thirdly, this supper is great in respect of the company, which is not only good, as I have said, but also great: such as come to this feast are many, such as being invited earnestly will not come,

are more. God's elect, compared with the reprobate, are but "a little flock," but consider them in themselves, and you shall find them many: for all the "poor, feeble, blind and halt come to this feast;" and our Saviour saith expressly that "many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven:" yea, the number of such as eat of the Lamb's supper is without number. Apocal. vii. 9.

Fourthly, this supper is great in respect of place: for the finest things are situate in highest places; as for example, the earth as grossest is put in the lowest room, the water above the earth, the air above the water, the fire above the air, the spheres of heaven above any of them, and yet the palace where this feast is kept is above them all, in the heaven of heavens.

Every child of God at three sundry times hath three sundry places of residence: the first is our mother's womb, the second earth, and the third heaven. If we compare these three together in time, bounds and beauty, we shall find the second doth not so far excel the first as the third excels the second: in our first house we remain ordinarily nine months; in our second house some continue threescore and ten times twelve months; but in our third house we live forever, as being an "everlasting habitation." If we compare them in largeness, we shall find that as the belly of a woman is but of narrow bounds in regard of this ample Universe, so this is nothing in comparison of that high palace, being infinitely greater than the whole firmament; one star whereof is bigger than the whole earth: if we compare them in beauty, the firmament, which is the ceiling of our second house, beautified with sun, moon and stars, and shining more gloriously than all the precious stones in the world, shall be no other thing but the nether side of the pavement of our third house.

If, then, the rule be true that four things especially perfect a good feast, "Choice guests, chosen place, fixed time, and due preparation," Varro; assuredly this supper is very great, as being ordained by the best feast-maker, and furnished with the best cheer, in the best place, for the best company. I will end this meditation with Augustine: "Great, O Lord, is thy reward, for great things do well become great persons; as thou, then, art great, so thy feast is great."

"And bade many." First, his special guests and peculiar people of the Jews, inviting them, "at sundry times, and in divers manners, in old time by the Prophets, in these last days by his Son." But when they put off their calling, God caused his servants to turn

to the Gentiles. As soon as the bidden guests "all at once began to make excuse," God commanded his inviters, the prophets and the preachers, to "go into the streets, highways, and hedges, and to compel all such as they met to come unto the feast;" that is, (as Christ expounds himself), when the Jews, the children of his kingdom, were cast out, he called the Gentiles, dispersed over the face of the world, from the east and west, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven: for God "is no accepter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him: he will that all men should be saved, and come unto the knowledge of the truth."

As God doth call many, so many ways; inviting some gently, compelling others more forcibly, not by fetters and fire, but by strong reasons of powerful exhortations out of the Scripture: for lightnings and thunderings proceeded out of his throne, as well as mild voices.

He calleth us unto this great supper, as Solomon insinuates, especially four ways:

1. By the outward preaching of his word.
2. By the inward operation of his Holy Spirit.
3. By manifest judgments.
4. By manifold benefits.

By these means he calleth us, as he did our forefathers heretofore. The number of preachers amongst us is great, and his Spirit dwelleth in us, his judgments upon our nations have been many, and his mercies above all: and therefore let us not harden our heart, but hear his voice, lest he swear in his wrath that we shall not enter into his rest. I beseech you let us not while he calleth us unto this great supper in season, and out of season, so friendly, so freely, so frequently, make frivolous excuses, and say that we cannot, or will not come: lest he protest in his "displeasure that we shall not taste of his supper."

"They all at once began to make excuse." The way to heaven is narrow, and few find it; the gate straight, and few enter in: many be called, but few come to this heavenly supper. Here then if there were no more text in all the Bible, we may learn not to do as the most, but to do as we must. It is better to have good company in heaven, than great company in hell: every man almost affects to be singular in his fashion, and singular in his faction also: but if any will be singular indeed, let him be Christ's guest, let him come to the supper of the Lamb. For many are bidden and most refuse to come: the first saith, "I have bought a farm." It is lawful to

purchase a farm, to buy bullocks, and to marry, but these things hinder us in our coming to this feast, when we prefer them before this feast; as St. Paul expounds this parable notably: "Let such as have wives, be as though they had no wives; and they that buy, as though they possessed not, and they that use this world, as though they used it not." The first stop in our way to Christ is ambition. "I have bought a farm, and I must needs go to see it." The second is covetousness, "I have bought five yoke of oxen, and I go to prove them." The third, pleasure, "I have married a wife, and therefore cannot come." For all that is in the world, is lust of the flesh, lust of the eyes, and pride of life. Lust of the flesh, "I have married a wife:" lust of the eyes, "I have bought five yoke of oxen;" pride of life, "I have bought a farm."

> Villa, boves, uxor cœnam clausere vocatis:
> Mundus, cura, caro, cœlum clausere renatis.—*Ludolph.*

> "The wife, the farm, the lowing kine
> Detain full many a loit'ring guest,
> From richer feast and better wine:
> From heaven, and its delightful rest,
> Men stay for earth, its cares, and fleshly lusts."

Here some note the proud man's absurd folly: for whereas he should have first seen, and then bought his farm; he first bought it, and then desired to see it: indeed none are more blind than the proud, who to satisfy their ambitious humour, forget often their profit and ease. The court is the sea wherein aspiring minds desire to fish; but what get they? You demand, said that old courtier, what I do in the court? mine answer is, "I do nothing but undo myself:" and I can say this of other suitors, "If ten be dispatched, ninety be despited." It is worthily noted that ambition is charity's ape: for as love giveth alms to the poor, so pride bribes to the rich; as love is patient for eternal things, so pride is patient for earthly things: as love suffereth long for verity, so pride suffereth long for vanity: in a word, as love, so pride, "believeth all things, hopeth all things, endureth all things." Ambition is the proud man's rack whereon he is tortured in the midst of his honour, as neglecting all religion, acquaintance, mirth, ease, good fellowship: preferment in the court, offices in the city, lordships in the country must be got, uncouth, unknown, unseen: "I have bought a farm, and I must needs o to see it."

But his greatest fault was in losing an everlasting kingdom, not for a popedom, or dukedom, or earldom, or for some great lordship, but for a little land, a vile village. Without all question if the

proud man had thoroughly considered, and known his farm before he bought it, he never would have purchased it at such a dear rate. The covetous is such an arrant fool too, respecting his base cowherd more than his soul's shepherd: and the voluptuous man is not a whit wiser in forsaking eternal joy, for a short, but not real pleasure.

He that hath an ear to hear, let him hear while God calleth to his supper on the table.

- Of the Scriptures, wise doctrine:
- Of the Church, sacramental eucharist:
- Of the devout conscience, spiritual joy:
- Of glory, immortal satisfaction.

Obey while God knocketh at thine heart by his Spirit, and speaketh unto thine ear by the preachers of his word, lest thy conscience apply that to God which once Virgil of Æneas, crying after his lost wife Creusa:

> Nequicquam ingeminans; iterumque, iterumque vocavi.
> "I have called again and again, but to no purpose."

Lest one day Christ himself say to this nation, as he did heretofore to Jerusalem: O England, England, how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, and ye would not!

The Gospel and Epistle parallel excellently; for we come to the great supper commended in the one by faith, and love commanded in the other.

O Father of mercy, which art willing all men should be saved, and come to thy great supper, exclude me not, I beseech thee, from thy feast and favour; but ever guide me with thy Spirit, in thy ways unto thy kingdom, that I may shun daily more and more pride of life, lust of the flesh, immoderate cares of the world and all things else which hinder our coming to thee. Lord I am poor in merit, but thou art rich in mercy; feeble, but thou art my strength; halt, but thou canst direct my steps, and make me to tread in thy paths uprightly: blind, but thou art the light of the world. Sweet Jesus, draw me, that I may come to thee, and run after thee, that I may taste in this life thy supper of grace, and be filled in the next with thy supper of glory. Amen.

THE EPISTLE.

1 PETER v. 5.—"*Submit yourselves every man one to another.*"

- Saint Peter, in this Epistle, doth exhort us to sundry duties, instructing us in our carriage toward
  - Men, "Submit yourselves every man one to another," &c., for God resisteth the proud, and giveth grace to the humble." v. 5.
  - God,
    - "Humble yourselves under his mighty hand, that he may exalt you when the time is come." v. 6.
    - "Cast all your care upon him, for he careth for you." v. 7.
    - Give him all honour: "to him be glory and dominion forever and ever." Amen. v. 11.
  - Satan, resisting him in
    - Sobriety: } Verse 8.
    - Watchfulness: } Verse 8.
    - Faith: v. 9, "as being assured that the God of all grace, which hath called us unto his eternal glory by Christ Jesus, shall his ownself (after that ye have suffered a little affliction) make you perfect, settle, strengthen and stablish you." v. 10.

"Submit yourselves every man one to another." The eight beatitudes mentioned, Matt. v., are like Jacob's ladder, reaching from earth unto heaven: and the first step thereof is humility, "Blessed are the poor in spirit." For as God hangeth the earth upon nothing, that it might wholly depend upon him, even so doth he found the world of his Christian Commonwealth upon nothing, and this nothing is an humble despising and forsaking of all our own abilities, and an only relying upon his Almighty power and grace: submit yourselves therefore "ye younger," especially to such as are elder in order, or in age. The deacon in obedience to the priest, the priest to the bishop, and the bishop to Christ: and so downward in humility: the prelate to the priest, the priest to the people, being "ensamples to the flock, not lords over God's heritage," 1 Pet. v. 3, every man serving one another in love, Gal. v. 13.

"Knit yourselves together in lowliness of mind." In the vulgar Latin, humilitatem insinuate, that is, in sinu habete: cherish it in your bosom, with love's heat, that it may be both hearty and ready for use, when occasion is offered. The latter English Bibles interpret ἐγκομπώσασθε, "deck yourselves inwardly with lowliness of mind." For a fair woman hath not a better ornament than modesty, nor a great man a more comely garment than humility. "Put on, therefore, tender mercy, kindness, humbleness of mind, meekness, long-suffering. Herewith adorn yourselves as with a "robe and a crown."

The Church is a body knit together by every joint. It is very

fit, therefore, that we should button fast and bind sure the garment of meekness about every part. And the Church is an "army with banners," in battle array: we must therefore be knit together in lowliness, every one observing one another in his rank, strictly: for if any shall either out of fear play the coward, or out of ambition be too forward, and so disorder the fight, he doth open a gap to the common enemy, "who goeth about as a roaring lion, seeking whom he may devour." The forward in all battles, even by a certain pre-eminence in right of their manhood, belongeth unto the Kentish men; and our archbishop, under God and the king, is as chief in the holy wars of our Church: his diocese, then, ought above all others to be knit together in lowliness and love; but if the forward shall be backward, and the rearward, on the contrary, prove too forward, and so we march out of order and rank, what can we well expect but "fightings without and terrors within?"

"For God resisteth the proud, and giveth grace to the humble." There be many motives to meekness, as the consideration of things { Within, Around, Opposed, Beneath, Above.

If we look into ourselves, our conscience will show that our sins are for their number great, and for their nature grievous. If we look round about us, one neighbour hath more wit, another more credit, many more wealth, and all (for anything we can learn truly) more worth: happily we may guess at some few follies in others, but we certainly know many faults in ourselves. If we look what is against us, "our adversary the devil as a roaring lion walketh about seeking whom he may devour." If we look downward, we behold our mother earth, as the womb from whence we came; and the tomb to which one day we must return again: cùm sis humillimus, cur non humillimus? If we look upward, God in heaven "resisteth the proud, and giveth grace to the humble;" he resisted proud Pharaoh, proud Haman, proud Herod, the proud Pharisee, thrusting proud Lucifer out of heaven, proud Adam out of Paradise, proud Saul out of his kingdom, proud Nebuchadnezzar out of men's society to converse with beasts. On the contrary, he did exalt Abraham, esteeming himself "but dust and ashes," Gen. xviii. 27, to be "the father of all that believe." Rom. iv. 11. He did exalt humble David from the shepherd's crook to the king's crown: he gave such grace to meek Daniel and Joseph, as that of poor prisoners he made them companions of princes; and he so regarded the lowliness of the Virgin Mary that all generations

account her blessed. It is recorded in Holy Writ, that the Lord went by the prophet Elijah, "and a mighty strong wind rent the mountains and brake the rocks, before the Lord, but the Lord was not in the wind; and after the wind came an earthquake, but the Lord was not in the earthquake; and after the earthquake came fire, but the Lord was not in the fire; and after the fire came a still and soft voice," and then the Lord spake to the prophet: insinuating that God will not rest in a turbulent spirit, puffed up with the wind of vain-glory; nor in a choleric angry soul which is ever in combustion and heat; nor in an avaricious heart, buried in furrows of earth and cares of the world; but he will "dwell in a contrite and humble spirit, taking up the simple out of the dust, and lifting the poor out of the mire, pulling down the mighty from their seats, and exalting the lowly, resisting the proud, and giving grace to the humble."

"Submit yourselves, therefore, under the mighty hand of God." There be some which are { Humbled, but not humble. Humble, but not humbled. Both humbled, and humble.

Pharaoh, Julian, Herod, were humbled under the Lord's almighty hand; but they were not in any submission humble. "Thou hast stricken, O Lord, but they have not sorrowed, thou hast consumed them, but they refused to receive correction." Some men, albeit not humbled under affliction, are humble; so we read that Gothfrey of Bolion, being in the top of his honour, refused to be crowned at Jerusalem with a crown of gold, because Christ his Master had been crowned in that place with a crown of thorns. And Cyprian writes of Celarinus and Aurelius, "They were as lowly in modesty as they were exalted in glory; and while none was higher, none more humble than they." And Augustine acknowledged himself to be the least, when as indeed he was the best bishop of his times: "I am the least not only of apostles, but of all bishops." Others are both humbled under God's hand, and humble. So David and Paul, and the children of Israel; in a word, all the sons of God: "When he slew them, they sought him, and inquired after God early." For the good, it is good to be in trouble, Ps. cxix. 71. Affliction is like the Red Sea; wicked Egyptians are drowned in it, but all Israelites are safe: "Crosses are bitter arrows shot from a loving hand," and therefore let us submit ourselves under this hand of God, who will (after we have suffered a little affliction) "exalt us in the time to come;" ἐν καιρῷ, in his due time, both in this world and in the next: and therefore seeing times and seasons are in his

power only, "let us cast all our care upon him," and say with Eli, "It is the Lord, let him do what seemeth him best;" and with Judas Macabeus, "as the will of God is in heaven, so be it;" and with Job, "let the Lord do that which is good in his eyes:" he will in good time bind up the broken-hearted, appointing oil of joy for mourning, and giving a garment of gladness for the spirit of heaviness, exalting such as have submitted themselves under his mighty hand.

"Cast all your care upon him." Christ in saying, "be not careful for your life, what ye shall eat or what ye shall drink," condemns extraordinary diffidence, not ordinary providence: immoderate carking, not a moderate care: for every man must labour in his vocation, and provide for his own, namely, for them of his household, otherwise he denieth the faith, and is worse than an infidel. An heathen man, only taught by the laws of nature, will take care for his family; much more ought Christians, instructed by the word of God. If it be not lawful to care providently for to-morrow: wherefore did Solomon send the sluggard to the pismire? and commend the good housewife? "she seeketh wool and flax, and laboureth cheerfully with her hands; as the ships of merchants, she bringeth her food from afar." Wherefore should the Scripture magnify the wisdom of Joseph, in laying up corn for seven years to come. Wherefore had Christ a bag and Benjamin a sack?

Whereas, therefore, there is a threefold care, a care of spirit, body, and curiosity.

The first is commanded, the second permitted, and only the last forbidden; as exceeding in measure, and preceding in place. For first, we must seek the kingdom of God, and the righteousness thereof, and then in their place provide for things of this world, every man in his calling honestly, painfully, cheerfully, leaving the success to God, and as it is in the text, "Casting all our care upon him." See Thomas ii. 2æ. quæst. 47, art. 9, in fin. quæst. 54, art. 6, per totum. Melancthon, Marlorat. Maldonat. in Matth. vi. 25, sed præcipue Lorin. in hunc loc. et com. act. cap. ii. vers. 29. "Cast thy burden upon the Lord, and he shall nourish thee."

"For he careth for you." David saith, "I am poor and needy, but the Lord careth for me." For how shall he (quoth Au. upon that place) not care for thee now, who did care for thee being yet unborn? He is our Maker, and we are as clay in the potter's hand. If then we fall from him at any time, we shall be dashed in pieces as a potter's vessel: but if we be not wanting unto ourselves and him, he will never be wanting unto us; as the same Father in the same place sweetly.

The Patriarch Jacob pondering in his mind God's exceeding great care towards him in his pilgrimage, breaks forth into this excellent confession: "I am not worthy of the least of all thy mercies and all thy truth which thou hast showed unto thy servant; for with my staff came I over this Jordan, and now have I gotten two bands." Even so many a poor scholar born in the North and in the South too, may well say with holy Jacob, "I came to Cambridge with my walking staff, only destitute of means and money; yet Almighty God hath so blessed me, that I now possess two benefices, as a reward of my labour: and for further employment, I am taken up out of the dust, and lifted out of the mire, to sit with princes of the people." Psal. cxiii. 6, 7.

St. Augustine, thinking often of this argument, concludes in fine with this heavenly meditation: "O good God, thou dost so behold my ways and my paths, and so watch and ward night and day for my safety, like a continual Watchman, as though thou hadst forgot all thine other creatures in Heaven and Earth, and hadst cast all thy care upon me alone, having no care at all of the rest; for the light of thine unchangeable sight neither increaseth, do thou see but one, nor diminisheth, if thou behold things divers and infinite. Thou seest all things as one thing, and one thing as all things, and therefore thou being whole in all time, and without time, dost behold me wholly together and always, even as if thou hadst nought else to consider of: yea, so thou standest upon my guard, as though thou wouldst forget all other things, and bend wholly to me alone: for always thou showest thyself present, if thou find me ready to receive thee: go where I will, thou wilt never forsake me, unless I forsake thee first."

Here the Gospel and Epistle meet: for God so careth for us as a good Shepherd, "which having an hundred sheep, if he lose one of them, instantly leaveth ninety and nine in the wilderness, and goeth after that which is lost until he find it: or as a woman having ten groats (if she lose one) doth light a candle and sweep the house, and seek diligently till she find it.

"Be sober and watch, for your adversary the devil." Concerning our resisting of Satan and his malice, see Gospel Sun. i. and iii. in Lent, Gospel on Whitsunday, Epist. xxi. Sunday after Trinity.

Sit clypeus firmata fides, oratio telum,
Et gladius verbum, cætera Christus agat.

"Be faith thy shield; prayer thy dart;
The word thy sword; Christ will do the rest."

THE GOSPEL.

LUKE xv. i.—"*Then resorted unto him all the publicans and sinners to hear him.*"

In this Gospel observe three points especially:

1. Resorting of sinners unto Christ, v. i.
2. The murmuring of the Pharisees against it, v. ii.
3. Christ's apology for it: intimating in two quick parables, one of the lost sheep, another of the lost groats, that he came into the world to seek and save that which was lost; and therefore conversing with sinners, he did not (as the scribes imagined) infect himself, but affect their persons, and effect their good.

"Then resorted unto him all the publicans and sinners." We find in Holy Scripture, that "the Lord is far off from the wicked," and that "salvation is far from the ungodly, because their iniquities have separated between them and God, and have hid his face that he will not hear them." How then I pray do sinners, or rather how can sinners resort unto Christ? answer is made by a distinction, impenitent, reckless, incorrigible sinners, heaping up wrath against the day of wrath, every day pulling down greater damnation upon their head, make walls of separation between themselves and Christ; but the contrite being sorrowful for that which is past, and careful to prevent all occasion of sin to come, draw near to God, and he doth draw near to them: he drew them first by grace, then they ran after him by repentance. Cant. i. 3, "Draw me," (saith the Church to Christ) "and we will run after thee:" "for no man can come to me," (saith our Saviour) "except my Father draw him."

In the coming then of sinners unto Christ, three things are regardable:

1. From whence they come.
2. Whither they go.
3. Upon what feet, and how.

They went from their sin to their Saviour, from the wolf to the shepherd, from death unto life, from the paths of hell, in which are found all sorts of darkness, namely, superior darkness, as wanting beatifical vision: inferior darkness, hell being a bottomless pit; interior darkness, in the soul, which is the labyrinth of conscience, for ungodly men are wearied in the ways of destruction: exterior darkness, as being full of ugly black sins; out of this way, leading

unto such uncomfortable darkness, these publicans and sinners return to Christ, the light of the world, enlightening all such as sit in darkness and in the shadow of death. He giveth us external light, for his word is a lantern to our feet, Psal. cxix. 105, internal light, leading us into all truth even with his own Spirit: eternal light, for the saints in heaven shall shine as stars forever and ever, Dan. xii. 3.

The feet on which all these come to Christ is repentance, consisting in { Contrition. Faith. Obedience.

First, a penitent must have sorrow, "Come unto me (saith Christ) all ye that are weary and heavy laden, and I will ease you." The proud sinner who doth not find his sin, the careless who doth not feel his sin, is not entertained of Christ, only such are refreshed as weigh the burden of their sins, and groan under the same: "Come all ye that are laden."

In this sorrow, lest a sinner despair, he must adjoin faith, apprehending the merits of Christ for the free pardon of all his sins. At this time, and in this business he may not meddle too much with the law, but account Moses (as Luther boldly speaks) an excommunicate person, and so cast his eyes upon Christ alone, being the Lamb of God which taketh away the sins of the world.

Unto faith he must add obedience, that understanding how he is delivered out of the hands of all his enemies, he may serve God in holiness and righteousness all the days of his life. These virtues appeared in these publicans: hearty sorrow, for that they turned from their old course: true faith, in coming to Christ the Saviour of the world: unfeigned obedience, so that they came nigh him and heard him. If we shall be like these, Christ assuredly will ever be like himself: when any shall prove such sinners, he will not fail to be such a Saviour. When St. Basil asked Ephreem why he would not be a priest, Ephreem answered him, because he was a great sinner: unto whom St. Basil replied, "I would to God I were such a sinner:" and so well were it for us, if we were such sinners as these publicans; otherwise this Gospel affords no comfort for us. The text indeed saith, that there shall be joy in heaven over a sinner, but it is over a sinner that repenteth, as Ludolphus doth aptly gloss the place. Not "over one sinner, thinking of, or promising, or teaching repentance," but "over one acting repentance." Christ embraceth here sinners, but such as hear him, and come nigh him; erant appropinquantes, as it is in the vulgar Latin.

In matching cloth and horses, we say that such as are unlike, come not near one to the other, albeit they be in the same place; but of things that are like, we say, that they come nigh one another; in like sort, this nearness is not in respect of place, for so the most unrepentent wretch is near God, according to that of David, "Whither shall I fly from thy presence?" but this nearness is in respect of grace, drawing near to God in quality, being "merciful, as our Father in heaven is merciful, and perfect as he is perfect."

Again, these publicans came to Christ, not only to wonder at him, or as the Pharisees here, to murmur against him and entrap him, but with an honest heart to hear, that is, (according to the Scripture phrase,) to obey him. A preacher offereth up his hearers unto God, every parishioner therefore must examine himself, whether his pastor have sacrificed him or not. If unclean persons, as the sow, return to their mire, and drunkards, as the dog, return to their vomit, they be not offered up unto the Lord, but are like the beast which hath broken the rope, and will not be sacrificed. He that hath ears to hear, let him hear. Let him resort unto the Church as the publicans unto Christ, not to sleep, nor to carp, nor to gaze, but to mark whatsoever is said out of God's holy word attentively, to lay it up in his heart faithfully, to practice it in obedience fruitfully.

"The pharisees and scribes murmured." Murmuring is between secret backbiting and open railing; they could not utterly conceal their hatred, and they durst not openly vent it; they murmur therefore. Now there be many causes of this murmuring: the first is envy, by which a man, in creation little less than an angel, is in this respect made a great deal worse than a devil; for one devil envieth not another, and yet the proud pharisees envy the poor publicans in their coming to Christ. It is observed truly that we may save ourselves from the liar by not speaking with him, and from the proud by not accompanying him, and from the slothful by not troubling him, and from the glutton by not eating with him, and from the contentious by not disputing with him: but from the spiteful it is not sufficient either to fly or flatter him, he cannot be well if another be better; and therefore God, as it may be seen, should wrong him exceedingly to send him unto heaven, where one doth excel another in glory, and God above all; he must be cast into the pit of hell, where he may find no matter of envy, but all objects of extreme misery.

The second cause was their intolerable pride, highly scorning the publicans as dogs, insomuch as they would neither eat nor enter into an house with them, as one notes wittily, "The devil being cast

out of the pharisees by prayer and fasting, enters again at the stately gate of pride and privy stairs of envy."

A third cause was their preposterous zeal, making the commandments of God a cloak for their murmuring: for the law saith, an Israelite may not converse with a Canaanite or wicked idolater; "Thou shalt not make covenant with them, neither shall they dwell in thy land, lest they make thee sin against me." They pretend in deep hypocrisy, zeal to God, yet intend to slander his only begotten Son, saying, "He receiveth sinners and eateth with them:" insinuating to the common people, that Christ was such a one as they were with whom he was conversant: I will therefore turn the words of the poet Virgil upon them:

"quantum vertice ad auras
Æthereas, tantum radice in tartara tendunt."

"The higher the branches, the deeper the roots; his heavenly nature made him care for the lowly."

The wicked "bend their tongues like their bows," and then they "shoot at such as are true of heart, even mighty and sharp arrows;" and aptly doth the Scripture compare bitter words unto the winged dart; for as a war-arrow makes a double wound, one in piercing the flesh, another in the pulling of it out; even so scandalous imputations at the first hurt by the report, and then at the last, albeit they be wiped out, leave still a scar. This made the Wise Man say, that the slanderer is a terrible man in his country, or as Vatablus, formidandus est in civitate sua vir linguax; "The loquacious man is formidable in his state."

As in cases of mortality, one scabbed sheep infects a whole flock, so in morality, "with the clean thou shalt be clean, and with the froward thou shalt learn frowardness, a little leaven soureth a whole lump:" yet Christ being the Sun of righteousness, could not be corrupted in shining upon the dunghill of sin, but in accompanying the bad he made them good, feeding them spiritually while they fed him corporally. The pharisees' objection, "he receiveth sinners," is false, for he did not consent unto their sin, but correct it; as then an unbelieving wife is sanctified by dwelling with a believing husband: so these sinners eating and conversing with Christ our righteousness are made saints; it is a good rule, keep company with such as thou canst make better; or as may make thee better.

"But he put forth this parable." Some divines attribute severally these three parables in this chapter, unto the three persons of Holy Trinity, referring the parable of the lost sheep unto God the

Son, of the lost groat unto God the Holy Ghost, and of the lost child to God the Father.

All refer the first parable to Christ, which is the "Good Shepherd," in whom our Evangelist notes especially four things:

1. He seeks a lost sheep until he finds it.
2. When he hath found it he layeth it on his shoulders.
3. He doth rejoice.
4. He brings it home.

So Christ in his:

- Life, "sought the lost sinner until he found him."
- Death, "he laid him on his shoulders."
- Resurrection, "he rejoiced for him."
- Ascension, he did open the doors of heaven and bring him unto his own Father's house and home.

The fowler doth not affright the birds with any terrible noise, but allures them into his gin with a sweet call.

Fistula dulce canit volucrem dum decipit auceps.

Almighty God in giving the law terrified the people with thunders and lightnings: "Ephraim therefore fled away like a bird;" but our blessed Saviour in delivering the Gospel used an enticing voice, "Come unto me all ye that are laden and I will ease you." Yet the best trick the fowler hath, is to bring game to his snare by a stale or coy duck; so Christ, that he might the better call home sinners and win men unto God, "appeared in the shape of a servant, and conversed with sinners;" he being the Son of God became the Son of man, that the sons of men might be made the sons of God. "He did leave ninety and nine sheep in the wilderness, and went after one that was lost until he found it;" that is (as Origen, Ambrose, Hilary, Chrysostom, Euthymius expound it) he did leave the angels, and for us men and our salvation came down from heaven, and was incarnate by the Holy Ghost. Others, as Jerome, epist. ad Damasum, August. quæst. Evangel, l. 2, c. 32, Theophylact. in loc. Anselmus in Matt. 18, and most of our new writers, he did leave the just, and sought after sinners only.

If we take the first exposition, it may be said that he did leave the good angels in the mountain, that is, in heaven, as having no need of repentance, the damned angels in the wilderness, that is, in hell, as being incapable of grace. Now the reasons are manifold, why Christ did seek lost Adam, rather than the lost angel: as first the devil was the party seducing to sin, but Adam the party seduced: "The angel therefore being more exalted in nature, was more

damned in his fall; but man more frail in nature, was more accessible to pardon." Albin. Secondly, Satan instantly fell from heaven as lightning, and was utterly lost, and therefore could not be found again: but Adam had space and grace given him to repent. Thirdly, all angels did not fall with Lucifer, and so none were partakers of his punishment but such as had been partners in his sin; but in Adam all men were lost. Fourthly, man is God's groat, bearing his superscription and image more fully than angels: and therefore Christ leaving the devils in hell, and angels in heaven, came into the world to redeem man out of the hands of all his enemies. If we take the latter interpretation, Christ is said to leave the just in an estate of grace, to seek and save the lost sinner; or rather he leaveth in the wilderness all such as hold themselves just, and think they need no repentance, that is, the scribes and pharisees, and embraceth all publicans and sinners, acknowledging themselves to be sick, and that they need a physician: "for he came not to call the righteous, but sinners to repentance," Matt. ix. 13.

Christ finding the lost sheep in his life, laid him on his shoulders at his death, his ownself bare our sins in his body on the cross, that we being delivered from sin should live to righteousness: saith Ambrose, "the braces of the cross are the shoulders of Christ. I have laid all the burden of my faults upon them, able to bear the sins of the whole world: I will lie down and take my rest in the boughs and bosom of that sweet tree." But how can this be construed of the cross, seeing the text saith, he laid it "on his shoulders with joy?" Christ cried on the cross, "Behold, and see if ever there be any sorrow like unto my sorrow." Christ himself doth answer this objection, John x. 17, "I lay down my life for my sheep, no man taketh it from me, but I lay it down of myself." And so Christ is said to lay the lost sheep on his shoulders joyfully, for that he died willingly.

And as Christ died for the sins of the lost sheep, so he rose again for his justification; and then he rejoiced, saying, "peace be to you;" but in his ascension, as soon as he came home, "he called together his lovers and neighbours, saying unto them, rejoice with me, for I have found my sheep which was lost; and so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If we construe this clause, "which need no repentance," of such as are justified and stand in the state of grace, neither God, nor angels, nor men esteem more a penitent sinner, than they do of them that continue just and godly: for the greatest measure of grace requireth

always the greatest measure of our love: but in this unexpected alteration and happy change, there is a newer occasion of joy and thanksgiving to God in another kind, than for the perseverance of the just: as a captain for the present rejoiceth over one coward stoutly charging upon his enemy, more than over ninety-nine tall soldiers who never forsook the field: and as a ploughman in a sudden motion rejoiceth over one bad acre that brings him a good crop, more than over all the rest of his land: or as Aquine, an hundred marks bestowed upon a beggar, is a greater gift than if it had been given unto a king. And thus (as Cyprian observed) Christ speaking to man's capacity, showeth here that the conversion of every sinner is exceeding acceptable to God.

But alas, "all we like sheep have gone astray," we have turned every one to his own way from the paths of God; all therefore need Christ to fetch us home: "all need repentance, for there is none righteous;" ovis illa genere una est, non specie, saith Ambrose upon the place: by this one sheep is meant all such as are saved by Christ, it is one in kind, but not in particular; for all "are one body, but many members." I subscribe therefore to their judgment, who by such as need no repentance, understand hypocritical justiciaries, having such a high conceit of their own purity, that they think they need not amendment: and so there is greater rejoicing in heaven over one penitent sinner, than over many such impudent sinners.

First, the glorious angels have joy, for that they see so good fruit of their ministry. Secondly, for that their number is increased, and so the more the merrier: again, the whole Trinity rejoiceth at the conversion of a penitent, God the Father, Son, and Holy Ghost.

An earthly father hath joy when his son is conceived, as Abraham rejoiced at the conception of Isaac; when he is born, so Zacharias at the birth of St. John Baptist; when he is grown up and standeth at the table, Psalms cxxviii. 4. So God our heavenly Father hath joy when a man is made his child, begotten and born by the seed of his word, especially when he comes home to eat bread at his table in his house.

God the Son likewise doth joy, first, in seeing such a good effect of his passion, implied in the parable of the lost sheep. Secondly, for that his image decayed in man is restored fully, described in the parable of the lost groat. Thirdly, for that his brother which was lost is found again, declared in the parable of the lost child. Lastly, God the Holy Ghost hath joy, for that the dens of Satan and instruments of sin, from one iniquity to another, are now become his

sanctified members, his dwelling houses, his holy temples, 1 Cor. vi. 19.

The Church of God on earth hath her part in this heavenly rejoicing also: "Who is thy Father, who thy Shepherd, who thy mother? Is not God thy Father, Christ thy Shepherd, the Church thy mother? Christ who bore thy sins, carries thee in his bosom, the Church seeks thee, the Father receives thee." Ambr.

Three things move men to compassion: { Simplicity. Propinquity. Necessity.

So these three move God to pity; first, our simplicity, noted in the parable of the lost sheep, which is a silly creature. Secondly, our propinquity, signified in the parable of the lost groat, for a Christian hath God's image, and bears Christ's name. Thirdly, necessity, showed in the parable of the lost son: "How many hired servants at my father's have bread enough, and I die for hunger?" O sweet Jesus, who didst leave the glorious angels in heaven, the damned spirits in hell, the just men on earth, and camest into the world to call sinners only to repentance; seek me thy lost sheep, save me thy lost son, that there may be mirth on earth, and rejoicing in heaven, over one sinner that repenteth, more than over ninety-nine which need no repentance.

THE EPISTLE.

ROM. viii. 18.—"*I suppose that the afflictions of this life are not worthy of the glory which shall be showed upon us.*"

Some things in the writings of St. Paul are hard to be understood: this epistle, containing the chief mysteries of all divinity, so difficult as any: this Scripture, more dark than other parts of this epistle, whether we consider the matter or the words. It is a tract of eternal glory which is not fully revealed unto us here, but shall be showed upon us hereafter: and it hath a phrase or two not used elsewhere throughout the whole Bible: but leaving curious and critical annotations to such as like to read, (Aug. lib. quæst. 83, quæst. 67, et lib. exposit. quarund. proposition. ex epist. ad Rom. Amb. ep. xxi. 22. Jerome com. in loc. et epist. ad Auitam, tom. ii. fol. 153. Calv. Institut. lib. ii. c. 1, § 5, et lib. iii. c. 25, § 2, Sixt.

Senen. Bibliothec. lib. vi. annot. 245 et 340. Theophylact. Œcumen. Primasius, Anselme, Aquin. Cajetan. Erasmus, Peter Martyr in loc.) I will, according to my accustomed brevity, select a few most useful observations to strengthen us against unbelief and misbelief.

Our Apostle then in the text read, comforteth all such as are under Christ's cross by three reasons especially:

The first is taken from the blessed end of our afflictions and happy catastrophe, v. 18, wherein observe,	Who speaks, "I suppose."	
	What is spoken, the afflictions of this life are not worthy of the glory which shall be showed upon us: insinuating four excellencies in the celestial reward.	1. Dignity, for that it is a glory. 2. Eternity, not a present, but a glory which shall be. 3. Clarity, for that it shall be showed. 4. Verity, for that it shall not only be revealed unto us, but also revealed in us or showed upon us.

The second argument is from the communion of sufferers, "Every creature fervently desireth and hopeth for our redemption, yea, groaneth with us, and travaileth in pain together:" and therefore let us not be discouraged in our affliction, having so great company:

> Solamen miseris socios habuisse doloris.
>
> "It is a solace to the miserable, to have company in sorrow."

The third argument is from the pattern and patience of the blessed Apostles, and other dear children of God: "Not only the creature, but also we which have the first fruits of the Spirit, mourn in ourselves, and wait for the adoption of the children of God, even the deliverance of our bodies:" and therefore having so good company let us choose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season.

"I suppose." The Wise Man saith, "He that hath good experience can talk of wisdom." Paul, then, having tried both; affliction, as being in labours more abundant, in stripes above measure, in prison more plenteously, in death oft, in perils of waters, in perils of robbers, in jeopardies of his own nation, in jeopardies among the heathen, &c., and glory, being taken up into the third heaven, and hearing words which cannot be spoken, which are not possible for man to utter: I say, Paul, who suffered more present affliction, and had seen more future glory than us all, out of his own experience concludes, "I suppose:" the verb λογιζομαι doth import thus much; 'after just reckoning this is the sum which I collect and gather,' or, 'after long reasoning I thus positively determine,' so that

it is not only Paul's opinion, or mere conjecture, but, (as some popish interpreters observe with us,) his certain knowledge, "That the passions of this life are not worthy the glory which shall be showed upon us."

The first excellency noted in our felicity which in the world to come shall be revealed, is, that it is a glory: the very name whereof is acceptable, for what would not a heathen man do to win glory? Q. Mutius Scevola burnt his own hand for striking amiss: Curtius, in glittering armour and well mounted on his horse, cast himself into a gulf to deliver his country from the plague: Brutus also, being ambitious of honour, to preserve the liberties of his native soil, neglected the lives of his own sons.

If infidels endure so much affliction only for a puff of a little vain-glory, what ought a Christian to suffer for a far more excellent and eternal weight of true glory? The Burgesses of Jerusalem above be not of base lineage, but truly noble; for by their second birth all of them are the sons of God, and brothers of the Lord Jesus. The citizens of Tyrus are described by the Prophet Esay to have been companions unto princes; but in that heavenly Jerusalem every citizen is a crowned king, and none but kings are freemen of that incorporation, knit among themselves by the bond of one spirit into such an holy communion, as that every one of them accounteth the glory of his brother an increase of his own glory: for it is not in heaven as upon earth; here the joy of one doth occasion oft sorrow to another; here the light of the sun doth darken the moon, and the light of the moon doth obscure the lustre of the stars, here when half the earth is illuminated, all the rest is in darkness: but in heaven albeit there is one glory of the sun, and another glory of the moon, and another glory of the stars, one star differing from another in glory: yet the light of the one doth augment the light of another, the glory of one shall be the glory of all.

2. This glory is not now, but shall be: noting a secret opposition between the present troubles of this life, which are but for a now, and the future joys of the next, which endure forever; our light affliction, which is but for a moment, causeth unto us a far more excellent and eternal weight of glory, 2 Cor. iv. 17. And as the cross which is now come short of that crown which shall be, both in weight and eternity: so the pleasures of sin, continuing but for a season, are not of any worth to be compared with that infinite weight of eternal wrath due to them. As the seven years of famine in Egypt did eat up the former seven years of plenty, so

shall the endless pains of the reprobate make all their former pleasure to be forgotten: the day will come wherein they will say, "we have no pleasure in them," Eccl. xii. i.

3. We note the clarity of this glory, for that it shall be revealed or showed upon us: it was from everlasting prepared for us, but it is not as yet possessed of us, indeed, "we are now the sons of God, but yet it doth not appear what we shall be, for our life is hid with Christ in God, but when Christ, who is our life, shall appear, then shall we also appear with him in glory." Then the reprobate shall change their mind and sigh for grief, and say, this is he whom we sometime had in derision, and in a parable of reproach; we fools thought his life madness, and his end without honor, but now is he counted among the children of God, and his portion is among the saints.

Eternal happiness is granted in our election, promised in our vocation, confirmed in our justification, but not thoroughly possessed until our glorification: for "while we are strangers in the body, we are absent from the Lord:" saith Augustine, "Seek not that in the way which is reserved for thee till thou come to thy country." "There is a time to weep, and a time to laugh;" here the time is to weep, "for in the world ye shall have affliction:" hereafter our mourning shall be turned into mirth, Joh. xvi. 20, "for they that sow in tears shall reap in joy." Let us, therefore, possess our souls in patience, rejoicing in the Lord always, and again, I say, rejoicing. O taste and see (saith David) how gracious the Lord is, blessed is the man that trusteth in him. If thou wilt draw me (quoth the Church unto Christ) we will run after thee, we will rejoice and be glad in thee. "If thou, Lord, be so good to such as seek thee, what wilt thou be to such as find thee?" Bern.; for we may be well assured that the first fruits of the Spirit and earnest of our heavenly inheritance, wherein our greatest comfort consists in this life, shall appear as nothing, when that infinite mass of glory shall be broken up and communicated unto us, according to that of our apostle, "When that which is perfect is come, then that which is imperfect shall be done away."

Lastly. Divines observe the verity or solidity of this glory, for that it shall be showed upon us; or as others read, in us. Here, then, is a remarkable difference between the glory of a Christian and the glory of a worldling: "the king's daughter is all glorious within," but the worldling is all glorious without. Now the philosopher hath taught truly, that civil honour is not in the power of the person honoured, but in the person honouring: and therefore the worldling's glory, depending upon the breath of vain men, and

possession of vain matters, is altogether uncertain: but the Christian's glory, which is within, cannot be taken from him.

First, this doctrine concerning our glory to come, confutes evidently the Popish opinion of merit; for there must be an equal proportion between the labour and the reward, where the labour deserveth the reward: but there is a great disproportion here between our present affliction and future glory, not only cognitione, sed conditione: the reward infinitely surpassing the work both in truth and in time. Therefore no passion or action can be worthy of the glory which shall be showed upon us: as the Rhemists, according to the vulgar Latin, "the passions of this time are not condign to the glory to come." For although a man could serve God most fervently for the space of a thousand years, and suffer, if it were possible, ten thousand deaths even for Christ's sake, yet he should not deserve to live one half day in the courts of heaven, as their own Anselmus ingenuously.

This collection I find in the Commentaries of the most ancient fathers, as also stoutly maintained in our new writers: see Gospel for Septuagesima Sunday, Fulk in loc. and defence of English translation against Martin, c. 9, from the first to the seventh section: Doctor Abbot against Bishop, tit. Merit. page 667. Doctor Morton's Appeal, lib. 2. cap. 11. § 5.

Secondly, this overthroweth Epicurus, denying God's providence, because the wicked surfeit in pleasure, while the godly suffer in pain: for there is another reckoning in another life, where the mirth of the one shall be turned into mourning, and the grief of the other into glory.

Thirdly, the meditation of our felicity to come should thrust out of our unbelieving hearts all doubtful and all carnal conceits of heaven; it is a glory, not hidden as in this life, but revealed, and so revealed as that it is not only without us, or upon us, but revealed in us, and that not for a now, but forever.

Lastly, this should incite men under the cross to run with patience the race that is set before them, as being assured that their reward in heaven is a life, and such a life as is eternal; a glory, and such a glory as is a crown of glory; a kingdom, and such a kingdom as cannot be shaken; it is an inheritance, and such an inheritance which is immortal and fades not away. Tell, O man, what thou most desirest? Is there anything thou lovest better than life? Is there any better life than a life of glory? Is there is any greater glory than the kingdom of glory? Is there any surer kingdom than that which is thine by the right of an immortal and permanent

inheritance? Yet all these things are provided and reserved for them who patiently suffer with the Lord Jesus.

Preached in Holyngborne, Jan. 15, anno 1610, at the funeral of Sir Martin Barnham, knight, who was in his time the diamond of his family, the oracle of his acquaintance, Romney Marches' eye, the glory of his parish; and star of those parts. Upon whom Almighty God, infinitely rich in mercy, bestowed in the gifts of the world, "good measure;" in the gifts of nature, "pressed down;" in the gifts of grace, "shaken together;" in the gifts of glory, now "running over."

Concerning the two subsequent arguments, if I have spoken already the truth, and enough, embrace it; if not, I pray thee draw me with good reasons, and I will run after thee further, as August. in the like case. But in the meanwhile I will accuse myself with Origen: "I thank God, that I am not ignorant of my own ignorance;" yet excuse myself with the poet Virgil, "I do not suppose that everything has been compassed in my verses."

THE GOSPEL.

LUKE vi. 36.—"*Be ye merciful, as your Father also is merciful,*" *&c.*

Christ's excellent sermon preached in the champion of the Mount unto his newly chosen apostles, hath two principal parts, one concerning the Gospel, another expounding the law. This, our text, is parcel of the second part, to wit, an abridgment of all his long discourse touching love:

- Wherein he doth exhort all his followers unto mercifulness, by
  - Precept, "Be ye merciful" in
    - Abstaining from injury,
      - Judge not, condemn not, amplified, ver. 41, 42.
    - Doing good,
      - Forgiving, ver. 37.
      - Giving, ver. 38.
  - Pattern, "as your Father is merciful," in
    - Understanding, a perfect master, and not a blind leader of the blind, ver. 39, 40.
    - Affection, ever ready to give and forgive, kind unto the unkind.
  - Promise, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you:" recompensing every point of our mercy with a greater portion of his grace.

"Be ye merciful." He saith, estote non fingite, not only seem, but show yourselves merciful in deed and in truth, as St. John expounds his Master, 1 Epistle, chapter iii. verse 18. The Romans usually painted friendship with her hand on her heart, signifying that a true friend should have nothing in the circumference of his lips, which at the first came not from the centre of his love: saluting, judging, giving, forgiving from the heart.

Again, Christ's estate makes against apish courtiers, as being more curious to salute than careful to salve their brethren. That old fashion of saluting hand in hand is left, and now embracing one another we cast arms in arms; but (as one well observed) "an handful of that old friendship is better than an armful of the new courtesy." This fault heretofore was upon the point a courtier only, but now citizens and countrymen too can "speak friendly, imagining mischief in their heart." Howsoever, they seem to be like Plato, who was accounted an honey mouth, or Bern. so called, as if bona nardus: as sweet as spikenard; or Theophrastus, so termed for his heavenly language: yet if you will examine their actions, you shall find them as faithless as Peter, denying their Master, as treacherous as Judas, betraying their Lord, as cruel as Doeg, slaying their priests, as malicious as Cain, killing their brother, as unnatural as Nero, murdering their mother: "Their tongues are dipped in honey, their speech in milk; their hearts are spotted with poison and bitterness." Plautus. So that we may conclude with Bern., "the dangerous days foretold by Christ, wherein our charity should wax cold, are not instant only, but extant."

"As your Father is merciful." Adam, aspiring to be like God in knowledge, was cast out of Paradise: Lucifer, aspiring to be like God in majesty, was cast out of heaven; but by coveting to be like God in goodness and love, neither man nor angel ever did nor shall transgress. "As," in the text, is a note of quality, not equality; we cannot equal God in love; for, alas! all our mercifulness is faint and finite, whereas his mercy towards us is full and infinite: yet we must be "followers of God as dear children," imitating his example so fast as we can, and so far as we may; loving one another as Christ loved us, as for the manner, albeit we cannot for the measure. See Epistle, third Sunday in Lent.

Now God is:
- Skillful in directing, being a perfect master.
- Pitiful in correcting, not breaking the bruised reed, nor quenching the smoking flax.
- Bountiful in providing, giving to all bread, and breath, and all things.

According to this copy we must draw the lines of our life, not judging any but in long suffering and doctrine, doing good unto all, especially to such as are of the household of faith: in giving we must be so merciful as Christ, who laid down his life for us: in forgiving ready to pardon every man, even as God for Christ's sake forgave us, Ephes. iv. 32.

Judge not. He doth not here simply forbid to judge, but rather instruct how to judge. He doth not infringe the public judging of the pastor, or prince; not of the pastor, for his Apostle Paul, in his name, did excommunicate an incestuous Corinthian, and it was his own canon elsewhere, "tell it to the Church," Matt. xviii. 17, and as for the civil magistrate's authority to judge, God commanded Moses to provide men of courage, fearing God, and hating covetousness, and to place them rulers and judges over his people: strictly charging all men under the Gospel also, to submit themselves unto superior powers. Neither doth he condemn private judging of ourselves and others upon sufficient ground: not of ourselves, for every man must examine himself, saith Paul; and therefore, whereas our blessed Saviour here, "Judge not, and ye shall not be judged:" he not confounding, but expounding his master: "If we would judge ourselves, we should not be judged." It is lawful also to pass our judgment of others in some matters, and at some time; for if a brother offend thee, saith Christ, "tell him his fault between thee and him alone;" if he will neither hear thee nor the Church, hold him as an heathen man and a publican. The sins of some men (as Paul speaks) are open beforehand, and go before unto judgment: and therefore knowing such by their fruits, it is lawful to judge and condemn them too, saying, that a rank atheist, obstinately dying an atheist, is damned. If any matter appear so manifestly, "woe to them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sour."

Our Saviour's meaning, then, is not (as interpreters generally note) to forbid all kinds of judging, but only rash and uncharitable censuring of our brethren: it is our part to commend in another everything which is apparent good, and to make the best of anything which is doubtful: as Christ construeth himself, we may not be curious in observing, nor critical in condemning a mote in another's eye, not seeing the beam that is in our own eye: we may not be forward to find peccadillos in others, overseeing gross faults in ourselves. "Hypocrite, cast out first the beam that is in thine

own eye, then shalt thou see perfectly to pull out the mote that is in thy brother's eye."

"Condemn not." If we judge rashly, let us not proceed to condemn uncharitably: for he that seemeth in our eye reprobate, may be just before God; or if to-day bad, he may to-morrow be better, and therefore let us not judge, much less condemn, before the time. St. Augustine hath well observed, that rash judgment consists in two things especially, to wit, in condemning a man, and in condemning his meaning; as for example, thy neighbour is bountiful in relieving the poor: thou seest his maundy, but thou knowest not his mind, and therefore condemn not his meaning: if afterward it be made manifest unto thee, that he bestowed his alms not out of true charity, but out of vain-glory; yet condemn not utterly the man, he may live long, and love better. "We should not condemn things, the intention of which we know not; nor so reprehend them, when known, as to discourage a healthy reform. Here then the Gospel is expounded in the Epistle, "judge not, condemn not," saith Christ in the one; because it doth not appear who be the sons of God in this life, saith Paul in the other.

"Forgive, and it shall be forgiven; give, and it shall be given unto you." Our justification before God is not by these good works, as the papists ordinarily note; but only by faith in Christ, as the Scripture teacheth elsewhere: yet because justifying faith is operative, working through love, Gal. v. 6, this giving and forgiving are signs and seals of our faith; hereby we make our calling and election sure, knowing that we are translated from death unto life, because we love the brethren, 1 Joh. iii. 14. See Epistle Second Sunday after Trinity, and the Gospel on All Saints' day.

The mercifulness of God in forgiving is great in respect of
- Debtor, for man offending us is our mate, but God whom we trespass is our Maker.
- Debt, our neighbor's debt unto us is but an hundred pence, but our debt to God is ten thousand talents, as Christ in the parable, Matth. xviii. 24, 28.

Now, then, if a debtor owing thee but an hundred pounds, and having a bond of thine in his hands of a thousand, should out of his love say, forgive me the lesser debt, and I will forgive you the greater sum, thou wouldst entertain his kind offer greedily: yet such is the case between God and thee, forgive but a penny, and you shall be forgiven a pound; forgive but an hundred, and you

shall be forgiven a thousand: forgive but a mote, forgive but a mite, and God will forgive thee a mass, yea, a mine.

"Good measure, and pressed down, and shaken together, and running over." He that seeketh good things getteth favour, but he that seeketh evil it shall come unto him: all men for the most part love the merciful, and loath the miser: but albeit inconstant men oft prove ungrateful, rewarding evil for good. Almighty God is ever so good as his word, yea, better than his promise, giving to such as give "an hundred fold now at this present, and in the world to come eternal life." They that sow sparingly, shall reap also sparingly; but they that sow liberally shall reap liberally, 2 Cor. ix. 6; Pro. 11, 24, 28, 27; Deut. xxiv. 19. In a word, God giveth us good measure, in the gifts of the world; making our garners full and plenteous with all manner of store; pressed down in the gifts of nature: giving us health and strength of body, teaching our hands to war and our fingers to fight, making our feet like hart's feet, and our arms able to break a bow of steel: shaken together in the gifts of grace; running over in the gifts of glory: for all that we can give or forgive to men, is not worthy of the glory which shall be bestowed upon us: and here the Gospel and Epistle meet again.

The Lord of his infinite goodness increase and multiply upon us his mercy: that he being our rule and guide, we may so respect his holy word, and expect his heavenly reward, that passing through things temporal, we lose not finally the things eternal. Amen.

THE EPISTLE.

1 Pet. iii. 8.—"*Be ye all of one mind, and one heart, &c.*"

The Roman Missal addeth here the words in oratione: but as their own Jesuit Lorin, censureth aptly, "we may not alter the text to fit our turn." The vulgar Latin hath in fide: whereupon Aquine, Lyranus, Hugo, Carthusianus, and many more popish interpreters have construed this of faith: as far from the matter as the blind man's arrow from the mark. The Church of England translates according to the word original in conclusion, or finally; so the most accurate papists: Emmanuel Sa reads, "denique;" Cajetan and Lorinus "in fine;" Vatablus "in summa." The

Rhemists according with them all; in fine, all of one mind. For St. Peter having delivered many precepts appertaining to many particular persons, in the former part of this chapter, he cometh in our text to set down general rules, as a sum of all sums in gross belonging to all men, in all matters:

Instructing us how to
- Do good, "be ye all of one mind," &c.
- Suffer evil, "not rendering evil for evil, or rebuke for rebuke."

All which he doth enforce by two principal arguments especially; from our
- 1. Calling, verse 9, "knowing that ye are thereunto called, even that ye should be heirs of the blessing."
- 2. Comfort,
  - Eternal, "he that doth long after life, and loveth to see good days, let him refrain his tongue from evil," verse 10, 11.
  - Internal, "the eyes of the Lord are over the righteous," verse 12, "and therefore be not afraid nor troubled, but sanctify the Lord God in your heart," verses 14, 15.
  - External, "who is he that will harm you, if you follow that which is good?" verse 13.

"Be ye all of one mind and of one heart." Concerning unanimity, see Epistle first Sunday in Lent, and Epistle on Whitsunday: concerning brotherly love, see Epistle third Sunday after Easter: concerning pity, Epistle second Sunday after Epiphany, and Epistle second after Trinity: concerning meekness, Epistle third Sunday after Trinity. Only note by the way, that in this excellent catalogue meekness is the last, and unanimity the first virtue; for without love we could not have the rest, and without humility we cannot keep the rest.

"Not rendering evil for evil, or rebuke for rebuke." In deed, not evil for evil: in word, not rebuke for rebuke; for as Royard doth gloss the text: "It is the part of a man to render good for good, it is the part of a beast to render evil for evil, it is the part of a devil to render evil for good, but it is the part of God's child to render good for evil." See Epistle third Sunday after Epiphany.

"But contrariwise bless, knowing that ye are thereunto called, even that ye should be heirs of the blessing." The Father of Mercies has blessed us with all spiritual blessings in heavenly things: he called us to this blessing in our election from all eternity, Matth. xxv. 34. "Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world:" and he calleth us every day to this blessing by the Gospel of Christ, "in whom all the nations of the world are blessed." He blessed us when we did curse him, and therefore let us, imitating his example, bless those that curse us, that we may be the children of our Father

in heaven, suffering his sun to shine upon the good and evil, and his rain to fall upon the just and unjust. This is our calling, and every man ought, saith Paul, abide in that vocation wherein he was called: a Christian in this case must say to the sons of Belial, as Balaam once to the servants of Balaak, if Satan would give me an house full of silver and gold, or as he vainly promised Christ, if he would and could give me all the kingdoms of the world, I cannot go beyond the word of the Lord my God to do less or more; seeing his will is that I should bless, I may not render evil for evil, or rebuke for rebuke.

"For he that doth long after life and loveth to see good days." The doctors usually construe this of eternal life; for the present is not indeed a life, but rather a death, in which are not good, but evil days; according to that of the Patriarch Jacob, "Few and evil have the days of my life been." So St. Paul, Eph. v. 16, "Redeem the time, for the days are evil:" and so St. August. in Psa. xxxiii., "In the world the day is always evil; but in God, always good." Yea, but some will object, heavenly Jerusalem hath no need of the sun, neither of the moon to shine upon it, for Christ the Sun of Righteousness is the light of it; how then are days in the world to come? Answer may be, that our Apostle speaks in the plural, insinuating the great light and eternity which the saints have, for "the just shall shine as the stars forever and ever." Here we live but a short day, "give us this day our daily bread;" but hereafter in the world to come we shall have days, and those good days, and great days, even such as shall have no night. Or haply St. Peter here spoke plurally, to signify that the Father of lights hath two days, one of grace, another of glory. Thou canst enjoy neither, except thou refrain thy tongue from evil, and thy lips that they speak no guile.

Others refer this to the civil life; for, if a man seek evil, it shall come to him: he that will not abstain from injuring others, shall be paid home again the same measure. Dost thou desire to see good days, and to lead in this present world a peaceable life, full of comfort to thy friends, and content to thyself? be not a busy bishop in another man's diocese, but study to be quiet and to meddle with thine own business; "Refrain thy tongue from evil, and thy lips that they speak no guile; eschew evil and do good, seek peace and ensue it."

"Let him refrain his tongue from evil." If thou dost love to see good days, perform good duties; in word, refrain thy tongue; in deed, eschew evil, and do good; in thought, seek peace and

ensue it. Refrain thy tongue from all evil speaking in general, and thy lips that they speak no guile; in particular, restrain thy tongue from slandering thy neighbour behind his back, and thy lips from flattering him before his face. Thy tongue (saith Aquine) from open evil, and thy lips from secret hurt. This lesson is hard, for the tongue is an unruly evil, full of deadly poison; it must be kept with a watch, and with a bridle, yea with doors and bars.

It is recorded in Ecclesiastical history, that the Reverend Hermit Pambo, being ignorant himself, desired another to teach him a Psalm: who, hearing the first verse of the 39th Psalm, "I said I will take heed to my ways, that I offend not in my tongue;" would not suffer his tutor to proceed unto the second verse, for (saith he) the first lesson is enough: and excusing himself for not resorting unto his schoolmaster in three months after, he confessed ingenuously, that as yet he had notl earned well his first lecture; yea, forty-nine years after, being asked of the same matter, his answer was still the same, that as yet he had not fully kept this one lesson, which is our lesson here, "refrain thy tongue," &c.

"Let him eschew evil and do good." An abridgment of the law, whose negative part forbids all evil, and affirmative commands all that is good. Now, saith St. James, he that faileth in one point, is guilty of all; and therefore we must not only decline that which is bad, but also cleave to that which is good: ceasing to do evil, learning to do well; hating evil, loving justice; destroying vice, planting virtue. "The tree that bringeth not forth good fruit, is hewn down and cast into the fire;" leaves are not sufficient, it must not keep the ground barren. Luke xiii. 7. The slothful and unprofitable servant, hiding his master's talent in the earth, haply did eschew evil, and yet he was cast into utter darkness for that he did no good; for good is not defective, but effective; neither does it consist in not hindering, but in helping.

"Let him seek peace and ensue it." Inquirat, *i. e.* intus quærat: let him earnestly seek it with all his heart, peace with God, which passeth all understanding; and peace with men, if it be possible with all men. "Let him affectionately seek it, and effectually follow it," Aquin.; if thou see it going away, run after it, pursue it with eagerness, using all means possible, that it depart not from thee; ensue it, until thou canst enjoy it.

"For the eyes of the Lord are over the righteous." And therefore seeing the God of consolation is ever ready to confound our enemies, and comfort us in extremity, "Be not afraid of any terror of them, neither be ye troubled, but sanctify the Lord God in your

heart." In doing good there is a great labour, yet a greater reward: "to be what martyrs were, what Apostles were, what Christ was." Jerome.

"Who is he that will harm you, if you follow that which is good?" For "when the ways of a man please the Lord, he will make his enemies at peace with him," or if we converse with such as will not have peace; yet happy are you when any trouble happeneth unto you for righteousness sake; your temporal harm shall occasion an eternal good, for great is your reward in heaven; or as Augustine most divinely, "Thy enemy increases his depravity on earth, thou thy gain in heaven."

THE GOSPEL.

LUKE v. 1.—"*It came to pass that (when the people pressed upon him to hear the word of God) he stood by the Lake of Genezareth,*" *&c.*

- In this Gospel observe the
  - Zealousness of the people in hearing, verse 1. "they pressed upon him to hear the word of God."
  - Carefulness of Christ in teaching,
    - Affirming the truth in his word, wherein note
      - Circumstances of
        - Time, when people pressed.
        - Place, on the water in a ship.
        - Gesture, he said.
      - Substance, he taught the people.
    - Confirming the same with a wonder, about which five points are regardable:
      1. Christ's command, "launch out into the deep," &c. ver. 4.
      2. Peter's obedience, "Master, we have laboured all night, and have taken nothing, nevertheless at thy command." &c. verse 5.
      3. The fishers agreeing, "they beckoned to their fellows," &c. verse 7.
      4. The miracle, "they enclosed a great multitude of fishes," ver. 6.
      5. The consequence of the miracle, "when Simon Peter saw this, he fell down at Jesus' knees, saying, Lord, go from me, for I am a sinful man," &c. ver. 8, 9, 10, 11.

"When the people pressed upon him." Our blessed Saviour drew men unto him in such sort, that neither his majesty, nor their

misery, neither hunger, nor night, nor strangeness of place, nor straitness of passage could keep them from him. "They force rather than ask, and do not expect relief through the grace of humility, but through the grievance of importunity;" as St. Ambr. doth gloss this text: They came to Christ, and coming they pressed upon him; and they pressed to hear, and to hear the word of God. Whose zealous diligence condemns exceedingly the want of devotion in many people, who, being crop-sick, do not hunger after the righteousness of God's kingdom, nor thirst after the water of life; but loath the Gospel of Christ, even that heavenly manna, which is the spiritual food of their souls. When the people pressed, Christ preached. Hereby directing us to strike with the hammer of his word while the zeal of our hearers is hot, being instant in season and out of season.

"And he entered into one of the ships which pertained to Simon." It is a very common note, that Simon's ship is a type of the church militant, floating on the waves of this troublesome world. The politicians accuse it of folly, the superstitious of heresy, the schismatical of idolatry, the Jews jest at it, the separatists run out of it, the Turks despise it. In this ship Christ is tossed, but the people stand on the shore. The pastor is exposed to greater peril than his parishioners, if any tempest arise. Literally: Christ taught in the wilderness, in the city, sometime conferring with one, sometime instructing multitudes in the synagogue, in the streets, on the land, on the water; in every place where he came it was his meat and his drink to do the will of his Father, and therefore being here pressed upon, and oppressed with troups of auditors, he makes a ship his pulpit, that he might with greater convenience teach them. Every man therefore must labour in his several vocation and office to follow Christ's example, doing so much good as he can at all times and in all places.

"And prayed him that he would thrust out a little from the land." He did entreat who might have commanded: hereby showing his meekness; as also that "his yoke is easy, and his burden light;" and lastly, that no service is acceptable to God, except it be done with our heart and goodwill cheerfully, Pro. xxiii. 27.

"He sat down." This gesture showeth his majesty, teaching as one that hath authority, Mar. i. 22, as also that his words are settled and sure, like to Mount Sion, which cannot be removed: Heaven and earth shall pass away, (quoth he) but my words shall not pass away." Mat. xxiv. 35.

"And taught the people." First he taught men, and then caught

fish; preferring the spiritual food before the corporal: he gave both in due time; first a sermon, and after a salmon. It is said in general only, that he taught: intimating that his instruction at this time, and in this place, was such as at other times, and in other places. Now Christ's other sermons stood upon two points especially; repentance and faith: Repentance, Mat. iv. 17. "From that time Jesus began to preach, amend your lives, for the kingdom of heaven is at hand:" Faith, Luke iv. 18. "The Spirit of the Lord is upon me, that I should preach the Gospel unto the poor," &c. This was the summary pith of all his doctrine, and ought to be the substance of all our hearing and preaching. For every Christian hath two contrary natures, one of the flesh, another of the Spirit; and that he may become perfect in Christ, his earnest endeavor must be to tame the flesh, and comfort the Spirit. The Law is the ministry of death, and so serveth fitly for the subduing of the flesh: and the Gospel is the power of God unto salvation, and serveth as aptly for the strengthening of the spirit.

"And when he had left speaking." After his words he comes to works: hereby teaching that our good deeds are the best gloss we can set upon any text. It is recorded in the stories of England, that Ethelburga reclaimed her incontinent and lewd husband more with one example, than she could with infinite precepts: and that Egbertus, in a great difference concerning the celebration of Easter, was heard and embraced on each side, "since he was both a most pleasing teacher, and also a most learned exemplar of what he taught."

"Launch out into the deep." Albeit every good and perfect gift be from above; yet we may not neglect ordinary labour in our vocation. An husbandman must haste to rise up early, late take rest, eat the bread of carefulness, and then haply his ground shall stand so thick with corn, that it laugh and sing: then his garners may be full and plenteous with all manner of store: then his sheep may bring forth thousands, and ten thousands in his field; his oxen strong to labour, and no decay in his cattle. If the preacher plant with Paul and water with Apollos; in his doctrine plant, water in his exhortation; plant in the pulpit, water in the press; plant in his instruction, and water in his conversation; assuredly the Lord will give an increase. He shall inclose within the net of the Church a very great multitude of souls. He that hath an office must attend his office; the seaman ought to keep his ship, and the tradesman his shop, using ordinary means, and ordinary labour about these means; according to that of the Psalmist, thou shalt eat the labours

of thine hands; O! well is thee, and happy shalt thou be. First fear God, then labour, and so eat; if Peter will have fish, he must launch out into the deep, and let slip his nets.

"We have laboured all night and have taken nothing, nevertheless at thy commandment I will loose forth the net." Many things might hinder Simon in his faith and obedience. First, for that he was already wearied, "we have laboured." Secondly, for that Christ, as it might seem, commanded a thing both hard and fruitless. Hard, because to launch out into the deep is more dangerous than to ride near the shore. Fruitless, we have laboured in the fittest time, to wit, in the night, and all night, and yet have caught nothing, "nevertheless at thy command," &c. "Ye sow much, and bring in little; ye eat, but have not enough; ye drink, but are not filled; ye clothe you, but ye be not warm: because saith the Lord, mine house is waste, and ye run every man into his own house." So Peter here laboured in vain, till he took Christ into the ship with him; after at his word, and in his name, loosing his net, he caught a great number of fishes. It is the blessing of the Lord that makes a man rich. Against which rule two sorts of men offend especially, the faithless and the careless. The faithless, imagining that increase of wine and oil depend altogether upon their own wit, industry, cunning, and sometimes coin. Against this folly David composed the 127th Psalm. "Except the Lord build the house, their labour is but lost that build it." The careless, who never think on God in obtaining a blessing, nor thank God in using his blessing. Let us learn therefore by this present miracle, that every man ought to labour in his vocation, and that the success of his labour cometh only from God; for it is not said, "launch out elsewhere," but "launch out into the deep;" insinuating that if Christ bless Simon, he shall even with the same net, and in the same deep where he could take nothing, inclose a great multitude of fishes." Tolet.

In a mystical sense: the reason why the fishers of men labour much all night, and all day too, yet catching nothing, is either the fishes' fault, or the fisher's fault.

The fishes' fault, because some are
- Crafty and will not.
- Slippery and cannot.
- Great and may not.
- Little and dare not.

The worldling is so wise that he will not bite at the bait, or come near the net; the proud man holds Peter idle when he preacheth of humility; the wanton cannot endure so much as a text against incontinence; the miserable wretch accounts his pastor uncharitable

when he makes a sermon against covetousness; "he stopeth his ears like the deaf adder, and will not hear the charmer, although he charm never so sweetly: but what saith the Scriptures; "the Lord catcheth the wise in their own craftiness." Such as will not be caught in their life, will they, nill they, shall be caught at their death; "Agree with thine adversary (saith our Saviour) quickly, whilst thou art in the way:" that is, labour to be reconciled to God while thou livest, and hast time to repent, lest God in his anger bring thee to the Judge, which is Christ; and Christ deliver thee to the gaoler, which is the devil; and the devil cast thee into prison, which is hell; "I tell thee thou shalt not depart thence till thou hast paid the utmost farthing;" and therefore better it is to be caught in St. Peter's net here, than to be bound in everlasting chains hereafter.

Hypocrites are slippery like eels, and cannot be taken; a fisher cannot tell whether they be caught or no; when Peter hath them inclosed in his net, and as he thinks in his hand sure, they will show him a slippery trick.

Qui capit anguillam, per caudam non capit illam.
"He, who takes an eel, takes him not by his tail."

Statesmen of eminent place may not be taken; it is policy for Peter, if he launch out into the deep, and let slip his net, not to touch them. "I will get me to the great men and speak to them (saith the prophet Jeremy), but these men have broken the yoke and burst the bonds, as the great fly breaks the cobweb."

"The kings of the earth stand up, and the rulers take counsel together, against the Lord and against his anointed, saying, let us break their bonds asunder, and cast away their cords from us." And therefore Paul, who was an excellent fisher, and had throughly converted many, caught but a piece of King Agrippa. So the text, "Almost thou persuadest me to become a Christian;" almost is a great deal for so great a person; "for not many noble, not many mighty, not many wise men after the flesh are called." One Gamaliel or two may be caught among the wise, some few Zachees among the rich, haply Nicodemus among the Pharisees, a Centurion among the mighty, a Theophilus among the noble; more would be caught, if they were not too great to be taught. It was once said by a reverend father boldly, the king's chaplains are of the closet, and they must keep his faults close. The least sins of the greatest are like Mount Sinai, which may not be touched. And this I take to be the true reason why princes are venison in heaven, a rare dish, and why so tyrannous on earth, as our chronicles of Ethelred, "cruel in youth, close in manhood, base in his end." Malms.

Lastly, some fishes are such minnums as that they dare not be taken: albeit, they wish well unto the fishers and their fishing; yet they fear to come near, lest their hooks hurt them. If any persecution arise for the truth in the ship, instantly they slip out of the net again. Now three sorts of men ought to be great venturers, a soldier, a husbandman and a merchant. Every Christian is God's soldier, promising in holy Baptism to fight under Christ's banners against the world, the flesh and the devil. He must therefore suffer affliction, as a good soldier of Jesus Christ. Every Christian is an husbandman in God's field, he must therefore venture his seed; for "he that observeth the winds shall not sow, and he that regardeth the clouds shall not reap." Every Christian is a factor in God's business, Luke xix. 13; "Negotiate till I come," he must not therefore fear to put out his talent for his master's advantage. But howsoever some fishes are too great and some too little, some too subtle, some too silly; yet we must launch out into the deep and let slip our nets. It is Christ's injunction, and we must obey. Such as say they will not preach, because they see little fruit of their labours, are troubled with that God gave them no charge of; and leave that undone, God charged them with. And haply some fault may be found in the fishers also that nothing is taken, and that, as we may gather out of the text in four respects:

1. When they do not fish in a good place: namely, when they do not launch out into the deep.

2. When they do not fish with good nets, but broken.

3. When they do not fish in a good time: to wit, in the night, and not in the day.

4. When they do not fish at Christ's command: in verbo Jesu.

First, the fishers of men ought to launch into the deep, opening unto the people great mysteries of godliness, 1 Tim. iii. 16, speaking unto the soul and conscience. The multitude, and most for the multitude sake, give passage rather to that which is superficial, than unto that which is substantial; our time resembling a river, or stream, which carrieth down unto us that which is light and blown up, but sinketh all that which is weighty and solid; and so while Peter fishes in the shallow plashes of morality, not in the deep places of Divinity, no marvel if his taking be small. The flant and froth of a fair phrase, without soundness of argument and depth of judgment, is like the first letter of a patent, or limered book, which, though it hath flourishes at large, yet is it but a letter, and by reason of those curious ornaments, not so well read as another plain character. Pygmalion's frenzy is a good emblem of

this vanity, for words are but the images of matter; and except they have life of profoundness and quick invention, to fall in love with them, is all one as to fall in love with a picture.

Secondly, the fishers of men catch little when they fish with broken nets, and such are they who teach learnedly and live lewdly: their accurate speech haply doth inclose many, but their ill example presently maketh holes in the net, and so they seldom draw men out of darkness into light, out of the gulf of the dead sea into the land of the living; and therefore they must wash their nets, as the fishers here, and mend them, as James and John elsewhere.

Thirdly, when they fish in the night, that is, in the darkness of their ignorance, not in the light of Holy Scripture. They would be Doctors of the Law, and yet understand not what they speak, neither whereof they affirm. Or when they do not observe the best hint and time; for, if Peter will have any fish, he must cast out the net on the right side of the ship: he must divide the word of truth aright and teach dexterously.

Lastly, when they do not fish in the word and in the name of Jesus. "I have not sent these, (saith the Lord) yet they ran; I have not spoken to them, and yet they prophesied." He that is God's ambassador must not deliver his own errand, but the words of God in the name of God: for this (as one notes) is to cast out the net on the right side of the ship.

"They inclosed a great multitude of fishes." Here we may note Christ's exceeding goodness and wisdom. Goodness, in paying to Peter so great a fare for his ship. Wisdom, for that he called a fisher by this extraordinary draught of fish, as he did the star-gazing-wife, by a star, Matth. ii.

"But their net broke." St. Peter's fishing at the right side of the ship, John xxi. 6, is a type of the Church triumphant: for God's elect are said to stand at his right hand; but his fishing here doth represent the Church militant, the draw-net whereof encloseth all kinds of things, the bad with the good, and therefore schismatics and heretics break the net and slip away; but the Lord knoweth his, and no man shall "pluck them out of his hand;" "the net broke, but none escaped," as Venerable Bede notes upon the place. The reprobate may break the net, but not one of God's elect shall perish.

"And they beckoned to their fellows which were in the other ship, that they should come and help them, and they came." It is observed truly, that the people are like the sea, and the preachers are like the wind; as the sea of itself would be quiet if the winds did not move and trouble it, so the people would be tractable and

peaceable, if seditious orators did not set them in agitation. When we desire they should draw with us, they pull from us; if we pull one way and they draw another way, how shall we fill the ship with fish, the Church with converts? It is confessed, at the least professed on each side, that both of us are partners and have share in the fish; and yet, because we first beckoned and called them to us, and they want power to fetch us to them; either they draw not with us, or else they draw against us: and this (as one said) is a plain quarrel between discretion and stomach. If peace-makers are blessed, assuredly such as plant by writing, and water by speaking, the bitter roots of contention among us, are most accursed. Avicenna reports out of Rufus, an ancient physician, that there was a young maid, who, being fed and nourished long time with poison, lived herself in perfect health, and yet her venomous breath infected all those who came nigh her. Our schismatics haply find no great annoyance in their own estate, yet their breath undoubtedly poisoneth others of more weak judgment. For, alas, what shall silly fish do, when, as they see St. Andrew row to the north, and St. Peter call unto the south: when they supplant one another who should support one another?

When Job understood that his enemies were encamped both before and behind him, he divided his army between himself and his brother Abishai, with this direction: "If the Aramites be stronger than I, thou shalt help me, but if the children of Ammon be too strong for thee, I will come to succour thee." So likewise I would to God, our partners in St. Andrew's boat would assist us in St. Peter's ship against atheists, and our help should never be wanting unto them against the Papists. O, that all our armies and forces once might be combined against our common adversaries! If it be possible (good Lord) let there be peace between the messengers of peace, the fishers of men, that, helping one another mutually, both ships may be filled with fishes, until they be ready to sink. The Gospel and Epistle meet here; for this precedent of unity doth excellently gloss the text in the Epistle, "Be ye all of one mind and of one heart, loving as brethren."

"When Simon Peter saw this, he fell down at Jesus' knees, saying, Lord go from me, for I am a sinful man." If Peter were so great a sinner, he should rather have desired to keep with him his Saviour, for the sick need a physician: and therefore some think that he spoke this out of amazement, as not well considering what he said; others, that it is an humble speech of a true contrite, like to that of the Centurion, Matth. viii. 8. "Master, I am not worthy

that thou shouldst come under my roof." Hence all men, especially the fishers of men, may learn, when any good is done by their ministry, not to magnify themselves, but glorify God. For howsoever Paul plant and Apollos water, only God giveth increase: say with Peter humbly, "Lord, go from me, for I am a sinful man," that God may speak to thy soul comfortably, fear not. Concerning the words of Christ, "henceforth thou shalt catch men," see Gospel on St. Andrew's Day.

THE EPISTLE.

ROM. vi. 3.—"*Know ye not, that all we, which are baptized in Jesus Christ, are baptized to die with him,*" *&c.*

Saint Paul in this chapter moves a question, and makes an answer. The question is: "Shall we continue in sin that grace may abound?" unto which he doth answer:

1. With an absit, "God forbid: for the grace of God appearing, teacheth us that we should deny ungodliness and worldly lusts."
2. With an argument, "How shall we, that are dead to sin, live therein?" A dead nature cannot work: such then, as are dead to sin, may not, yea, cannot, as dead, live in sin. So the Church in the Canticles: "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them again?"

He proves his reason to be good, in respect of our life.

- Past, as being dead and buried to sin, which is our mortification.
- Present, as walking in a new life, which is our vivification.
- Future, believing that we shall live with him also, which is our glorification.

Or as others, he doth argue from the fruit and end of holy Baptism: namely, repentance, consisting in

- Mortification
  - Begun, which is our dying to sin, ver. 3.
  - Continued and increased, which is our burial, ver. 4.
- Vivification, which is our arising from dead works, and living unto God in newness of life.

"Know ye not." Hence we may learn, that in Paul's age the

people well understood the doctrine of the Sacraments, and other mysteries of holy belief. The which as it doth utterly condemn the carnal Gospeller's negligence, so confute sufficiently the learned Papist's opinion of ignorance; for it is not as they fondly conceive, the mother of devotion, but as the Council of Toledo determined, "a grandame of all error." It is our duty so to learn Christ, and grow in knowledge, as that, being asked a reason of our hope, we may give up a verdict without an ignoramus: as St. Peter exhorteth in his first Epistle, chap. 3, ver. 15. And Gregory the Great, sitting in St. Peter's chair, says, "those who are ignorant of the things of God, shall not be known by God."

"Baptized in Jesus Christ." We may not here collect with Ambrose, that it is sufficient to be baptized in the name of Christ, without any mention of the Father and Holy Ghost. For to be baptized in Christ, is to be baptized according to Christ's institution, and that is, in the name of the Father, and of the Son, and of the Holy Ghost. Not implied only, but expressed also: for as the matter of Baptism, so likewise the form must be sensible. See Lomb. 4. sent. dist. 3. § de forma baptismi. Thom. ab Argentin. Altissiodor. et reliquos scholast. ibid. Aquinat. ubi in margine. Mel. can. loc. Theolog. l. 6. c. 8. Bellar. de Sacramento Baptismi, cap. 3. § præter hos errores. Apostol. Can. 49 et 50. apud Balsamon. fol. 119.

Or, as others, to be baptized into the death of Christ, is to be baptized in the faith of his death; or, as Paul expounds himself, to be "baptized into the similitude of Christ's death." He speaks not of the form of baptism, but of our conformity to Christ by baptism. For "all that are baptized into Christ, have put on Christ: everywhere bearing about in their body the dying of the Lord Jesus."

Now the custom in old time was to dip, and as it were to dive the whole body of the baptized in the water, as may be shown in the monuments of the Ecclesiastical histories, Magdeburg, as also by the register of God's own record; for John the Baptist, is said to have baptized in Enon beside Salim, "because there was much water there." And St. Luke reports, Acts viii. 38, 39, that the great Eunuch of Ethiopia went into the water, and came out of the water at his baptism. For this cause the sacred fonts in our Churches are so large, that the minister, at his discretion, according to the temper of the weather, and the strength of the child, might either dip it into the water, or else pour water upon it. For charity and necessity may dispense with ceremonies, and mitigate the rigour of them in equity.

This immersion in the Primitive Church (as the Doctors observe, Tertul., Aug., Greg. Nyss.) was threefold, to signify the three persons in Holy Trinity, God the Father, God the Son, God the Holy Ghost; as also that Christ continued in the grave three days. August. citat. in Decret. dist. 4; Lombard. lib. 4. sent. dist. 3. § de immersione; Thom. part. 3. quæst. 66. art. 8; Bellar. de Sacramento Baptismi, c. 26. § quarta est. Or as Durandus addeth further, to show that in Baptism we are cleansed from three sorts of sin; to wit, offences in thought, word and deed. But when the wicked Arians abused this ancient ceremony, to prove three natures in the Trinity (not as the Catholics, intimating three persons, and name one God, according to Christ's own form: Baptize them in the name, not in the names; "for the name is one, the Divinity one," Ambros.) Greg. ep., "it pleased the Church in process of time to change this order, and instead thereof to use but once dipping only." Where note by the way, that ancient and Apostolical traditions, according to the present occasions of the Church, are alterable. Canus loc. Theol. lib. 3, cap. 5. See Dr. Morton's appeal, lib. 2. cap. 25, sect. 10.

This once dipping hath three parts:

- Putting into the water, noting the mortification of sin by the power of Christ's death: "Know ye not, that all we which have been baptized in Jesus Christ, are baptized to die with him? Our old man is crucified with him also, that the body of sin might be utterly destroyed."
- Continuance in the water, insinuating the burial of sin, to wit, a continual increase of mortification: "We are buried with him by Baptism for to die."
- Coming out of the water, confirming our spiritual vivification to newness of life, in all holiness and righteousness, obtained by the power of Christ's resurrection. "Like as Christ was raised from death by the glory of the Father, even so we should walk in a new life; for if we be grafted in death like unto him, even so shall we be partakers of the holy resurrection."

The sum of all is, that by Baptism we die to sin, and live to God; our death and burial is, in respect of sins, imputation and

efficacy. First, in respect of imputation. For albeit some relics of the old Adam remain in the new man, yet all his offences are covered, "there is no condemnation unto such as are in Christ." As for sin's efficacy, whereas in the unregenerate, the motions of sin have force to bring forth fruit unto death, Rom. vii. 5, "he that is born of God sinneth not." He doth not live to sin, but to Christ, who died for his sin. "Thus I live," saith Paul, "yet not I, but Christ liveth in me."

Our corrupt state, subject to sin and concupiscence, is called "the old man:" but our person, reformed by and in Christ, is termed "the new man." I live indeed in the flesh but not through the flesh, or according to the flesh; for "I am crucified unto the world, and the world is crucified unto me." The truth is, "I live by faith in the Son of God:" or, as the text here speaks, "I am grafted into Christ." Now the graft doth not live of itself, but by the sap of the stock: we are the twigs, Christ is the tree; without him we can do nothing, "but in him and through him, all things." If then all which are baptized into Christ, have put on Christ, and are dead with him, and buried with him, and risen again with him, I hold the saying justifiable, that the "baptized party going into the water of holy baptism foul, cometh out of it clean." So says St. Agustine: "the laver of regeneration purges from the condemnation of all sins which human nature entails, or iniquity has contracted."

So Lactantius, "the candidate comes forth from the pure waters washed, the old offence is purged away in the new stream." So Paulinus, "the parental priest brings forth from the sacred font, infants white in body, in heart, in dress."

[NOTE. In order to understand the expressions quoted above, "offence," "condemnation," "white," &c., in the sense in which our author designed them, they must be confined to the benefits which arise from the judicial imputation of Christ's righteousness to believers and to their children; so that although they are no longer under the wrath of God, but in a state of grace, yet they are by no means characterized by inherent purity and perfection, but they must, "through much tribulation, enter the kingdom of heaven, and patience must have her perfect work, that they may be perfect and entire, wanting nothing." Nor is baptism the instrument which places the candidate within the benefits of the covenant of grace, but the external part of baptism, *i. e.* the water and the formula, is only the seal, and the internal part, *i. e.* the spiritual grace, is the result of the covenant of faith, made with the believer and his offspring, being yet unbaptized; yet sealed and signified to Abraham

and his seed by circumcision, and to the Christian and his seed by baptism; which covenant accounts us righteous for Christ's sake, and makes us righteous by the influences of the indwelling Spirit, which abides with us until we have "perfected holiness in the fear of God." Thus, as our author says, "justifying righteousness is perfect, but not inherent; sanctifying righteousness is inherent, but not perfect; and glorifying righteousness is both inherent and perfect." S.]

For this sacrament, as Aquine speaks, is a commemoration of Christ's Passion, which is past, a demonstration of his grace, which is present, and a prognostification of his glory, which is future.

THE GOSPEL.

MATT. v. 20.—"*Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter the kingdom of heaven,*" *&c.*

This Gospel has two parts, a general proposition, "except your righteousness," &c., and a particular exposition, "ye have heard that it was said unto them of old time," &c.

In the proposition observe three points. 1st. That we cannot enter the kingdom of heaven without righteousness; for "without shall be dogs, enchanters, and whoremongers:" "they that do such things shall not inherit the kingdom of God." A Christian by good works ought to manifest his faith unto God, his neighbor, and his own soul. 2ndly, this righteousness ought to be our own righteousness, and not others'. "The soul that sinneth, it shall die;" "the son shall not answer for the fault of the father, nor the father bear the iniquity of the son; but the righteousness of the righteous shall be upon him."

The papist affirms that the Church has a treasury of good works, to be disposed of at the Pope's discretion.

Christ here sings another note to his disciples, "except your righteousness," &c., insinuating that we cannot enter heaven's gate without a righteousness in ourselves, although it be not of ourselves. A justice not of our parents, or of our pastors, or of any friend living or saint dead; but a righteousness inherent in our own persons, according to the tenor of the scriptures elsewhere. God will reward every man according to his works, and blessed are they who

die in the Lord, "for their works follow them;" Rev. xiv. 13. Protestants, as Maldonate and Stapleton confess, affirm that justifying faith is operative, working by love. Roffensis, as it were, composing the difference, says, "faith, before the birth of works, is this, it can justify when it has not as yet brought forth works; for although no omen has yet appeared, yet is it pregnant with works, and time alone is wanting, when it will bring forth." I conclude this point with Luther's allegory; faith is like St. John in Christ's bosom, possessing all the merits of Christ; and good works are like St. Peter following his master. Here the Gospel and Epistle meet, our old man is crucified and we are dead to sin, that we may live to God in righteousness.

3dly. This evangelical righteousness must exceed the Pharisaical justice. Such as have Christ himself as their tutor should surpass all others in Christian learning and religious duties.

Evangelical must excel Pharisaical justice in four points, especially in
- Contrition.
- Faith.
- Invocation.
- Consolation.

We shall best understand this general axiom by Christ's particular instance: "thou shalt not kill."

He first shows the defect of the Pharisees' interpretation, and then delivers his own construction. The Pharisees did understand this of the violent outward act only; but Christ intimates that God requires truth in the inward parts; and therefore we must abstain not only from outrageous actual blood shedding, but also from the first intentional internal motions of wrath and anger. "I say, whosoever is angry with his brother," &c.

"Ye have heard that it was said, Christ came not to destroy but to fulfill the law." He doth not here confound, but expound the text of Moses truly, which others had interpreted corruptly. He does not contradict or correct the law, but confutes a false gloss. He said not, "it is written;" but, "it is said."

"Of old time." It is not any *when*, or any *who*, that may privilege error or prejudice the truth, as Tertullian says, no one can proscribe the truth, neither lapse of time, nor rank of person, nor privilege of place, for our Lord named himself not "usage," but "truth." The power of a king is great; if he bid his subjects make war they do it; if he say spare, they spare; if he bid them kill, they kill. The repute of the learned is likewise forcible. Cicero said, "I would rather err with Plato, than conceive the truth aright with others." Reverend antiquity prevaileth also. For we may "not remove the ancient land-

marks;" or, as Paul to Timothy, "Keep that which is committed to thee, eschewing profane novelties of fable." Vincent observes, "he says not ancient things, but novelties; antiquity is to be held, novelty to be shunned; antiquity is sacred, novelty profane." This occasioned one to say, "I am an enemy to novel opinions, but a friend to old books." Yet, when old doctors in old time did err, Christ had a *but* for them; "it was said unto them of old time, but I say," &c. "The truth is greater and stronger than all." 1 Ecs. iv. 35. I write not this, as if truth and antiquity were at variance; for Christ in mending the gloss, which was old, restored the law, which was older.

"Whosoever is angry with his brother unadvisedly;" Christ's exposition is partly { Negative, showing what we should not do: v. 22. / Affirmative, showing what we should do: v. xxiii. 24. 28.

In the negative part we note three degrees of sin, and three of punishment. The degrees mentioned against the law "thou shalt not kill," are angry thoughts, scornful gestures, and opprobrious words. The degrees of punishment are, the judgment, the council and hell fire.

First, concerning anger. St. Jerome says, "to strip men of passions, is to unman them." David and Paul, advising us to "be angry and sin not," allow what is natural, and condemn what is culpable. Christ here sets down two rules for governing our anger. 1st. Concerning its object; we must not be angry with a "brother." 2d. The maner and measure; we must not be transported with this affection "unadvisedly."

By brother here, Christ meaneth a brother in the largest sense; for as every man is our neighbour, so likewise here, our brother. We may be justly displeased with the fault of a brother, but not with his person. The Ministers of the State may kill, but not upon any private grudge; for the common good, destroying one to save many.

"Unadvisedly." We may not begin without a cause, nor continue beyond measure. We must be slow to wrath and soon appeased. James, i. 19; Eph. iv. 26. It is an old proverb that "every man is either a fool or a physician;" so likewise in this respect, either a devil or a divine; a devil, if he neglect, a Divine, if he take heed to his own choleric disposition. Let us also abandon all our uncharitable suspiciousness. Let us also consider God in his mercy, who forgiveth us much, and shall we not forgive our brother a little?

When a railing fellow did revile Pericles all day, and followed him home to his gate at night, Pericles answered him not a word, but commanded a servant to light a torch and escort the brawler to

his own house. Shall heathen people go beyond us that profess Christ, and that in a point of Christianity? Shall reason prevail more with them than religion with us? The Father of mercies, and God of all grace forgives our sins of ignorance, sins of infirmity, sins of malice, sins of riper years, sins of youth, open sins, hidden sins; and therefore, being followers of God, as dear children, if a brother offend in ignorance, we should overlook it, if in infirmity, forbear it, if in malice, forget it; however he sin, we should forgive it, being merciful as our heavenly Father is merciful.

Let us also remember God's all-seeing Providence, to which, if we do not yield in all humility, we are not so much angry with men as displeased with God. He disposeth of libels, slanders, and all scandalous actions of the bad, to try the patience and faith of such as are good. "Every act of the impious is ordained, by the Great God, for some use to the saints: those who live wickedly by his permission, are disposed of justly by his judgment." Aug. It is reported in sacred history, that a certain man drew a bow ignorantly, and smote the King of Israel between the joints of his brigandine: the poor man shot at random; but the Lord so directed his arrow that it fell upon wicked Ahab. In like manner, when our adversaries shall "whet their tongues like a sword, and shoot out their arrows, even bitter words," we must acknowledge that these darts are guided by God's Providence to hit us. As David said of railing Shimei, "Suffer him to curse, for the Lord hath bidden it; it may be that the Lord will look upon my affliction, and do me good for his cursing this day." We are not to consider so much how wicked they be, by whom we suffer, as how just He is, who disposeth of their wickedness. It comes not without merit, for God is just; nor without measure, for He is good.

The next care must be that our anger continue not too long, so as to hinder or lessen any duty of godliness or charity. "Let not the sun go down upon thy wrath." To this purpose philosophers and divines have given us an excellent rule, *i. e.* "that we do nothing suddenly, while anger stirreth in us;" for rash anger is a bad agent, and a worse counsellor. He that acteth or plotteth anything in heat, commonly repents in cold blood. "The end of anger, is the beginning of repentance." Seneca. Frederick, the Duke of Saxony, when he was angry, would shut himself up in his closet, and let none approach him till he had mastered his passion. Basil the Great abstained three years from writing against Eustatius, lest in heat and haste he might play the ruffian with his pen.

Architas said, he would have corrected his servant, but he himself was angry.

That anger arise not in others towards us, unadvisedly, let us observe the precept of St. Paul, "study to be quiet, and meddle with your own business." The contention of the Church hath been bred by the fond intermeddling with the minister's office, while busy-bodies have spent all their time disputing what should be, not considering in the meanwhile what themselves are.

The pelican, finding a fire nigh her nest, and fearing danger to her young, sought to blow it out with her wings, until she burnt them, and made herself a prey to her unwise pity: so they who indiscretely meddle with the flame of contention kindled in the Church, rather increase than quench it. I had rather afar off bewail the fire, than stir the coals. I grudge not my ashes to it if they might abate the burning: but since it is increased daily by partaking, I will behold it with sorrow, and meddle no otherwise than by prayers to God, and entreaties to men, seeing my own safety and the peace of the Church in the freedom of my thought and the silence of my tongue.

"Whoso saith to his brother, racha." As there is gradation here, "racha" must be placed between secret anger and open railing; Racha, therefore, is an interjection or broken speech of an angry mind, breaking out and betraying itself somewhat, but not fully, in token of mislike. Whereof there be divers in every language, as "tush," "fie," "pish," in ours. It also shows itself in scornful gesture of contempt; as in the countenance, in angry looks, and mocks; and in putting forth the finger, &c. "Let all bitterness and anger, and wrath and crying, be put away from you."

"Thou fool." In this one word are forbidden all other opprobrious terms, as "knave," "dolt," "ass," &c., whereby we disgrace the party, who is our flesh and God's image, the which are the two principal grounds of the law, "thou shalt not murder." A superior may not rebuke sharply, and faults rather than men, and men only in hatred of faults, and both in long suffering and love. "Fathers, provoke not your children to wrath."

"The master bee hath no sting, the greater power should have lesser passion." Basil. The upper region of the air is calm; storms, engendered in the middle, break forth in the lowest. Clemency is the virtue of kings. I find in history that wise men invented the game of chess, to mitigate the cruelty of governors, in which it is insinuated that the king hath need of his bishops,

of his knights, yea, of the humblest peasant that toileth in his land. And therefore, as he differs from his subject only in use, not in stuff, he must be a common father unto the people, never unadvisedly provoking them unto just indignation and anger.

Concerning the degrees of punishment; among the Jews, a small matter was heard and decided by the judgment of three men: greater matters were determined in a council of twenty-three judges; and the greatest of all ended by the sentence of seventy-one. Christ's intent was to show that, as among men, so with God, there be different degrees of punishment. See Aug. Serm. on the Mount. Lib. 1. Marlorat, and Beza, in loc. Concerning "Gehenna," Galatin de arcanis, lib. vi. cap. 7. Euthym. in loc. Beauxamis harmon. tom. fol. 201: Jansen. Concord cap. xl. p. 277; Specially Erasmus in Matth. x. 28.

"If thou offerest thy gift at the altar," &c. Our offering is acceptable when we sacrifice that which is our own, with a good intent toward God, and love toward our brethren. First, we must offer our own: "thy gift." He that offereth of unrighteous goods, makes a mock of God. Secondly, we must offer with a good intent, as having respect unto God's altar, and not to the commendation of men. If our intent be single, directed to the right end, then all the body of thy works is acceptable to God. I mean such an intent as is begun, continued, and ended in a lively faith. Lastly, we must offer in love, being reconciled to our brother, and specially to the Catholic Church, the whole brotherhood of Christian men, for God expects and respects "mercy rather than sacrifice." If thy brother hath injured thee, forgive him and be patient. If thou hast offended him, ask forgiveness and make satisfaction. "Leave thy gift before the altar:" Take it not away, but go thy way, not to the priest, but to thy brother, and being reconciled, come again, that thou mayest offer thy gift according to God's good will and pleasure.

THE EPISTLE.

ROMANS vi. xix.—"*I speak grossly, because of the infirmity of your flesh.*"

In this exhortation observe the manner, and the matter thereof.

I speak after the manner of men, "grossly;" not for the matter, for that is high and heavenly, but in form and phrase, considering your infirmity.

As to the matter, he entreats you to desist from uncleanness, and persist in righteousness, and that in regard to the loss and shame,

arising from the one, v. xx. xxi. and the profit and honour enjoyed by the other, v. xx. xxiii.

An epigram, like the bee, carries its sting in its tail, so the main strength of all this text is in the conclusion; I therefore begin at the end. "The wages of sin is death, but eternal life is the gift of God, through Jesus Christ our Lord." As if the Apostle should say, compare God with the devil, sanctity with sin, life with death, and you shall find that it is better to serve God, whose gift is eternal life, than Satan, whose wages for sin is everlasting death.

There are three kinds of death: of the
- body, or natural death.
- soul, or spiritual death.
- body and soul, or eternal death.

Natural death is common to the good and the bad. It is decreed by heaven that, "forasmuch as all have sinned, all shall once die."

To the reprobate wicked, death is, in itself, the curse of God; the very suburbs of hell; but not so to the dear children of God; to them it is rather a blessing; nothing else than a bridge whereby we shall pass from a valley of tears to a paradise of joys.

Spiritual death in the faithful is threefold: *i. e.* a death of
- Sin: "how shall we that are dead to sin live therein?"
- The Law: "I am dead to the law." Gal. ii. 19.
- The World
  - Active: whereby the world is dead to them, they renouncing the pomps thereof and "accounting all things but loss to win Christ."
  - Passive: whereby they be dead to the world which persecutes them for Christ's sake.

None of these spiritual deaths is the reward of sin, but on the contrary the gifts and graces of God. For all such as are dead to the world and sin, live to God. There is then a spiritual death in unbelievers, and all such as are not led by the spirit of God. For as the soul is the life of the body, so God is the life of the soul. When he taketh his spirit from us, we walk in the shadow of death: as the faithful are dead to sin, so the faithless are dead in sin; Math. viii. 22, "let the dead bury their dead:" *i. e.* let the spiritually dead, bury those which are corporally dead.

The third kind of death, is death of the soul and body, eternal destruction in hell fire; called in holy Scripture "the second

death," or death after death. Of this God says, "as I live, I desire not the death of the wicked but that he should turn from his way and live."

"The wages." The original of this word properly signifies "victuals," wherewith soldiers were in old time allured to fight.

"Sin." The Scriptures define sin "the transgression of the law:" It is either original or actual. Original sin is the privation of goodness and the corruption of nature, derived from our first parents Adam and Eve, whereby the faculties of our souls and members of our bodies are disposed and prone to sin, as David "I was shapen in wickedness, and in sin hath my mother conceived me." This contagion is not, as Pelagius imagined, only by imitation and example, but as St. Augustine has proved in two books against him, it is by propagation from parents unto their children. I say from parents, however righteous and holy. "The regenerate do not regenerate, but only generate their children; the olive tree produces seed which grows up wild olive trees." Aug. I will not curiously dispute whether our souls are infected by the contagion of our bodies, as a good ointment by a fusty vessel. It is sufficient to know that original sin, being as a common fire in a town, men are not so much to search how it come, as to be careful how to put it out. For death is the wages even of this sin also, otherwise little children, who never commit actual offence, should not die. The text is plain, that all men are by nature children of wrath." "By the offence of one the fault came on all men to condemnation."

Yea but it is hard and unjust that one should be punished for the act of another. We answer that Adam is not to be considered as a private man, in this respect, but as a public person, representing all mankind, and therefore what good he received from God, or what evil elsewhere, both were common to us with him. And it is just before God and man. Before God, because we receive more benefit by the death of Christ, than we did hurt by the fall of Adam. "As in Adam all die, even so in Christ all are made alive."

Original sin is the tree, actual sins are the fruits. There be those that affirm some sins to be venial, others mortal; therein directly contradicting the text, which intimates that death is the reward of every sin, be it never so little. "Whosoever shall keep the whole law, and yet fail in one point, is guilty of all." Jas. ii, 10. He does not indeed transgress tho whole of the law, yet he breaks the whole law. The least sin, legally considered, is damnable, though evangelically, the greatest is pardonable. Sin in un-

regenerate men is pregnant, and therefore mortal: "he that believeth not is condemned already;" but in a regenerate man sin doth not resign as a king, however it rageth as a tyrant, it is not admitted with plenary consent, but committed, or rather suffered with reluxation and grief. "He that is born of God, sinneth not;" he doeth that evil that he would not. Therefore such sins are venial, according to Paul "there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the spirit." In this sense, Luther, Melancthon, and other Protestant Divines approve the distinction of mortal and venial sins. This one point, understood aright is the consolation of Israel, and the Christian's heaven upon earth, as David says, in Psalm xxxii, "Blessed is he whose unrighteousness is forgiven and whose sin is covered." The Papists err in making the difference, not in respect of sinners. but in respect of sins.

"Eternal life is the gift of God, through Jesus Christ our Lord." God's eternal decree to elect is without beginning, but it shall have an end, when we see God face to face. The possession of this eternal life shall have a beginning but no end; "for the just shall shine as the stars forever and ever." God's mercy in both hath neither beginning nor end, for it is from everlasting to everlasting." There be three kinds of life, correspondent to the three kinds of death, and all of them are the gift of God, who is the Lord of life. The natural life of the body is God's gift, for "in him we live and move and have our being." The spiritual life of the soul, is God's gift, for it is the life of Christ and of God in us, Gal. ii, 20. Eternal life both of body and soul, mentioned in the text, is taken for the way to life everlasting: "He that believeth in the Son of God hath everlasting life:" for "it is eternal life to know God, and Jesus Christ, whom he hath sent." And also for the blessed estate of God's elect in Heaven. Both are the free gift of God. In receiving life eternal we receive "grace for grace;" *i. e.* the gift of glorification for the gift of justification.

Therefore, as Paul says, "the wages of sin is death," if there were any merits in our good works, the sequel of his speech should have been "the wages of righteousness is life eternal." But lest justice should lift up itself of man's good merit, as man's ill merit is not doubted to be sin, he saith not so, but "eternal life is the gift of God:" and lest it should be sought any other way than by the Mediator, he adds, "through Jesus Christ our Lord." See St. Augustin, Jerome, Phosius, Primas, Anselm, Aguine, Cajetan, Fulke, and lastly the Gospel for Sept. Sunday.

THE GOSPEL.

MARK viii. 2.—*"In those days there was a very great company, and had nothing to eat." &c.*

Christ's miraculous feeding of the people with a few loaves is read in the church every year thrice, viz. in winter, when wheat is sown; in Lent, when it is in hopeful spring, and in harvest, when it is ready for the barn. The reason thereof is manifold.

1st. That in sowing, seeding, and reaping our corn, we may ascribe the wonderful universe only to the blessing of God, "opening his hand and filling all things living with plenteousness," who doth every year make a great harvest of a few grains, as he did here make a great feast of a few loaves.

2dly. That we may be repeatedly assured of Christ's bounty towards all his followers, hungering and thirsting after righteousness, providing for them abundantly, lest they faint by the way. Caring for such as cast their care upon him. "Seek ye first the kingdom of God, and then all other things shall be ministered unto you."

3dly. That we learn to use these temporal blessings in thanksgiving to God, in hospitality to the poor, feeding such as have nothing to eat; in frugality, "taking up the fragments," not suffering any of God's creatures to be unnecessarily wasted.

This narrative may be divided into three parcels, a
- Defect of
  - food in the people: "they had nothing to eat."
  - faith in the disciples: whence should a man have bread, here in the wilderness, to satisfy these?"
- Affect: "I have compassion on the people."
- Effect: "about four thousand did eat and were satisfied with seven loaves and a few small fishes."

All which may serve to confirm our
- Faith.
- Hope.
- Charity.

It may confirm our belief concerning Christ's humanity and divinity. His compassion is a demonstration of his manhood, for God is not compassionate, secundum affectum, but only secundum effectum. The reason is, because pity is a grief for another's

misery, and is called "misericordia," because it makes miserum cor, and that is not properly competent to God. So that Christ, "being touched with the feeling of our infirmities," evidently showed himself to be a very man, and his feeding so much people with so little provision is an argument of his divinity.

The children of Israel disputed with God after this sort. "He smote the stony rock indeed, and the water gushed out, but can he give bread also, or provide flesh for his people? Shall God prepare a table in the wilderness?" As if they should argue thus: If the God of Israel can do this, he is God, then he is among us, and with us. Go to, then, ye stiff-necked Jews, and incredulous generation, resisting the Holy Ghost and not acknowledging Christ to be the Messiah.

This Gospel serveth also to confirm our hope: showing Christ here, both able and willing to succour us in all our afflictions. Able, for what can he not do who fed these multitudes? Willing, for before any of the distressed people made suit to him, he prevented them of his own accord, calling his disciples and consulting how to relieve them in this extremity. He saith not, "I have compassion on my disciples," but "I pity the people," not excluding any from his gracious favour. "Come unto me all ye that are weary and laden and I will ease you." "If you thirst he is your drink; if you hunger, he is your meat; if you are in darkness, he is your light." Aug.

Let us not, therefore, put our confidence in man; "cursed is man that trusteth in man, and maketh flesh his arm." Neither let us trust in our money, for riches are uncertain. Neither in ourselves, for "he that standeth may fall." Neither in princes, for they are but frail men, and are themselves dependent on others. At the Pope's inauguration, the master of ceremonies beareth two dry reeds, whereof the one hath on the top a candle to kindle the other, crying aloud unto the Pope, "Sancte Pater, sic transit gloria mundi." But "let our help stand in the name of the Lord, for his eyes are over the righteous and his ears are open to their prayers." "The lions do lack and suffer hunger, but they that seek the Lord shall want no manner of thing that is good. The Lord is my shepherd, therefore can I lack nothing?"

By Christ's compassion to this multitude, we are taught "to weep with them that weep," carrying tender hearts and open bowels towards all such as are in any distress. The blessed martyr, St. Lawrence says, "the poor are the treasures of the Church." Wm. Warham, Archbishop of Canterbury, was so liberal to poor men in his life,

that at his death, he had but thirty pieces of gold in all his treasury; which pleased him so well, that he said, "it is well, I alway desired to die no richer."

The gifts of God were so multiplied here, that the leavings in the end were more than the loaves in the beginning. This should encourage men in their alms; for "the merciful rewardeth his own soul, and there is that scattereth and is more increased; but he that spareth more than is right, surely cometh to poverty."

Let us therefore remember the old verse, wheresoever we cast our eyes upon a brother in need,

> "Aut sumus, aut fuimus, aut possumus esse, quod hic est."
> We are, or were, or may be such as he.

The Gospel and Epistle meet, in that all our happiness and help come only from heaven as the gift of God, through Jesus Christ our Lord.

THE EPISTLE.

ROM. viii. 12.—"*Brethren, we are debtors, not to the flesh, to live after the flesh,*" *&c.*

St. Paul in this Epistle	Dehorts from living after the flesh by our	Debt to the Spirit dwelling in us. Danger; "if ye live after the flesh, ye shall die."
	Exhorts to the life Spiritual by our	Present estate of grace; being the sons of God, having the Spirit for our Guide, whereby we call him Abba, Father, and he certifieth us also that we are his children. Future estate of glory; being the heirs of God, and heirs annexed with Christ.

"Brethren, we are debtors, not to the flesh." There is a double debt; one of sin, which we must every day seek to be forgiven, as Christ in his prayer, "forgive us our debts:" another of obedience, which we must every day seek to perform, whereof our Apostle speaks here. The word "flesh" here signifies natural corruption, and ill disposition of body and soul. We are not debtors to the lust of the flesh, when it shall importunately call on us to satisfy its inordinate demands, we must answer, that hereby we shall increase our debt of sin to God, and so the more we pay, the more we shall owe. The second member of opposition is not expressed here; but it is implied. For if we are debtors, but not to the flesh, it followeth necessarily, that we are debtors to the Spirit. God bestoweth his gifts on us out of bounty, but our service is performed unto him out of duty. The most holy man, as Bernard notes, is debtor to God for his best works, and not God to him.

"If ye live after the flesh ye shall die." There is a great difference between living in the flesh, and after the flesh. That man liveth after the flesh, who fulfills the lust of the flesh, "who satisfies the will and voluptuousness of the flesh as much as he is able" Ardens. In that I now live in the flesh, I live by faith in the Son of God, saith our Apostle. "Thou hearest the wind, but thou knowest not whence it cometh, nor whither it goeth, even so is every man that is born of the Spirit;" thou seest me speaking, eating, labouring, sleeping, and doing other things as other men, and yet thou seest not my life, for I live by faith in the Son of God. The word which I corporally speak, is not the word of the flesh, but of the Spirit; the sight of mine eyes is not governed by the flesh, but by the Holy Ghost. I behold an object of fleshly desire, yet lust not to sin with it: this beholding is in the flesh, but the chasteness of this look proceedeth only from the sanctifying Spirit. "Thus I live, yet not I but Christ liveth in me; and in that I live in the flesh, I live by faith in the Son of God, who hath loved me, and given himself for me."

This doctrine is like flagons of wine to comfort such as walk in the Spirit, "for they shall live." But let the drunkard and incontinent tremble, who follow the lusts of the flesh, and what is worse fulfil the lusts of the flesh, and what is worst of all, provoke the lusts of the flesh. For as long as they continue in this habit of sin, they are spiritually dead, and without they repent, they shall die eternally. Either we must slay sin, or else sin shall slay us. For as no man cometh either to a prison or palace, but by the entry thereof; even so no man goeth to hell or heaven but by the way thereof. A life which is after the flesh is a thorough way to that dungeon of darkness; a life guided by the Spirit is the pathway to paradise. "Where the tree falls there it lies," and experience teaches us that it falls on that side on which the branches are thickest; if the greatest growth of our actions spring from the Spirit, doubtless we shall fall to the righth and, and live forevermore; but if thine affections grow downward, and thou walk after the flesh, assuredly thou shalt fall to the left hand, and thou shalt die. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

"For as many as are led by the Spirit of God, they are the sons of God." As the natural son is flesh of his Father's flesh, even so God's adopted children have the Spirit of God dwelling in them; this Spirit makes them and God one, as man and wife are one flesh: Ephes. v. 31. To be led by the Spirit is not to be carried

away with a violent fury, but to be drawn obediently, "giving our members as servants unto righteousness, wittingly, willingly, with a liking and a love," saith Augustine: for the Spirit first informs the mind with his admonitions, then inclines the heart with his monitions. He doth not lead us as blind men are led, a way they do not know; but he doth open our eyes, and lets us see afar off our heavenly Canaan, and then after he hath carried us up with Moses, to the top of Pisgah, he moves our hearts and makes them cheerful, willing, and resolute to walk towards it. See Gospel 1st Sunday, and Epist. 2d Sunday in Lent, Epist. for Whitsunday, and Epist. 6th after Trinity, how the same Spirit is to such as are under the Law, the Spirit of bondage, but to such as believe the Gospel, the Spirit of adoption; See Epist. 4th in Lent: How the Spirit crieth in our hearts and helpeth us in praying, see "the Grace of our Lord," &c.

"Abba, Father." This duplication is pathetical and mystical: insinuating the certainty of our assurance that God is our Father in heaven; also, that we should be fervent, earnest, and importunate, taking no denial in our prayers, crying again and again, "Father, Father." We need not cry to St. Martin and St. Mary for help, "the God of all consolation and father of mercies, is our Father in heaven:" able to succour us in our miseries, as being in heaven, and willing as being a Father.

"The same Spirit certifieth our spirit that we are the sons of God." He makes this certificate by word, deed, and seal. By word, terming us often in Holy Scripture "God's children." By deed, for "the fruit of the Spirit is love, joy, peace, long suffering," &c., by which our calling and election is made sure. "For all such as are led by the Spirit of God, they are the sons of God." By seal, being God's earnest by which a Christian is sealed to the day of his redemption. Here we must observe that neither our spirit, nor the Spirit, alone gives this testimony, but both concurring and meeting together, as the word συμμαρτυρεῖ doth import. Our spirit makes not this true certificate, because man's heart is always evil, and often deceitful. Therefore, boast not thy conscience, without the witness of the Spirit: for Paul, before his conversion, had an unfeigned zeal for a false religion; and the Laodiceans had a counterfeit zeal for the true religion: Rev. iii. 15. Again, God's Spirit makes not this persuasion in us, without the witness of our spirit; for "if our heart condemn us, what boldness can we have with God:" 1st John, iii. 20. We must alike avoid presumption and despair. Some take their own presumption for this testimony,

living after the flesh, and yet boasting of the Spirit. "There is," saith Solomon, "a generation that are pure in their own eyes, and yet are not washed from their filthiness." Examine thyself by this text, a judge that cannot deceive, nor be deceived. If thou be the son of God, then thou art led by the Spirit of God; if led by the Spirit of God, then thou livest after the Spirit; if thou livest after the Spirit, then thou bringest forth the fruits of the Spirit. First he makes thee, then assures thee to be the son of God. If thou continue so malicious as others, so covetous as others, so scornful and proud as others, living after the flesh, although thou dream of the Spirit; this opinion of thy justification and election ariseth only from thy own conceit, and Satan's deceit.

As the carnal Gospeller may not presume, so let not the weak Christian, whose conscience is distressed, despair because he does not always feel the witness of the Spirit, in the same measure. For the children of God, in this respect, resemble the covetous men of the world, who, though they be possessed of much, yet their great thirst after more, causes them to esteem what they have as nothing; and so they comfort not themselves with the lawful use of what they have, but vex their spirits with restless thoughts for that which they want: even so the Christian often counts, not that he hath as yet apprehended anything, and grieves after more faith, love, grace, life, Spirit. This is demonstration of the Spirit's presence: for as none boast more than they who have not the Spirit; so none complain more that they want him, than they who possess him.

"If sons, then are we also heirs, heirs, I mean, of God." Inheritances are conveyed unto men either by birth, or gift, or will. Almighty God has chosen us as his children, begotten us with the word of truth, and being thus made his sons, it is his good pleasure to give us the kingdom.

"Heirs, annexed with Christ." What a sweet Lord is he, who makes all his servants his friends, and that which is more, his brethren, and most of all annexed partners with him in all the good that is in him? Let us more and more, everyday seek for this immortal and undefiled inheritance reserved for us in heaven; "eternal without succession, divided without diminution, common without envy, sufficient without indigence, joyous without sadness, happy without any misery:" Ardens. To the which may he bring us, who bought us, and it for us, even Jesus Christ the righteous, to whom with the Father, and the blessed Spirit, three persons and one God, be given all power and praise, now and forever. Amen.

THE GOSPEL.

MATTH. vii. 15.—"*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*"

After Christ had showed his followers the right way, like a good Physician he forbids also what things are hurtful in the way. For in the former part of this sermon, preached on the Mount, he propounded the Gospel and expounded the Law, the one teaching us how to believe, the other how to live: but in this latter part, he bids us take heed of heresy, corrupting the pure fountains of holy faith, and of hypocrisy, which hindereth us in honest courses of a godly life.

This Gospel hath two parts: a Proscription, "Beware of false prophets;" and a description, of heretics, intimating what they are, "false prophets" in sheep's clothing; how they be known, "by their fruits;" and of hypocrites crying out "Lord, Lord," but "not doing the will of the Lord."

"Beware." Because there be few that find the way to heaven, and many that hinder us in the way, "we must walk circumspectly, not as fools, but as wise." And so much the rather because our guides occasion us sometimes to wander and go astray. Some shepherds are too lazy, not feeding but fleecing the flock: others too busy, misleading; therefore, good Pastors ought to be superintendents, and good hearers; attendant, as in the text "attend." Now that we be circumspect, we should use fervent prayer, diligent searching of Holy Scripture, godly conference, serious and devout meditations, and specially judicious and heedful, attending to the word preached. We must not be like the sponge, that holdeth all water, both good and bad; nor like the boulter, that keeps in the coarse bran, and boults through the fine flour; but like the sieve, keeping the good seed, and casting away the unprofitable darnel. We must sift the sermons of the Prophets, holding that which is good. This belongs to the laity, as well as the clergy, even to the most ignorant. For although every one cannot be learned in the writings of the Prophets and Apostles, yet, that he may take heed of false teachers, he must understand the plain principles of his catechism.

"False Prophets." Our blessed Saviour here means heretical teachers, who falsify God's holy word. They are suffered to creep

into the Church, for the trial of our faith, 1 Cor. ii. 19. "If a prophet arise, saith Moses, and entice thee to go after other Gods, the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul:" Again, they are permitted, that true Pastors may be more patient and painful in their places. If Arius and Sabellius had not vexed the Church, the deep mysteries of the Trinity would never have been so cleared and accurately determined by the catholic Doctors. These false teachers are also permitted for our ingratitude: "because men love not the truth, that they might be saved, Almighty God shall send strong delusions, that they should believe lies." 2 Thess. ii. 10.

"Which come." Being neither sent of God, nor lawfully called by men: but they always run of their own accord, without commission from heaven, and sometimes without ordination on earth. "I have not sent these prophets, saith the Lord, yet they ran; I have not spoken to them, yet they prophecy."

One mark by which we may know the true prophet, is that he is "apt to teach." Universities are nurseries of Christian learning. But such as correct their "magnificat" in the country, before they have their "nunc dimittis" in the University; such as will not stay at Jericho till their beards are grown; such as will not reside with the sons of the prophets in a college, till they be furnished with all excellent parts and arts most fit for the ministry; such as will be conduits to convey water unto others, before they have been cisterns holding water in themselves: as Jerome says, "not knowing what to say, they cannot be silent; teaching scripture which they do not understand, assuming the authority of a master, before they have the learning of a scholar:" beware of them. Moses was learned in all the wisdom of the Egyptians; Paul was brought up at the feet of Gamaliel; Timothy knew the Scriptures from a child; Augustine was wonderfully beautified with the gifts of the Spirit. Jerome a most learned man; also Hilary and Tertullian; the Fathers, in their age, were the salt of the earth, and the light of the world. So were Luther, Melancthon, Peter Martyr, Bishop Jewel, and other true prophets in later ages, so much adorned with all kind of knowledge, that all the world, unless blinded by the prince of darkness, might easily perceive that they were sent and separated unto their calling by God. Sufficiency of learning is, however, not the only note of our inward calling. The man of God must not only be in doctrine a Pastor, but also in conversation, an ensample; and as there is an inward calling of God, so like-

wise an outward calling by men. Although there be now some question about the manner of ordination, yet in all ages and in all well ordered places, there have been certain constitutions and canons for admitting men into sacred orders. Therefore, whosoever shall prophesy without examination, approbation, and license by present authority, cometh of himself, and it is our duty to beware of him.

"Ye shall know them by their fruits." The wolf scattereth and devoureth the sheep; but the good shepherd doth gather the lambs with his arms, and carry them in his bosom. The true prophet bindeth up the broken hearted, and comforteth all that mourn, delivering doctrine to edification, exhortation, consolation. Such then as cause division and scatter the sheep of Christ, such as rather confound than comfort the distressed conscience, building not on the foundation of Jesus Christ, but teaching for doctrines the precepts of men, such shall be known by their fruits; beware of them.

"But he that doeth the will of my Father, which is in heaven, he shall enter the kingdom of heaven." To do the will of God "is to believe on the name of his son Jesus Christ, and to love one another." "He does the will of God, who believes truly, hopes rightly, and loves firmly." Ardens. And he doth all this who does the best he can.

THE EPISTLE.

1 Cor. x. 1.—"*Brethren, I would not that ye should be ignorant, how that our fathers were all under the cloud,*" *&c.*

The Bible containeth especially three sorts of writings: { Legal, Evangelical, Historical.

There is no treasure so much enricheth our mind as learning, no learning so proper for the direction of our lives as history, no history so worthy our needful observing, as that which is even by God's own finger, written aforetime for our instruction, "Optimum aliena insania frui," "It is best to profit by the madness of others," was the motto of Charles the fourth: and Volaterian saith, it is an happy discipline which is learnt by the great expense and experience of others. If human story, much more divine, worthily deserves to be called a glass, and a mistress of mortality: wherefore, "Brethren

I would not that ye should be ignorant, how that our fathers were all under the cloud, &c., these things are examples to us, and are written to put us in remembrance." So that in all this Epistle, three points are principally remarkable, concerning God's heavy judgments upon our fathers in the wilderness.

1. That they are written.
2. Written for admonition.
3. For admonition of us especially, who live in these last days, "upon whom the ends of the world are come."

By the first, we may learn not slightly to pass by God's fearful judgments upon sin, but ever more to set a memorandum on them.

Many men are ready to mark the judgments of God upon others, but it is only to blot the memorial of the dead, or else to disgrace their kindred alive. Whereas we should beware by their harms, and learn to be wise by their folly. This use Christ adviseth to make, Luke xiii. 4. "Think you that those eighteen, upon whom the tower of Siloam fell and slew them, were sinners above all men that dwell in Jerusalem; I tell you nay, but except you amend your lives, ye all shall likewise perish." And so Paul here; these things happened unto them for our example, and are written to put us in remembrance, that we should not lust after evil things as they lusted; and that we should not be worshippers of images, as were some of them." The Children of Israel in the wilderness were God's people as well as we; yea, they were to us in respect of their faith our fathers; "and they were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea; and did all eat of one spiritual meat, and did all drink of one spiritual drink." That is, they were baptized into Christ so well as we, receiving the signs and seals of his favor so well as we "for the spiritual meat was Christ." That is, signifying Christ, as himself calls the wine his blood, and the bread his body. The brief of all is, our fathers had the same promises of Christ, and the same sacraments, and yet when they sinned against God, he did so destroy them in the wilderness, that of many thousands only two, being above twenty years old, namely Joshuah and Caleb, entered into the land of Canaan. And therefore let us beware that we do not offend God in our thoughts, as they did, "lusting after evil things," Numb. xi. 4, in our words, murmuring against God as they did, and were "destroyed of the destroyer," Numb. xiv. 37, in our deeds, worshipping images as they did, according as it is written, "the people sat down to eat and drink, and rose up to play; neither let us be defiled with fornication, as some of them were defiled, and

fell in one day, twenty-three thousand." If God spared not the natural branches, Rom. xi. 21, "let him that thinketh he standeth, take heed lest he fall." I would not have you ignorant what our fathers in the wilderness did, and suffered: for all these things are written for examples, especially to admonish us upon whom the ends of the world are come.

Now the word *end* signifieth in holy Scriptures either a consumption, as 1 Peter iv. 7, the end of all things is at hand; or a consummation, as Eccles. xii. 13, "let us hear the end of all." In this place we may receive both acceptations; it is now the last hour. Wherefore, being compassed about with such a cloud of witnesses, having read so many fearful examples in old time, yea, seen so many grievous punishments upon blasphemous wretches in our time, seeing we have beheld the fall of so many, let us take heed lest we fall also. God's correcting of others is a directing for us, even the ruins of our fathers are registered in his book for our edification, and their folly for our instruction. Again, the perfection of the world is now, for "Christ is the end of the law:" whose Gospel has been preached in all lands, and his saving health is known among all nations. And therefore we are they "whom the ends of the world are come upon," that is, we must make an end of living after the world, as having our conversation in heaven, Phil. iii. 20.

THE GOSPEL.

LUKE xvi. 1.—"*Jesus said unto his Disciples, there was a certain rich man had a steward.*"

Jerome epist. ad Algasiam, quæst. 6, and Erasmus from Jerome, and Maldonate from both, say οἰκονόμος doth signify not only villicum, a bailiff of husbandry, as it is in the vulgar Latin: but one to whom all manner of goods and possessions are committed in charge, to wit, a general steward, as it is in our English translation. All of us then are stewards, and disposers of some goods of God. Clergymen are stewards of God's house, which is the Church; all magistrates are stewards of the common house, which is the weal public. Masters are stewards of their own private houses; all men are stewards and clerks of the privy closet of their conscience. There is none so mighty that is greater, or so mean that is less than a steward to the King of kings. Now the steward ought to consider with himself these six things especially:

1. That he is a servant, not a master.

2. That goods committed to his charge may not be wasted at his pleasure, but disposed as his Lord will.

3. That he is hired to labour, not to loiter.

4. That he must one day give account.

5. That many eyes observe him, ever ready to complain.

That he may be thrust out of his stewardship every day.

Concerning the first, "every good and perfect gift is from above; what hast thou that thou hast not received?" Almighty God is called in the beginning of this Gospel a rich man, as being infinitely rich in goodness and mercy toward all, and therefore committeth unto their charge much of his rich treasure:

Namely, goods { Temporal. Corporal. Spiritual.

The which are not to be spent as we will, but employed as he will.

In goods temporal, a man may play the bad steward three ways: In { Getting them wrongfully, Keeping them basely, Spending them unlawfully.

We may not gain goods though others hurt, "building our houses as the moth." The moth is made fat by spoiling the barks and books in which it liveth: and so the covetous rich is made full by devouring the poor. But albeit unconscionable Nimrods be reputed only provident and thrifty men, yet by the custom of the Church heretofore they were denied Christian burial, and by the most ancient laws of England, the goods of a defamed oppressor dying without restitution, were escheated unto the king, and all his lands unto the lord of the town. See Epist. 1 Dom. Advent.

2. We may be bad stewards in keeping our temporal goods basely. "thou art keeper, not Lord of thy possessions," Amb. And therefore thou must expend thy means as thy master will have thee, giving unto God, thy neighbour, and thyself that which is due. To God, laying out temporal things for spiritual comforts, in maintaining his preachers, in defending his Gospel, in building his houses, and re-edifying his temples. Unto thy neighbour, making friends of thine unrighteous mammon, as thy master here commands thee. Stips pauperum thesaurus divitum, was the word of the good Emperor Tib. Constantius. The rich man's treasure is the poor man's stock. So that if a distressed Christian ask thine alms, he required only but his own. When, I say, Christ in the person of a beggar entreated a gift, he might say, pay me a penny; not, give me a

penny. Thou art my steward, I beg nothing of thee but my own, restore part of that which I committed to thee for me and mine. Lastly, to thyself, for it is thy master's pleasure thou shouldst eat the labours of thine hand, and taste the milk of thy flock, that thine head be annointed with oil, and that wine make thine heart glad, Psal. civ. 15. It is his express will, thou shouldst do good unto thyself, and not altogether take care for thine heir, living poor, that thou mayst die rich, according to that of the poet Guil. Lilius: Dives es hæredi, pauper inopsque tibi; "thou art liberal to thy heir, but poor and stingy to thyself."

3. We may be bad stewards in laying out of our goods unlawfully, either upon works of superstition, to the dishonour of God: or in unnecessary quarrels of law to the hindrance of our neighbours: or in surfeiting or drunkenness, to the ruining of our estate, danger of soul, hurt of body, loss of credit, grief of friends, and undoing of our heirs.

Men also waste their goods of the body, when as "they do not give their members servants unto righteousness in holiness: but make them servants of uncleanness in sin, from one iniquity to another." And men waste the gifts of the Spirit, when they shall employ them unto God's dishonour, and the Church's hindrance. There be diversities of gifts, and differences of administrations, and divers manners of operations; one hath the spirit of utterance, to another is given knowledge, to another prophecy, but all are to edify, for the gathering together of the saints, and for the work of the ministry.

The third thing which a steward ought to consider, is, that he must labour in his stewardship, not loiter. Almighty God, who by his great power made all things, in his infinite wisdom created nothing vain and idle. The glorious Angels albeit they be spirits, yet ministering spirits, ordained for the praise of God, and service of his Church, Heb. i. 14; "sent from God to minister for their sakes which shall be heirs of salvation." I will not here determine whether every particular person hath his particular angel. But in general only, you see that angels are servants unto God, and his people, for ἄγγελος in Greek signifieth a messenger, implying action and labour, as the Magdeburgenses have well observed. As for ourselves, after God had created our first parent Adam, he placed him in the garden of Eden, not to sleep in the sweet bowers, or to spend his days in the pleasant walks idly: but "to dress it and to keep it," Gen. ii. 15. After Adam's fall, God laid this curse upon all his children: "in the sweat of thy face shalt thou eat bread." The which is understood of the sweat of the brain, so well as of the

brow. So that all men, as well of profession as occupation, ought to sweat before they eat. There must be no ciphers in God's arithmetic, no mutes in his grammar, no blanks in his calendar, no dumb shows on his stage, no false lights in his house, no loiterers in his vineyard. Art thou put apart to preach the Gospel of God? then thou art a labourer; so the text expressly: "The harvest is great, but the labourers are few." And 1 Tim. v. 17: "The elders that rule well are worthy of double honour, specially they which labour in the word and doctrine." Many (quoth father Latimer) can away with præsunt, but not with bene. If that bene were not in text (as the monk said), all were well, if a man might eat the sweet, and never sweat; it were an easy matter to be a preacher, if there were not opus as well as bonum in it. A clergyman is ἐπίσκοπος, and that (as Augustine notes) is "a name of labour," it is to be the steward, and overseer in God's house, the which is an office of great employment.

Art thou a student in any profession or faculty? Then (as Cato said of Scipio) thou must be least idle when thou art most idle. For enjoying a quiet sedentary life by the gracious indulgences of thy prince, and large maintenance of thy parents, free from the troubles of the court, labour of the country, business of the city, thou must read diligently, confer often, observe daily. For reading makes a full man, conference a ready man, writing an exact man. All thy fine wit is but vanity, all thy great spirit but impudence, all thy brave flaunt of speech is but a sounding brass, except thou join to these labour and industry, without which Almighty God sells no learning, as heathen writers have told us. For the Muses are so called ἀπὸ τῆς μώσεως Phornutus: intimating that we should earnestly seek for knowledge, as for a jewel of inestimable value, not only all the day, but even at night also with lamp and lantern. For those sermons are most excellent, and those writings and exercises of scholars are most sweet which a little smell of the candle.

Art thou an artificer or tradesman? then early rise and go to bed late, lest "poverty come upon thee as one that travelleth, and necessity like an armed man." A traveller cometh suddenly, an armed man strongly; so that the meaning of Solomon is, if thou neglect thy vocation and business, beggary will assault thee so suddenly, so violently, that thou shalt not resist it. "A slothful hand maketh poor, but the hand of the diligent maketh rich. He that gathereth in summer is the son of wisdom; but he that sleepeth in harvest is the son of confusion." He that will not work in harvest, shall want at Christmas. He that scattereth

abroad when he should gather at home, drinking at the harrow when he should follow the plough, is a bad steward to his household, and worse than an infidel.

Art thou a lawyer? examine thy client's cause faithfully, turn thy books exactly, prosecute his affairs industriously, lest that Italian proverb be verified, "The devil makes his Christmas pie of lawyers' tongues and clerks' fingers." For, by the law they seem to defend the poor so as to spoil them, and the miserable so as to render them more miserable.

Art thou a soldier? abandon all idleness, and endure all kind of labour, for only such are fit for martial feats: and the reason is rendered by Vegetius; because such as are most acquainted with the troubles of life, do commonly least fear the pains of death. It was therefore the word of Septimius Severus, "laboremus,"—let us labour; and of Aurelius Probus, "Pro stipe labor,"—pains for profit; and Epaminondas, general of the Thebans, understanding a captain of his company to be dead, exceedingly wondered how in a camp any should have so much leisure as to be sick.

Yea, but ought gentlemen of great possessions, and no office, forsake their sports of hawking, and hunting, and bowling, and become labourers in the Lord's vineyard? The text is plain, that all men are stewards; and therefore, though I confess that such exercises in their place and time be commendable, yet all their days are not to be wasted in these, but some hours are to be spent for the good of the commonwealth, and of their own private families. And indeed the chief thing that commendeth a gentleman is activity and industry; for at the first all nobility came from the pen or the pike, from learning or chivalry, from priesthood or knighthood. In our English histories I find that most of our gentlemen were raised in flourishing peace by the Church, or else by feats of arms in the days of bloody wars. A worthy father in his faculty—Judge Cooke—delivers in print that, about two hundred gentlemen have got honour to their families by the study of our common laws; and it ever hath been thought a true position: "Non genus, sed genius—non gens, sed mens:" in the words of our own poet, "To do the gentle deeds that makes the gentleman." Chaucer. And therefore those renowned worthies in old time were called heroes, not ἀπὸ τῆς ἤρας, or ἀπὸ τοῦ ἀέρος, or ἀπὸ τῆς ἐρατεως καὶ μίξεως τῶν θεῶν, but ἀπὸ τῆς ἀρετῆς· insinuating that virtue is the sole ground of true nobility; whereas, on the contrary, nothing doth more ruinate a noble family than idleness the mother of ignoble

thoughts, and midwife of all dishonorable practices, even the very Dunstable plain highway to Needom and beggary.

Nay, the charge of the magistrate is so great, and the burden of the king himself so weighty, that it made Chrysostom say, "I wonder if any of the rulers can be saved!" holding it a matter not impossible, but very difficult, as father Latimer expounds him. In a word, every man must attend his stewardship, from the poorest peasant to the greatest prince. For, as it followeth in the next place to be considered, Almighty God will take a strict account of all such talents as have been committed unto us, either in common as men, or else in particular as magistrates or ministers, as father or children, as princes or people.

Sometimes he reckoneth in this life with us, in punishing us with grievous plagues and sickness, which are his ministers. And sometimes calling us before the magistrate, which is his deputy. Sometimes bringing us to discredit before others, and sometimes to discomfort in our own soul, for expending his goods unprofitably. But his greatest audit is at the last and terrible day, when he will cast the slothful servant into utter darkness, for "hiding his talents in the ground," and the wasteful steward for "spending all in riotous living." Rejoice then, O young man, in thy youth, and walk in the ways of thine heart, and the sight of thine eyes, "but know that for all these things God will bring thee to judgment." He will one day come upon thee with a "redde rationem," how is it that I hear thus of thee? "Give account of thy stewardship, for thou mayest be no longer steward."

Among many there be three principal accusers: to wit, { Our conscience neglected, The poor oppressed, The creature abused.

These three ring loud alarms in our Lord's ears, awaking him out of sleep, importuning him incessantly to reckon speedily with us, either in his particular accounts at our deaths, or else at his general audit in that last and dreadful day. The conscience begins this peal, as it were the treble or first bell. The clamour of the poor, like the counter-tenor, is exceeding loud, and "enters into the ears of the Lord of Hosts;" and the creatures ring more deeply, like the great Bow-bell, "groaning and travelling in pain." To pull at the first bell a little; conscience is an inward acknowledgment of the good and evil in our actions, either excusing or accusing us. Rom. ii. 15. That is (as Philip Melancthon in his definitions,)

"It is a practical syllogism in our understanding, the major whereof is God's law, the minor and conclusion, our application of this law, approving in our actions that which is good, and condemning that which is ill." Or it is God's especial bailiff, which arresteth us upon every trespass; and his privy secretary, registering all our thoughts, and words, and deeds in a book of remembrance, which shall be brought forth and laid open at that universal audit. Dan. vii. 10. "The judgment was set and the books opened." In which are set down the particulars of all our receipts and expenses: there is item for lying, item for swearing, item for drinking, item for slandering, item for envy. The total sum is the manifest and manifold breach of our Master's commandments. If these accounts be not crossed in this life, we shall never have our "quietus est" in the life to come. So saith the steward in this Gospel, "I cannot dig, and to beg I am ashamed:" it is too late to work now the day is gone, and it will not avail me to beg, as appeareth in the parable of Dives, Luke xvi.

I have showed elsewhere that there be four kinds of conscience, to wit, a good, but not a quiet; a quiet, but not a good; both good and quiet; neither good nor quiet. The children of God have sometimes an afflicted conscience, complaining of their ill husbandry to the Lord; but it is a good conscience, for a broken spirit is an acceptable sacrifice to God. It was better with Peter when he wept than when he presumed. If thou wilt please God, thou must oft displease thyself; for there is joy in heaven when there is an hearty sorrow for sin on earth. He that is thus affected, and thus afflicted in soul for his unthrifty stewardship, hath rather a good monitor of his conscience, than a bad accuser. Yet we must endeavour daily that it may be quiet, as it is good. For such a conscience "is a continual feast;" at which angels are servitors and God himself guest, and the cheer, Joy in the Holy Ghost; and the music, such a peace with God, our neighbours, and our selves, as passeth all understanding.

The second accusers are the poor distressed and oppressed. The sins of Sodom vexing righteous Lot, are said to cry to the Lord, Gen. xviii. 21. Abel being dead yet speaketh, and his blood crieth even from earth unto heaven: Gen. iv. 10. The wages of the laborers which unconscionably rich men have kept back by fraud, cried to the Lord, and their cries are entered into his ear: James v. 4. And therefore let churlish Nabal, and cruel Ahab here learn to make the poor not their foes: but "friends of their unrighteous mammon." If they shall accuse, crying for revenge,

the Lord respecting "the deep sighing of the poor, will awake as one out of sleep, and as a giant refreshed with wine, will smite his enemies in their hinder parts, and put them to a perpetual shame." But if the poor pray to God for us, and praise God in our alms, our blessed Saviour telleth us, that we shall be received into everlasting habitations.

Lastly, the creatures abused, accuse the bad steward unto his Lord, not only the sensible creature, "groaning and travailing in pain," till it be delivered from the bondage of corruption and vanity, which against its will suffereth under the wicked: but even the very senseless creature, "the stone crying out of the wall, and the beam out of the timber:" the moth of the garment, and the rust of the cankered gold, witnessing against the coveteous worldling. Yea, the dead letter of the Bible crieth and accuseth, as Christ showeth in the Gospel: "Do not think that I will acuse you to my Father, there is one that accuseth you, even Moses, in whom ye trust:" that is, the Law shall accuse for playing the bad stewards.

Wherefore seeing every man is a steward, and every steward is a servant, and every servant must labor, and so labor, that he may do good to his fellows, and increase the talent of his master: seeing, I say, when we waste any goods, others are willing to complain and God is able to thrust us out of our stewardship: seeing he will one day call for an account, and that day may be this day; let us, I beseech you, be good in our office, let us examine our receipts and expenses every day, than when our great Lord shall come to judgment, and reckon with us, he may say to every one of us; "It is well done, good servant and trusty, thou hast been faithful in little. I will make thee ruler over much: enter into thy master's joy."

THE EPISTLE.

1 Cor. xii. 1.—"*Concerning spiritual things, brethren, I would not have you ignorant,*" *&c.*

The Corinthians, imbued with many notable gifts, had forgotten (as it should seem) from whom, and for what end they received them; in so much, as the division of gifts occasioned among them a division of hearts, each one despising or envying another, according to the proportion of their several graces. Our Apostle therefore dis-

cusseth in this Epistle three points especially concerning spiritual things. As,

1. From whom they proceed; "All these worketh one and the same spirit, dividing to every man a several gift even as he will.

2. What they be for { The general profession of Christianity: "No man can say that Jesus is the Lord, but by the Holy Ghost." / Particular use: Diversities of { Gifts. / Administrations. / Operations. }

3. For what end: "the gift of the spirit is given to every man to edify withall."

"Concerning spiritual things, brethren, I would not have you ignorant." St. Paul is desirous his brethren should be zealous according to knowledge, not ignorant in spiritual things. "Other matters I will set in order when I come," but in the mean while, brethren, "I would not have you ignorant concerning spiritual gifts:" so called in respect of the cause, for every gift is from the Spirit: and in respect of the effect, as making men spiritual, directing us how we should live, not according to the flesh, but after the spirit.

"Ye know that ye were Gentiles, and went your ways unto dumb images, even as ye were led." Lest they should boast of their great gifts, he puts them in mind what they were before they were led by the Spirit of God, namely, that they were misled by the spirit of Satan, in such sort, that they worshipped dumb idols. He that is dumb, for the most part, is also deaf: St. Paul therefore taketh here their idle vanity, for adoring such Gods as could neither hear nor help, neither protect them from wrong, nor direct them in the truth, according to that of David: "They have mouths and speak not, eyes have they and see not, ears and hear not: they that make them are like to them, and so are all such as put their trust in them." He might have named other sins, as he doth elsewhere, but he names idolatry as the greatest, as the most common among the Gentiles, and as the mother sin, from which all others arise. "For because they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things, Almighty God gave them up unto their heart's lust, that they might commit all uncleanness even with greediness." In a word, as all wickedness is from the wicked spirit; so every good grace from the good spirit.

"No man speaking by the Spirit of God defieth Jesus: also no

man can say, that Jesus is the Lord, but by the Holy Ghost." It is objected here, that the devils acknowledged Christ, and that hypocrites cry, Lord, Lord. Answer is made, that the devils acknowledge Christ, as being thereunto constrained out of fear; and that hypocrites, as dissembling, do this out of fashion; only the true Christians say, Christ is Lord, out of faith, as "with the heart believing unto righteousness, and with the mouth confessing to salvation." Our English phrase doth express this well: will you say it? that is, avow it upon your certain knowledge and conscience, freely, fully, constantly? For many profess God in words, who deny him in their works. If we construe this, "of voluntary speaking, not forced, of speaking with the tongue, heart and action," no man can so say, that Jesus is the Lord but by the Holy Ghost. Others answer that Paul here speaks not of the regenerating Spirit, or of justifying grace, but of such gifts as are common to the reprobate with God's elect. Insinuating, that no man, whether he be good or bad, can say, Jesus is the Lord, but by the Spirit dwelling in him if he be good; moving him, if bad. So Judas preached, and Caiaphas prophesied, not as speaking from themselves, but as moved by the Spirit.

"There are diversities of gifts, and yet but one spirit: differences of administrations, and yet but one Lord:" divers manners of operations, and yet but one God. These three words, gifts, administrations, operations, are three weapons to beat down their pride. If gifts, why should any boast, as if he received them not? if administrations and operations, every one by love must serve another, as having his gift to edify withal. In the three words, Spirit, Lord, God, the Doctors observe the mystery of the blessed Trinity; the Father is called God, the Son Lord, the Holy Ghost the Spirit. Again some note here the Deity of the Holy Ghost, against Macedonius, in that the Spirit is called Lord and God: and Christ's equality with the Father, against Arius, in that Christ is not alway named after the Father, but sometimes, as in this place, before the Father. According to that of Athanasius, in the Trinity, none is afore or after others, none is greater or less than another. Gifts are ascribed to God the Holy Ghost, whose special attribute is love: administrations unto God the Son, whose special attribute is wisdom; operations to God the Father, whose special attribute is power, working all in all. There are diversities of gifts, as the spirit of understanding, wisdom, counsel, fortitude, &c. Diversities of administrations, as "some be Prophets, others Apostles, and some Evangelists, and some Pastors and Teachers." Diversi-

ties of operations, as "to one is given the gift of healing, and to another power to do miracles," &c. All these worketh one God, who worketh all in all. He is all in all; all as the first cause, and working in us all as the secondary causes. According to that of the Prophet: "Lord, thou hast wrought all our works in us, or for us."

By which one sentence four errors are confuted especially. 1. That opinion of the Gentiles, attributing several gifts unto several gods: as good success in war to Mars, wisdom to Minerva, quick despatch of business unto Mercury: whereas the text saith, "all these worketh one and the same spirit." 2. The words, dividing to every man a several gift, overthrow their assertion, who grant to God a providence and knowledge which is universal only, not a particular in every several action and accident. 3. The clause, prout vult, even as he will, abundantly confounds Macedonius, denying the Godhead of the Holy Ghost, because none but God can do what he will, or as he will. 4. This makes against such as ascribe their diversities of gifts either to man's merit or fatal destiny. For he saith not, as is due, but as he will. "Unto one is given utterance of wisdom, to another is given utterance of knowledge by the same spirit, to another is given faith by the same spirit." He works not all in one, nor all in many, but all in all; bestowing several graces upon several persons as he will, each one being indued with a different gift to edify withal.

Diversities of gifts are not given unto men for ostentation, or faction, or, as it is in the Gospel appointed to be read this day, to make merchandise in the Temple, but for edification to do good withal. Not only to themselves in their own particular estate, but for the benefit of others, even the general good of the whole Church. For, "as we have many members in one body, and all members have not one office: so we being many, are but one body in Christ, and every one another's members." See Epistle, Second Sunday after Epiphany.

THE GOSPEL.

LUKE xix. 41.—"*And when he was come near to Jerusalem, he beheld the city, and wept on it,*" *&c.*

In this history St. Luke sets down Christ's behaviour both before and after he came to Jerusalem.

- Before,
  - What he did, he wept, And in it, the
    - Time when, at that hour when he was entertained of the multitude with great pomp and jollity.
    - Cause why, the consideration of Jerusalem's unhappy state, in respect of her present sins and future judgments.
  - What he said,
    - Optatively: "O, if thou hadst known," etc.
    - Definitively: "The days shall come unto thee," etc.
- After,
  1. Correcting the gross abuses of the Temple, "casting out those that sold and bought therein."
  2. Showing the right uses of God's house, namely, that it is appointed for prayer and preaching.

"And when he was come near Jerusalem, he beheld the city and wept." Our blessed Saviour in his progress to Jerusalem was honoured of the multitude very much, as St. Matthew reports; for some spread their garments in the passages, others cut down branches from the trees and strewed them in the way, the whole company going before and coming after, cried "hosanna, blessed be he that cometh in the name of the Lord;" or, as our Evangelist, "they began to praise God with a loud voice for all the great works they had seen, saying, peace in heaven, and glory in the highest places." And yet in the midst of all this jollity, when he beheld Jerusalem he wept. Insinuating that all the pomps and delights of the present world are soon turned into mourning: "even in laughing the heart is sorrowful, and the end of mirth is heaviness." In heaven is nothing but all pure joys, in hell nothing but mere miseries, in earth are both, one mingled with another. Our life resembles a river; for as all rivers come from the sea, and return thither again, so the beginning and ending of our days are full of salt water, our first voice being a cry, the last a groan. There is happily some sweet and fair water in the middle of our age, but it passeth away so swiftly, that it is no sooner seen but gone. Like the spider's house and tree, which, if it be taken out of his place, it will deny it, and say, I have not seen thee. Sejanus (as Xiphilin reports) in the forenoon was so followed of the people, that they would have made him their Cæsar; yet hated him so much in the

afternoon, that they sent him as a malefactor unto the jail, giving iron fetters instead of a golden crown. Balthazar, in the midst of a great feast, as he was carousing in the golden vessels of the Temple, saw the fingers of a man's hand writing upon the walls of his palace, which "so troubled his thoughts, and changed his countenance, that the joints of his loins were loosened, and his knee smote one against another." "When the children of Job were banquetting in their elder brother's house, behold there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell upon them and slew them:" and therefore seeing the calamities of this life surpass the joys in number and nature; Christ is said often in the Gospel history to weep, but not once to laugh. Hereby teaching us that so long as we be pilgrims in a strange land out of our own country, we must sit down by the waters of Babylon and weep. As for our harps, we must hang them up, until we come to Jerusalem above. Psal. cxxxvii.

This weeping of Christ concerns all men, especially clergymen. It concerns us all as a demonstration of his manhood; for hereby we know that our High Priest is touched with the feeling of our infirmities. It is an instruction for clergymen in more particular, for that he confirmed his own precept with his own practice. He said elsewhere, "Blessed are they that mourn;" and behold himself doth here weep.

The next point to be further examined, is, the cause why Christ did weep. And that is the consideration of Jerusalem's estate, both in respect of her present sins, and future punishment. "When he was come near to Jerusalem, he beheld the city, and wept on it." Here we may learn many good lessons. As first, it serves to terrify; for as the penitent sinner occasioneth in heaven joy, so the reckless offender continuing obstinate in his iniquity, brings (as much as in him lieth) even heaviness into the courts of happiness. Secondly, this may comfort us in our temptations, as being assured "He willeth not the death of a sinner, but that all repent and be saved." He doth affect our conversion unfeignedly who weeps over our sins so bitterly, speaking also pathetically: "Return, return, O Shunamite, return, return. O if thou hadst known these things which belong unto thy peace!" Let us not, I beseech you, make Christ a stage-player or hypocrite, commanding his affection and tears in sport; nam quicquid vult, valde vult. And his will is, "that all men shall be saved, and come to the knowledge of the truth." And therefore when Christ at any time shall draw near to us in his holy word and sacraments, as he did here to Jerusalem in his bodily pre-

sence; let us open the doors of our heart, and gates of our temple, that the king of glory may come in. 3. This teacheth us to love our enemies, and to pray for them who persecute us. It is certain Christ knew that he should be crucified in Jerusalem, and yet he desired their good, who sought and wrought his hurt. 4. That we make not ourselves merry with the mad humors, idle speeches, outrageous oaths of drunkards and atheists; I say, that we laugh not at the falls of our brethren, applauding them in their folly, making their infirmities and sins our tabret and delight, but rather following here Christ's example to lament, when we behold such enormities in any. "Weep for the dead, for he hath lost the light: so weep for the fool, for he wanteth understanding: make small weeping for the dead, for he is at rest, but the life of the fool is worse than the death." And if we must be sorry for the sins of another, how much more for our own; weeping with Peter bitterly? That St. Peter wept, I find, saith Ambrose; but what he said, I find not. I read of his tears, but not of his satisfaction: "Peter wept, and was silent, for he was not accustomed to excuse what he wept over: what he could not defend he could wash away."

"O if thou hadst known." This exceeding pathetic speech is abrupt and defective. But it may be supplied thus: O daughter Sion, if thou hadst known so well as I, thou wouldst weep so well as I; thou wouldst remain still, and not perish in thy sins. Or as others, thou wouldst obey my preaching and believe. Jerusalem, Jerusalem, if thou hadst known those things which belong unto thy peace so well as I, thou wouldst agree quickly with thine adversary, thou wouldst even in this thy day be studious of peace, thou wouldst (as it is in our English text here) take heed. See Panigarol. hom. in loc. part i. Jan. concord. cap. 110. Erasmus et Maldonat, in Luc. xix. 42.

Christ then wished unto Jerusalem: 1. Understanding and knowledge. 2. Such a knowledge as was profitable to know those things which belong unto peace. 3. Seasonable knowledge: even in this thy day. Jerusalem if thou hadst known. As if he should say, will ye know why I weep? it is because thou knowest not the time of thy visitation, "therefore do I weep:" "thou also," that is, thou so well as any, yea, better than all other cities in the world. For, if Samaria and Galilee had perished in their sin, my grief would not have been so great. But thou, Jerusalem, "art the city of God, the joy of the whole earth, an habitation which the Lord hath chosen for Himself, saying, this shall be my rest forever, here will I dwell, for I have a delight therein." O Jerusalem, Jerusalem.

whose stately towers are lift up into heaven, thou shalt now be "made even with the ground, for thine enemies shall not leave in thee one stone upon another."

Yea, but did not Jerusalem know? Yes, surely, "the words of the prophets and Moses were read among them every Sabbath day." Yet because they neglected "the time of their visitation, these things were hid from their eyes." As Christ expounds himself: "This people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should return, that I might heal them." Happily this unhappy city knew many curious quirks of the law: but it did not understand this one necessary point of the Gospel, that Christ was her peace. For when he would often have gathered her children together, as the hen gathereth her chickens under her wings, they would not, but obstinately rejected Him, and betrayed Him, and denied Him, and in fine crucified Him. Acts iii. 13, 15.

"Even in this thy day." The time of our visitation is but a day, wherein man laboureth until evening, at night his soul is taken from him, and when that night is come, no man can work. Wherefore "while it is called to-day, receive not the grace of Christ in vain. For now is that accepted time, behold now the day of salvation." Even this day, Jerusalem, is allotted for thy conversion, after the killing of so many prophets, and stoning of such as were sent unto thee; yet if thou wilt hear my voice to-day, "seeking me while I may be found, and calling upon me while I am nigh:" if thou wilt in this day, wherein I come weeping unto thee, for thee, repent and believe, thou mayest be received unto favour. But expect not another day, for this is thy day, the next is the day of the Gentiles, or happily, God's day, wherein He will visit in judgment, not in mercy. Deceive not thyself, daughter Zion, this day shall have no morrow, for at this very now, the God of vengeance and day of vengeance are met together.

"For the days shall come unto thee that thine enemies shall cast a bank about thee." The time wherein ungodly men take their vain pleasures is but a day, but the time wherein they shall be punished hereafter is called in the plural number, days. "If God spared not the natural branches, if he rejected his own city when she rejected His own Son; let us not, I beseech you, "despise the riches of his bountifulness and patience, and long suffering," calling us in this our day to repentance, for these three follow one another. Great benefits abused occasion great sins, and great sins are the

forerunners of great judgments. If England, then, as Jerusalem, harden her heart, while Christ crieth in her streets, and "teacheth in her Temple daily;" what doth it else but heap unto itself wrath against the day of wrath, and of the declaration of the just judgment of God?

"He went into the Temple." It is a new conceit of some which are bad philosophers, and worse divines, that our blessed Saviour was a coward, in fearing the natural death of the body, a distracted wretch in suffering the spiritual death of the soul, a brand of hell, in enduring for a time the infernal death both of body and soul. But the silver current of the Scriptures, and the whole stream of expositors, even from the first preaching of the Gospel, until the days of Augustinus, Justinianus and Cardinal Cusa, run quite another way, concluding peremptorily, that our glorious Saviour did undergo the first death manfully, and overcome the other triumphantly.

Not to crucify the text, and to meddle with impertinent controversies, if Christ had been cowardly daunted with the terrors of bodily death, he would not often have visited Jerusalem, the city wherein he certainly knew that he should be crucified, at those times when there was greatest resort, and in those places which were most frequented, as it is said here, "He went into the Temple." I confess, Christ did naturally fear death, otherwise he should not have been affected as an ordinary man: yet he suffered willingly, otherwise he should not have been so well affected as an ordinary martyr. For whereas there be three kinds of martyrdom; the first, in deed, but not in will, as the martyrdom of the Bethlemitish innocents recorded by St. Matthew; the second, in will, but not in deed, as the martyrdom of St. John the Evangelist, reported in Ecclesiastical history; the third, both in will and deed, as that of St. Stephen, related in Acts vii. If Christ's martyrdom and bloody passion had been in deed, but not in will, it could neither have been meritorious for himself nor satisfactory for others; because it is a true rule, both in reason and divinity, that an action done either by chance without our knowledge, or by violence against our will, is neither accepted of God, nor commended by men. That only is done well, which is done of our will. And therefore whatsoever others print or prate, Christ endured his Passion most resolutely and cheerfully, witnessing so much of Himself, "No man taketh my life from me, but I lay it down of myself."

For the clearing then of this point, we must remember an old distinction, namely, that there was in Christ (non secundùm poten-

tiam, sed secundum actum) a double created or human will, a θέλησις and a βούλησις, saith Damascen, that is, as Aquin construeth it, a natural will and a rational will, as the sententiary divines usually speak, voluntas ut natura, et voluntas ut ratio. Now Christ, according to his sensual and natural will, trembled at the pangs, and quaked at the pains of death: neither was this act sinful or inordinate in Him, forasmuch as nature shunneth all things hurtful and destructive. And Augustine, writing of crosses and troubles, affirmed truly, "Thou commandest us to tolerate, not to love them; now no one loves what he tolerates, yet, if commanded, we love to tolerate." But according to Christ's rational will, it was his chief desire to die: "O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt:" οὐχὼς ἐγω θέλω not according to my thelesis and natural desire, which abhorreth death, but as thou wilt, to which my rational will is always conformable. So St. Augustine and the schoolmen expound his words in lib. 3, sent. dist. 17.

Aquine doth exemplify the point thus: "A man," saith he, "will not naturally suffer lancing and cutting of any member, yet for the good of the whole body reason often overcomes sense, whereby burning and lancing is endured. In like manner Christ naturally abhorred death, but by force of reason, considering that the passion of him our head should procure great good unto all the Church his body, and that the momentary death of one should purchase eternal life to all, in the midst of his great agony he spake cheerfully to his apostles, "Arise, let us go: behold he is at hand that betrayeth me;" saluting the traitor Judas, "friend, wherefore art thou come?" yielding himself voluntarily to his enemies' attempt, neither suffering his followers to offend them, nor commanding God's angels to defend himself. And on the cross, so far was he from the pains of hell, as that he promised unto the blessed these the joys of heaven: "Verily I say unto thee, this day shalt thou be with me in paradise." To conclude with Lombard, Christ feared death, but not from the affection of reason. As Altissiodorensis upon this text, eschewing death on its own account; yet undergoing death on account of others; "giving himself for us, an offering and a sacrifice of a sweet smelling savour to God." Coming into the world not to do his own sensual will, but the will of God who sent him. Otherwise he would not usually have gone to that city where he should be crucified, at such times, and into such places where the greatest multitudes assembled; as the text saith, "he went into the Temple."

Now the reason why Christ so soon as he came to Jerusalem entered into God's house, was partly to move his own followers unto devotion in the temple, and partly to remove sacrilegious persons out of the temple. For the first, in that Christ did not ordinarily converse in the court, nor the market, nor in the theatre, but in the temple, he doth intimate to all Christians in general, but to clergymen in more particular, that "his kingdom was not of this world." And therefore such as will be his disciples, must renounce the pleasures of the theatre, the wicked gains of the market, the vain gallantry of the court, and wholly devote themselves either to lay service in the temple, or to do service for the temple. This we promised at our first matriculation and entrance into the Church, so that if Satan, "the prince of the world," take us in his possessions, he will challenge us for his own, and press God to forsake us. "Account him as mine, who is unwilling to be thine, and is apprehended in my possessions. What has the renunciator of vice to do in the theatre?" Aug. Did he not vow when he first gave up his name to be thy soldier in holy baptism, that he would forsake the devil and all his works, the vain pomps and glory of the world, with all covetous desires of the same? What then hath he to do in my kingdom, doing my service? What business hath he in the play-houses, or other of my territories? He should be in Christ's college, in the divinity schools, in the holy library, in the temple, desiring rather to be a door-keeper in God's house, than a commander in the tents of ungodliness.

But this especially concerns ecclesiastical persons and churchmen, as being in the right ubi, when they stand in the pulpit and teach in the temple. A clergyman among seculars is a fish out of water. Clergymen in the Church are in their proper element, for the temple should be the centre of all their circumference. My meaning is not that the king's court should be disfurnished of chaplains, or of his council of prelates: God forbid. For as the commonwealth is flourishing when either philosophers are kings or kings are philosophers, even so well is it with the Church, if godly prophets hang as a precious ear-ring at the prince's ear. Worthily hath Erasmus observed in an epistle to John Alasco, that, if we had more bishops like Ambrose we should have more emperors like Theodosius. If Brentius, the divine, be counsellor to the Duke of Wittenberg, religion thereby shall be better established. If Occam the schoolman, fly to Lewis the emperor, he may well say, "Protect thou me with thy sword, and I will defend thee with my pen." In a word, if the kingdom be ruled by

God's sceptre, it will continue; but "where there is no vision the people decay." So that if clergymen follow the court for the greater good of the temple, then, as Herodian said of Rome, wheresoever the emperor is, there is Rome. So, wheresoever there is a good prelate, there is a walking Church and an holy temple. But if our designs be merely secular, having one foot in the court, another in the city, none in our cure, then assuredly we are out of our rank, and most unlike Christ our Master, of whom it is said here, that "he taught daily in the temple."

The more we keep within the circuits of our Churches, and circles of our studies, the more we frequent the chapel, the library, the school, the more priestlike and scholarlike. But, on the contrary, when our habits are irregular, our company disordered, our speech unsavory, our whole conversation according to the fashions of the world, then, as Budæus is bold to write, we are rather crassiani than christiani, more secular than ecclesiastical. I do not envy the rich clergyman; I wonder only with Synesius, how they can gain so much leisure as to serve two masters: God in choro, and Mammon in foro. "If riches increase, we must not set our hearts on them;" if our places be great, our minds must be lowly; rather than the cares of this world should choke the good seed in us, we must imitate Albertus Magnus, of whom it is reported in history, that he left his bishoprick of Ratisbon to read public lectures in Colen and follow Theodorit's example, who writes of himself in a certain epistle to Leo, Bishop of Rome, that whereas he had been a bishop living plentifully many years, he had purchased "neither lamb, nor coin, nor grave," as the Magdebursenes report in his words, in Cent. 5, col. 1011. For if we which ought to be the salt of the earth, and light of others, shall addict ourselves unto the world, being (as Bernard speaks) "clergymen in habit, worldlings in calling, neither in deed," then we may cry with Augustine, "Woe to miserable me, preserving these things in memory, writing them on paper, but not living them." Or, as the same father in another case, "Woe be unto us if we have Christ in our books and not in our hearts," if we which are God's inheritance, spiritual men, consecrated to the temple, make it not our chief study to do good unto the Church, as Christ here, who so soon as he came to Jerusalem, instantly visited his Father's house.

Secondly. Christ entered into the temple to remove sacrilegious merchants and to reform abuses therein. Hereby signifying that the disorder of the Church occasioned the destruction of the city. For so long as the priests were wicked, the people could not be

good. By this example princes and prelates are taught that their chief time be spent, and best endeavors employed in well ordering God's house, that it prove not a "den of thieves," but as God would it should, "an house of prayer." Aaron and Moses must join together in this good work. The minister must use the spiritual sword, and the magistrate the temporal, in casting out and whipping out of the temple such as sell and buy therein. Sacrilege is the profaning of that which is holy.

Now holiness is ascribed unto { Persons. Places. Things.

And therefore, as Aquine notes, sacrilege may be committed in person, when an ecclesiastical man is abused; in place, when the Church is profaned; or in thing, when things dedicated to holy uses are otherwise employed. And this kind of sacrilege may be committed in three ways.

1. When holy things are stolen out of holy places, as the consecrated vessels out of the temple.

2. If a thief should break open a Church to steal away some private treasure hid therein.

3. When the Church is robbed of her possessions and endowments.

If all men examine themselves according to this rule, many will assuredly find that they worthily deserve the whip. In our neighbour countries, they complain with Peter Blessensis, that claustra are turned into castra, temples into tents. That the nobility, gentry, commonalty, regard their own hearths more than the altar of the Lord. And I would to God, England had not just cause to cry out against selling of oxen, and sheep, and doves in the Temple: that is, as one wittily, "great benefices little benefit, everything." As one says in old time:

"The son is a chief priest, the father an abbot, each is a Simon."

How little a sin soever it seem to be, yet all kind of sacrilege is odious in the sight of God. As for that which is in person, he saith, "he that despiseth you, despiseth me." For sacrilege committed "in things:" "ye have spoiled me in tithes and offerings." And lastly, for that "in place," our Saviour here doth cast out of the temple, such as sold and bought therein.

This horrible crime is not only condemned by Papists and Lutherans, and the Church of England: but also by the consistorian divines, who shut the door now the steed is stolen, and repent too late that ever they betrayed God's inheritance into the hands of impious cor-

morants. Calvin compares the magistrates of Geneva to cruel tyrants, affirming that they are the Pope's successors in theft and robbery. Beza in his tract of three sorts of Bishops is resolute, that Protestant Church-robbers are new thieves, entered into the room of old thieves.

To conclude with Justinian, "treason is a petty sin in comparison of sacrilege." The reason is rendered by St. Augustine, "It is committed against God."

As this fault is most abominable, so the judgments of God upon it in all ages have been most fearful. To begin with Simon Magus, the godfather of Simonists, as we read, Acts viii. as he presumed in the public theatre at Rome, to fly up into heaven, he caught such a fall in the midst of his pride, that he broke his legs and his thighs, as Clemens Romanus reports. Julian, the devil's darling, uncle to Julian the wretched Apostate, together with Felix, the emperor's Lord Treasurer, pilled and pold the Churches of Antiochia, partly to fulfill their irreligious humors as also to fill full the prince's exchequer. Julian when he was in a temple, "adversus sacram mensam minxisse dicitur." And Felix beholding the costly vessels and chalices Constantinus and Constantine had bestowed, scoffingly said, "What stately plate is here for the carpenter's son?" but because these beasts opened not their lips, that their mouths might show forth God's praise, but whet their tongues as swords to strike at the Lord's annointed; Julianus's mouth, using always unsavory speeches, at the last acted a most filthy part: for that ordure which should have gone downward, was cast upward, dying a loathsome and nasty death. And Felix, who had so base a conceit of Christ's blood, did nothing night and day but vomit blood until his unhappy soul was stretched away from his accursed carcase. William Rufus, who pulled down churches and religious houses, to make palaces of state and places of delight, was stricken as he was hunting in his new forest with an arrow, shot by Sir Walter Tyrell, that he fell down dead. When Scipio did rob the temple of Tholossa, there was not a man who carried away gold from thence that ever prospered afterward. The gods of the church are like the gold of Tholossa, none thrive that unlawfully possess a penny worth of them. O Lord God, that our mouth may be filled with laughter, and our tongue with joy; make them and their princes like Oreb and Zeb, yea, make all their princes like Zeba and Salmana, which say, let us take to ourselves the houses of God in possession.

"It is written, My house is the house of prayer." Here we may learn the right use of God's house, namely, that it is appointed for

prayer and preaching. For prayer, we have God's own precept, "it is written, My house is the house of prayer." For preaching, Christ's own practice; "daily teaching in the temple." Those things which Almighty God had joined together, let no man put asunder. Preaching may not thrust out of the church common prayer, for it is an oratory: neither may prayer shuffle preaching out of the Church, for it is an auditory. See church hom. concerning the right use of the church, part, 1. Hospinian de origine templorum, lib. i. c. 1. Culman, Marlorat, Zepper, in loc.

THE EPISTLE.

1 Cor. xv. 1.—"*Brethren, as pertaining to the Gospel which I preached unto,*" *&c.*

St. Paul in this Epistle doth	Extol his preaching in	General, for that it was a Gospel, and such a Gospel, as he received of the Lord.
		Particular, showing "how Christ died for our sins, and rose again the third day."
	Extenuate his person,	As being the last Apostle, "born out of due time."
		As being "the least Apostle, not worthy to be called an Apostle." The least in respect of his former sin, for "he persecuted the congregation of God:" but the greatest in respect of his present grace, for God's grace was in him, and with him in such sort, that he laboured more abundantly than they all.

"Brethren, as pertaining to the Gospel." In the former chapters he corrected the Corinthian's error concerning the gifts of grace; but in this present, he doth rectify their judgment touching the gifts of glory, proving at large the resurrection of the dead, which one point of doctrine he calls a gospel, as containing glad tidings of great joy, without which "of all men" Christians "should be most miserable." Or a gospel, as being a main pillar of the Gospel, and holy belief, lest they should doubt of this truth, as of a matter indifferent, not appertaining necessarily to their salvation. "I have preached and ye have received" this article, so that you shall show yourselves inconstant, and apostate in denying it. Here we may note the degrees of faith and steps unto salvation. The first, is preaching of the Gospel; the second, hearing of that which is preached; the third, receiving of that which is heard; the fourth,

continuing in that which is received; and then lastly comes salvation, "if thou be faithful unto death, I will give thee a crown of life."

"For, first of all." That is, at the first, and chiefly, because Christ's "dying for our sins, and rising again for our justification," are the two great fundamental arches of faith, on which all other articles are built. "If Christ be not raised again from the dead, your faith is vain, and you are yet in your sins." And therefore these points are to be taught imprimis. That is, "among the first and greatest articles of belief." Aquine. For this cause Paul presseth here Christ's resurrection by sundry demonstrations, affirming that after his death and burial "he was seen of Cephas, then of the twelve, after that of more than five hundred brethren at once; of James, and all the apostles, that is, both apostles and disciples, and last of all, he was seen of me."

"Which I received," As in this epistle before, c. xi. 23. "I have received of the Lord, that which I have delivered unto you." So Gal. i. 12. Neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ; inspired and called to his apostleship by the Holy Ghost. Acts xiii. 2. His Gospel was not man's doctrine, nor after man; but he preached "how Christ died for our sins, agreeing to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures." Hereby teaching all teachers to speak the words of God. The chief places fortelling Christ's death, are Exodus xii. 7; Psal. xxii. 17; Dan. ix. 26; Zach. xiii. 7; Esa. liii. 5. Concerning his resurrection, John i. 17, and ii. 10. For so Christ himself, Matth. xii. 40, and Hos. vi. 2, for so St. Jerome, Rupert, Ribera, construe that place, concording herein with Origen, Ruffin, Augustin, Bernard, Aquin. ad Ephes. c. 2. lect. 2, et Anselm. in hunc ipsum locum Pauli.

"He was seen of me, as of one that was born out of due time, tanquam abortivo." Our Apostle makes himself abortive, for he was not new born so soon as Peter and John, and others of the twelve. Secondly, St. Paul was pulled out of the Jewish synagogue, that he might be made the son of Christ's Church, as it were, by violence; for in the midst of his breathing out threatenings and slaughter against the disciples of the Lord, he was received to mercy, put apart to preach the Gospel, "as a chosen vessel to bear Christ's name before the Gentiles, and kings, and the children of Israel." Acts ix. 15. Thirdly, St. Paul thought himself abortive, for that he saith, "I am the least apostle, not worthy to be

called an apostle, because I persecuted the Church of God." He did this ignorantly, through unbelief. 1 Tim. i. 13. Yet he did acknowledge it for a great fault, even so great that he deemed himself unworthy to be numbered among the apostles. How much more then ought we to lament our sins after the knowledge of the truth, after we have received how we ought to walk and please God? "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins." Saith Augustin, "confess, and God will ignore it; but if man scorns to own in his heart, how shall God ignore his offence?"

"But by the grace of God, I am that I am." He doth as it were, part himself into two. Considering his sins, he reputes himself the least apostle; yet considering God's grace which is in him, he saith, "I laboured more abundantly than they all." Intensive; for he was in journeying often, in perils of waters, in perils of robbers, in sea, in city, wilderness. Extensive, cumbered with the care of all the churches, as he tells them in the next epistle. So that as one doth gloss the text, Paul was "the least in time, not in dignity, in humility not in labour, in his own esteem, but great in God's." By this example pastors are taught so to confess their own unworthiness, as that they bring not their calling into contempt hereby. John the Baptist acknowledged himself "not worthy to unloose the latchet of his Master's shoe;" yet he did execute his office stoutly, telling the Pharisees and the Sadducees unto their face, that they were a "generation of vipers."

"Yet not I, but the grace of God which is with me." Doctor Bishop, against the Reformed Catholic, tit. Freewill, cavils at the reformed catholic for translating this clause "the grace of God in me." Because forsooth, according to true construction, it should be, "the grace of God which is with me." S. Jerome hath read it both ways. One, where "the grace of God which is in me;" another where "the grace of God which is with me;" l. 2, adversus Pelagianos, in tom. 2, f. 284. So the Church of England may well admit both as between which in effect there is no difference. But to tell the truth, and so shame the devil, as well our Bibles as communion book translate as he would have it, "the grace of God which is with me." Surely, Mr. Bishop should have delivered an untruth in saying, "he;" but in avowing "they corrupt the text," he telleth a rank lie. For I pray what shall he gain, or we lose by this interpretation, in the question of freewill? albeit God's grace was working with him, he did not of himself work

with God's grace. For he said afore, "by the grace of God I am that I am." Ergo, it was of grace that he did work with grace. As if he should have said, "I have laboured more abundantly than they all, yet I can attribute nothing to myself therein, but all to grace, because it is the work of grace in me, whatsoever I have done in working with grace." Fearing lest the work should be ascribed to himself, saith Œcumenius, he referreth it to the grace of God. To the same purpose the same apostle, Rom xv. 17, 18. "I have whereof I may rejoice in Christ Jesus in those things that pertain to God; for I dare not speak of anything which Christ hath not wrought by me." To conclude with Orosius: heedless, presumptuous man, what dost thou look at that he saith "with me?" mark well that he hath first said "not I." Betwixt "not I" and "with me," cometh in the midst, "the grace of God," whose indeed it is both to will and to work for the making of a good will, albeit the will be the will of man. Wherefore he was bold to say "with me," because he had said "not I." So then the grace of God's power worketh in the will of man, which hath given to it to will the same. Whereupon the conscience of man professeth and saith, "not I," but God's grace giveth him, that he may say "with me." The Gospel and Epistle meet here; for the Pharisee trusting in himself did attribute too much unto his own merit, saying, "I am not as other men are." But the Publican, ascribing all to God's grace, would not lift up his eyes to heaven, but smote his breast and said, "God be merciful to me a sinner." See Ferus ser. 2, et 4 Dom. 12, Post, Pentecost.

THE GOSPEL.

LUKE xviii. 6.—"*Christ told this parable unto certain who trusted in themselves,*" *&c.*

In this Gospel three points are chiefly considerable, namely, the parables:

- Occasion: "Christ told this parable to certain who trusted in themselves," &c.
- Proposition: "two men went up into the Temple to pray," &c.
- Application: "I tell you, this man departed home to his house justified, more than the other."

There are four kinds of proud men. 1. Arrogant, attributing every good thing in themselves unto themselves, and not unto God.

2. Presumptuous, acknowledging that God is the giver of their grace, but upon their own merit. 3. Boasters of eminency, which indeed they have not. 4. Despisers of others, as effecting to be singular in that they have. To all these generally, but to the last three more principally, Christ told this parable. Bad lives occasion good laws; he, that extracted honey out of a stone, and oil out of an hard rock, seeing "certain trusting in themselves, as if they were perfect, and despising others," hereby gained a good hint to commend humility. The which is such an excellent virtue, that all other gifts of grace contend for it, as all the cities of Greece did strive for Homer. Temperance challengeth it for her own, because there is arduum and bonum in every virtue; the one doth require magnanimity, the other humility. Fortitude callengeth it for her own, for that humility doth overcome prosperity which assaulteth us at the right, and adversity fighting against us on the left hand. Injustice challengeth it for her own, for that humility giveth unto God, ourselves, and our neighbour that which is due. Whereupon Christ termed humility justice, Matth. iii. 15. "Thus it behooveth us to fulfill all righteousness." That is humility.

"Two men went up into the temple to pray." That they went together was commendable, "for where two or three are gathered together in my name," saith Christ, "I am in the midst of them. It was also commendable that they went up into the temple to pray, "for God's house is the house of prayer." If any come to prate, to plot, or practice villainy, we may speak to them as the king Ahasuerus once to Haman, "Will he force the queen also before me in mine house?" So will ye lust after a woman, or thirst after any mischief before God in his own house? Commendable likewise (as some divines observe) that they prayed "apud se," not howling and crying as the priests of Baal, but secretly within their hearts. In all these respects, our text makes the Publican and the Pharisee to be like. So that in the judgment of the Church it could not well be discerned which of the two was more justified. But Almighty God who foresaw two men in the field, whereof the one should be received and the other refused; and two women grinding at the mill, whereof one should be saved, and the other condemned: understood also that two should go together into the temple to pray, whereof "one was a Pharisee, the other a Publican:" one rejected as wholly trusting in himself; the other justified as altogether relying upon God's mercy. Both appeared in their intention to be like, but they were found in their devotion most unlike. For "the Pharisee stood and prayed thus with himself: God I

thank thee that I am not as other men are, extortioners, unjust, adulterers, or as this Publican: I fast twice in the week, give tithe of all that I possess." But the the Publican standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, "God be merciful to me a sinner."

- The manner of the Pharisee's prayer is
  - Long, in respect of battology and tautology.
  - Lewd, in respect of his gesture
    - First, standing so pert.
    - Secondly, standing apart.
- The matter is mere braggery.
  - Commending himself
    - Privately, showing what he was, "not an extortioner," &c.
    - Positively, declaring what he was, "I fast twice in the week," &c.
  - Discommending others
    - Generally, "not as other men."
    - More particularly, not as a Publican, "not as this Publican."

The Pharisee's orison was tedious, as containing more lines than the Publican's prayer had words. First, using battology: for he might have professed all his perfections in that one word "just;" as well as the Publican confessed all his imperfections in this one word "sinner." Secondly, trifling in tautology; for if he were just, it followed he was not an extortioner; if not an extortioner, then without all question he paid his tithes. Again, if he fasted often, it argued his continence; and if he were more righteous than all men, it must be granted necessarily that he was more just than the Publican. But this vain babler did bombast his style with idle repetitions, and filled his periods with unnecessary terms, exhibiting his petition not unto God (as Basil notes) but unto his own sweet self, to hear himself, and to please himself; which the text insinuates also, saying the Pharisee stood and prayed to himself.

Some modern hypocrites herein resemble that old Pharisee, being overlong in their prayers, and exceeding tedious in their exercises; even Narcissus-like, much enamored with their own shadows, always curtailing, and often omitting our common service to prolong their private meditation, "enemies to reading, because they love so well to hear themselves talking." Unlike that reverend prelate, B. Latimer, who, preaching at Stamford in the afternoon, when the days were short, promised, in the beginning of his sermon, that he would be very brief, because, saith he, "the service must be done." Then the Collects and other parts of our service were received in the Church, before the distempered and ill-digested extempore phantasies of Anabaptistical spirits. I know prayers at one time may be more long than at another, and as occasions are offered, they

may well and fitly be conceived upon the sudden also: but yet when we come to the temple to pray, our meditations should be well composed, that our minds may be the better disposed, and it is fit our speech should be little, that our devotion may be great: for that which Epicurus said of grief, may be verified of prayer:

"Si longa est, levis est; si gravis est, brevis est."
If long, 'tis light; if brief, 'tis grievous while it lasts.

This lesson our Master Christ taught, Matth. vi. forbidding in our prayers all battology of the Gentiles, polulogy of the Scribes, enjoining us to beg many things in a few words; otherwise we shall not pray to God, but prate to ourselves, as the Pharisee did here.

"The Pharisee stood and prayed thus with himself." The Publican prayed also standing, but afar off, not daring to lift up his eyes to heaven: whereas the proud Pharisee, is said to stand without kneeling, or other kind of humbling himself before God. Contrary to that of the prophet, "They shall worship thee with their faces toward the earth, and lick up the dust of thy feet." So that this pert carriage upon his tiptoes, argued his arrogant and irreverent behaviour in prayer. Again, learned Beza, from the words "prayed with himself," notes his affected singularity, sequestering himself from the Publican, and standing apart like an I per se I; very well expressed in the French translation, "se tentant a port soy." Both of them, as it is in the text, went together into the Temple; but when they came there, the Pharisee, like himself, took the chief room, leaving the poor Publican à longe, in the lowest seat far behind him, as it were in the belfrie.

Our modern hypocrites also retain these pharisaical gestures as their own proper inheritance; for some will never kneel in the Temple but at the Creed, when they should stand: and others either stand or sit at the Communion, when they should kneel. To bend our knees at the Lord's Table, saith one, is artolatria, worshipping of the bread; but I fear that insolent carriage of such spirits, when they should be most humble, is rather autolatria, worshipping of themselves. Again, some stand apart in the Temple, like this Pharisee, professing themselves separatists: as the Brownists refuse to communicate with us Publicans, and other novelists have consulted whether it be fit for them to frequent the sermons of conformable preachers. And all their reason is, because such are Publicans as it were, that is, Cæsar's officers, parliament divines, time-servers, or protestants of state; contradicting herein Christ's own canon, enjoining us not only to hear, but also to do whatsoever wicked preachers shall deliver out of God's book, sitting

in Moses' chair. So that if any divine be so bad as thou dost conceive, yet "take that which is thine own and go thy way." If he be an ill liver, it is thine; if he speak well, it is thine.

"God, I thank thee." A good priest begins his devotion with a confession of sins, and ends with a thanksgiving for grace. But this Pharisee, quite contrary, begins his prayer with "I give thanks," and, instead of accusing himself, condemneth his neighbors, "I am not as other men are, extortioners, unjust," &c.

Here then observe the Pharisee's pride, in respect of
- God: "I thank thee."
- His neighbour: "I am not as other men are."
- Himself: "I fast twice in the week, I give tithe of all that I possess."

He did pretend devotion in coming up into the Temple, but when he was come thither, he neither prayed for himself, nor yet for others. If for himself, then he would either have cried mercy for some fault, or else craved it for some favour. For the poor beggar showeth his rags, and the sick patient his wounds, and the humble petitioner his grievances, and all need Christ: Who excepts himself, deceives himself. But this proud beggar (as you see) shows not vulnera, but munera: not his rags, but his robes; not his wounds, but his worth; not his misery, but his bravery; reputing himself so just, that (as Augustine observes) he neither said, "Forgive us our trespasses," as having no sin; nor "Thy kingdom come," as abounding already with all grace. Neither did he pray for others, in that he censureth all others absent, and condemns the Publican present, making himself rather a judge than an advocate: thanking God more for that others were bad, than for that himself was good. "God, I thank thee that I am not as other men are, extortioners," &c.

The modern hypocrites oft use the same phrase, "God, I thank thee," signifying hereby, that they believe there is a God against atheists, and but one God against the Gentiles, and that this one God only must be worshipped, against the papists, adoring creatures instead of the Creator; and against the carnal Gospeller, who doth ascribe thanks unto men, which are proper and due to God alone. If you shall at any time confer upon them a benefit, they will be so religious in thanking God, as they will usually forget to be grateful unto you. They will say that it was God's pleasure, your compassion should not be shut from them, it was his good will, not your free will; for you cannot of yourselves think so much as a good thought, much less perform so good a deed. And therefore

though happily thou shouldst suffer them under a colour of long praying, to devour thy whole estate, yet they would never thank you, but thank God that they be not as you; "not as this Publican." For they sour all their speeches, and most of their prayers ordinarily with this leaven of the Pharisees, insinuating always Satan-like the faults of the brethren, as that they be carnal Gospellers, men of the world, children of darkness, sons of the devil. In particular, aggravating, to the common people, the faults of the clergy, terming them enemies of the truth, atheists, haters of good men, soul murderers, anti-christian chapmen, halting neutrals, hogs, dogs, wolves, foxes, proctors of Antichrist: but evermore concluding their own worth and praise, styling themslves the servants and dear children of God, holy brethren, the sanctified people, Christians and good men, such as deliver only the sincerity of the Gospel, and pure milk of the word. In every point conformable to this pattern, "God, I thank thee that I am not as other men are," &c.

"Extortioners, unjust, adulterers." It is apparent by his own evidence that he was all these. First, he was an extortioner, in relying upon his own merits, and robbing God of his glory, which he will not give to another. Secondly, most unjust, in despising others, and condemning the Publican rashly without any proof, witness, or form of law: contrary to right and reason, playing two parts, accuser and judge. Thirdly, what was he but an adulterer, in being so wedded unto the world, and enamoured with popular applause? So St. James teacheth, "O ye adulterers, and adulteresses, know ye not that the amity of the world is the enmity of God?"

"I fast twice in the week, I give tithe of all that I possess." Aquine hath observed truly, that howsoever all sin may be said to be in the devil, secundum reatum; yet only pride and envy is in him, secundum affectum. He is guilty of other sins, as tempting men to every sin: but pride is his own proper fault, his darling, his Rimmon, and as Bernard speaks, "his character". It was the first sin that ever was in the world, and it shall be the last; for as other infirmities in us decrease, secret pride doth increase. That the Pharisee went up into the Temple to pray, "that he was not an extortioner, unjust, adulterer, that he fasted and paid his tithe duly," were things exceeding commendable: but his pride like Coloquintida, spoiled the whole pot of pottage. "Abounding in a thousand virtues he loses happiness by his pride." As God, resembling a bee, gathered honey out of rank weeds, extracting from sins of the Publican humility, which is a mother virtue: so the devil as a spider

gathering poison out of sweet flowers, even of the Pharisee's virtue, begat insolent pride, which is a monopoly of mischief. As an hen doth cackle when she layeth an egg, by which it is instantly taken away from her: in a like manner, as soon as the proud man performs any good deed, he will presently boast of it; "I fast twice in the week, I give tithe of all that I possess;" being (as one said wittily) proditor virtutis: a traitor to himself. This Pharisee brought forth a great many eggs (as it should seem), but he could not carry them unto a good market, because of his cackling: one item of pride spoils all that you have. "The happy, if insolent, are unhappy." Reusner.

"The Publican, standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be merciful to me a sinner." Simon the Sorcerer held that himself was some great man: Julian the blasphemous Apostate conceived strongly that himself was Alexander the Great; and in our age, there was a schismatic, who said himself was Elias the prophet: even so many which are in a damnable state, profess themselves exceeding just, in comparison of others. On the contrary, the fairest saints have thought themselves the foulest sinners; as St. Paul, that he was not worthy to be called an Apostle: St. Augustin that he was not worthy to be called a bishop: the prodigal child, that he was not worthy to be called a son: the woman of Canaan, that she was not worthy to be reputed a child: the blessed martyrs in their confessions evermore, that they were not worthy to be servants unto God, and witnesses of his truth: and the Publican here, though he were most dear to God, yet he dare not come near to God, he stood afar off, and would not lift up his eyes to heaven, that is to God in heaven, as Luke xv. 18, "Father I have sinned against heaven and before thee," &c.

The Publican's hand, like the bellows, did blow the fire of contrition to his heart: his heart like an alembic, distilled the sovereign water of repentance into his eyes; his eyes as a full cistern being unable to look upward, return the stream back again to the heart; that overcharged, drives the flood of his affection to his tongue; his tongue like Aaron's censer conveys the sweet perfume of this precious distillation into the presence of God himself, saying "O God, be merciful to me," &c. The which heavy song or melancholy ditty consists of three parts: a Treble, which is exceeding high, "O God;" a mean, "be merciful;" Bass, "to me a sinner." Couching much devotion in a little room. For all the virtues of a true penitent, (as namely, confession, contrition, faith, amendment)

are found in this one pattern. For confession and contrition: his hand smote his breast, and his heart moved his tongue to sing the bass, "to me a sinner." In which action, these three did concur, the heart, hand, sound: the heart signifying he had thought amiss: the hand signifying he had done amiss: the sound signifying he had said something amiss. Concerning faith he relied altogether upon grace, first, imploring, "O God be merciful:" then applying the mercies of God in Christ, "to me a sinner." And as for amendment of life, the text saith, "he went home justified more than his fellow." Now then as Christ to the lawyer, Luke x. 37, so I to you, "go and do thou likewise." Thou art but a man; and therefore call upon God: a sinful man; and therefore pray to thy merciful God. It is no shame to be sorrowful, cry "O God." It is no discredit to beg grace, pray him to "be merciful." It is no reproach at all to confess thy fault, tell him thou art "a sinner." If thy sin past utterly displease thee, thy present sin shall never hurt thee, saith Augustine. Four words of this Publican, yea three syllables of David, peccavi, proceeding from a lively faith, and a contrite soul, obtained pardon for all his offences: in so much, as Jerome writes excellently: "He, who taught me his own virtues, how standing, I should not fall, teaches me penitence, how falling, I may rise again." Our heavenly Father is so pitiful towards his lost child returning home, that he will not have patience to stay till his son doth open the parlour door, but he will run and meet him upon the way, falling on his neck, and kissing him. Albeit thou be so great a sinner as a Publican, yet if thou smite thy breast, and cry, "God be merciful to me a sinner;" if thou shalt heartily repent, and unfeignedly believe, the Lord will put all thy wickedness out of his remembrance, and thou shalt go home to the house thy conscience justified.

"I tell you this man departed home to his house justified more than the other." You have heard the Pharisee's pride, and the Publican's humility: now you shall hear Christ's judgment of both. He did condemn the Pharisee who justified himself, but justified the Publican who condemned himself. The Pharisee did exalt himself in respect of his virtue, but the Publican humbled himself for his sin. See how he who is humbled in his faults, pleases more than he who is proud in his good deeds. Aug. Of the two, the Publican renouncing his own merits, and laying hold on God's mercy, was justified more than the other. That is, and not the other.

Here then our modern divines observe that the Pharisee trusting in himself that he was perfect, is a type of all Justiciaries, hoping

to be saved by the righteousness of the Law: and that the Publican confessing his sin and unworthiness, is a type of all true Christians, holding justification only by faith in Christ, apprehending his merits, and making his righteousness our righteousness. For application then of Christ's application, I say with Augustine; Audisti sententiam, cave superbiam. Thou hast heard the sentence; shun pride. And pray with the Church:

O God, which declarest thy Almighty power, most chiefly in showing mercy and pity, give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

> "Si quid in hoc (lector) placet, assignare memento id Domino:
> Quicquid displicet, hocce mihi."
>
> *Walfridus Strabo, lib. de Rebus Ecclesiasticis.*

> If pleasure here you find,
> To God be praise assigned;
> If errors, ills, and wrongs,
> To me the fault belongs.

THE EPISTLE.

2 Cor. iii. 4.—"*Such trust have we through Christ to Godward; not that we are sufficient of ourselves,*" *&c.*

All holy Scripture jointly considered is called not unfitly God's Testament: as being his revealed will, and as it were written indenture, containing his covenant and conveyance concerning our eternal inheritance which is above. But the Gospel apart considered, is termed in this text, a new Testament: as never waxing old, but always continuing new, though it were from the beginning: "Jesus Christ yesterday, and to day, the same also for ever," Heb. xiii. 8. And now, for that it is imprinted after a new manner otherwise than the letter of the law: "written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart." And new, for that it maketh us "new creatures in Christ," 2 Cor. v. 17. Paul therefore commends here the worthy function of such as are made able to minister the new Testament, two ways:

1. Positively, "such trust have we through Christ to Godward," &c.

2. Comparatively, preferring the preaching of the Gospel before the ministry of the Law, in respect of
- Grace: For the letter killeth, but the Spirit giveth life; the Law being the ministration of condemnation, but the Gospel the ministration of righteousness.
- Glory: If the ministration of death through the letters figured in stones was glorious, &c., how shall not the ministration of the Spirit be much more glorious?

"Such trust." Our Apostle did esteem the Corinthinans his glory, the seal of his Apostleship, and as it were the very letters testimonial of his sincerity. For thus he speaks in this present chapter at the second verse, "Ye are our Epistle." Such as are false teachers, need epistles of recommendation unto you: and letters of recommendation from you; but I, Silvanus and Timothy, desire not the like, for that the church of Corinth is our certificate, yourselves are our walking passport: Detrimentum pecoris ignominia pastoris: it is the pastor's infamy when the people grow worse, but his honor when they be rich in the graces of Christ, and in all kind of knowledge, 1 Cor. i. 5. Whereas therefore your faith and holy conversation is renowned in all the world, ye be to us instead of an Epistle: yea, better than any letters commendatory; ye are written in our hearts, that is, in our consciences, having this testimony, not as others about us only, but in us also, residing ever in our bosoms. This Epistle is understood and read of all men: "in that ye are manifest to be the Epistle of Christ ministered by us," as God's pen, and written, not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart. Ye are Christ's Epistle primarily, for one is our Doctor, and that Doctor is Christ: but our Epistle and work secondarily, being instructed by us "as the ministers of Christ, and disposers of the secrets of God." He writes in you, but it is through our ministry, with the Spirit of the living God, whereby you that are his Epistles "are sealed unto the day of redemption." He writes his grace, not as the law was written, in "tables of stone: but in the fleshly tables of the heart." According to his word uttered by the mouth of Ezekiel; "I will take away the stony heart out of your body, and I will give you an heart of flesh." That is (as Anselmus notes) a good understanding to know, and a ready will to keep my commandments.

As far then as God's spirit doth excell ink, and man's heart a stone; so far the Gospel excells the law.

Now lest our Apostle should seem to commend his ministry too much, he corrects himself thus in my text: "such trust have we through Christ to Godward," &c. As if he should say, we speak confidently that ye are Christ's Epistle, and our Epistle, notarrogating this excellency to ourselves, as if we were sufficient of ourselves: but ascribing all the glory to God, from whom as the fountain, through Christ as the conduit pipe, cometh every good and perfect gift. "If we be able unto anything, the same cometh of God, which hath made us able to minister the new Testament. And therefore we trust not in the princes of darkness, nor in any child of man: but our hope, yea, help standeth in the name of the Lord, which hath made heaven and earth, Psalm cxxi. 2; all our trust is in God through Christ.

The papists attribute too much to the priest's office; carnal Gospellers and wordly politicians ascribe too little. The pope forsooth is esteemed of his parasites a vice-god, another Christ, assuredly they might say better an Anti-Christ. Nay, the papists hold their underling mass-priest, such an omnipotent creature, that whereas in the sacrament of order (as they call it) Almighty God makes the priest: in the sacrament of their altar, horresco referens, the priest (say they) makes Almighty God, as it were by magical art translating cœlum in cœnam, pulling heaven out of heaven, and imprisoning Christ's body with all his dimensions in a little box.

Others, on the contrary, think that preachers of the word are nothing else but as a post, on which injunctions of the king, and mandates of the court-Christian are fixed: ornaments and ministers of state, not instruments and messengers of God; and so religion turned into statism proves atheism. We must therefore go between both, atheists on the left hand, and papists on the right, medium tenuere beati. We must acknowledge the Gospel's ministry to be "the power of God unto salvation." He could otherwise regenerate men, as being able out of stones to raise up children unto himself, Matth. iii. 19, but it pleaseth him (as our Apostle teacheth elsewhere) "by the foolishness of preaching to save them that believe." God hath reconciled us unto himself by Jesus Christ, and hath committed unto his Apostles, and their successors his faithful pastors, the word and ministry of reconciliation, and they being appointed ambassadors for Christ, as though God did beseech you through them, intreat you in Christ's stead that you be reconciled to God,*2 Cor. v. 18, 19, 20.

If this one lesson only were well understood and learned in England, namely, that the tongue of the preacher is the pen of a ready writer, whereby men are made "Christ's epistle, written not with ink, but with the spirit of the living God," and so sealed up unto the day of redemption, we should not need to give thanks at our meals, as that odd priest in old time:

> "Deo gratias
> Quod nos satias
> Bonis rusticorum
> Contra voluntatem eorum. Amen."—Casparus Fencksus.

Thanks to God, for satisfying us with the good things of the farmers against their will. Amen.

For all suits of unkindness against our persons, and all quarrels about tithes and other duties incident to our place, would instantly surcease. Then the "feet of such as bring glad tidings of peace, would be reputed beautiful," and all good people in unfeigned zeal turn Galatians, "if it were possible, willing to pull out their eyes and to give them for their pastor's good."

This also may teach all clergymen to be faithful and painful in their calling, that they likewise may find such confidence towards God, as Paul had, even letters testimonial of their indefatigable diligence, written in their own consciences. It is an easy matter. in a corrupt age, to be well beneficed, either by shift or simony; but to play the part of a good pastor, (as Gregory the Great said,) is "the art of arts, the science of sciences." A prelate therefore must not lay a bishoprick under his feet, making one dignity a step unto another; but he must lay it upon his shoulders, and remember that as bishops enjoy honour by their place, so they sustain a burthen in their office.

"Not that we are sufficient of ourselves to think anything as of ourselves; but if we be able to do anything, the same cometh of God." A pregnant text against the Pelagians, affirming that our good actions and cogitations proceed only from free will, and not from God's special grace. Secondly, this maketh against the Semi-pelagians, I mean the papists, holding that man hath a power of free will in his own nature, which being stirred and helped, can and doth of itself co-operate with grace. So writes Andradius plainly: "The motion of free will and applying of itself to righteousness, doth no more depend upon the grace of God than the fires burning of the wood doth depend upon the power of God." Intimating that our will adjoineth itself unto God's grace, not by grace, but as carried thereto by the force of nature. We teach, on the contrary, that freedom of the will to turn to God, and to

work with him, is no power of nature, but the work of grace. "For ourselves are not sufficient as of ourselves to think," much less to speak, least of all to do that which is good. Indeed we will, but it is God that worketh in us the will: we work, but it is God that worketh in us to work according to his good pleasure. Thus it behooveth us to believe, thus also to speak, that God in our humble confession and submission may have the whole. For we live in more safety, if we give all unto God, rather than if we commit ourselves partly to ourselves, and partly to God. Ourselves are not sufficient to think any good, either in part or in whole. We cannot say that it is ours in part, and God's in part, seeing of him, and through him, and for him are all things. "Et magna, et media, et minima." See St. Augustine de bono perseverant. cap. 13, et contra duas epist. Pelagian. lib. 4, cap. 6, epist. 46 et 47, de gratia et libero arbitrio ad Valentin. et ad eundem de corrept. et gratia, cap. 1, 2, 3, 8, 14. Calvin. Instit. l. 2, cap. 3, 4, 5. B. Jewel Defens. Apolog. part. 1, c. 2, divis. 3. Dr. Morton, appeal. l. 1, c. 2, §. 10. Perkins' Reformed Cath. tit. Freewill; et Dr. Abbot ibidem. pp. 100, 101.

Thirdly, this may serve to confute the novelist's inveighing against our communion book, for that in the collect appointed to be read this day, we pray thus: "Almighty and everlasting God, which art wont to give more than we desire or deserve, pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord." And in another collect, after the Offertorie: "Those things which for our unworthiness we dare not ask, vouchsafe to give us for the worthiness of thy son Jesus Christ our Lord." These passages (as they say, who dare say anything) "carry with them a note of the popish servile fear, and savour not of that confidence and reverent familiarity that the children of God have through Christ with their heavenly Father." Answer is made, that acknowledging of our unworthiness is the ground of our humility, and that humility is a principal ornament of prayer, and in a suitor such a commendable virtue, that the testification thereof argueth a fond apprehension of his super-eminent glory before whom we stand, and putteth also into his hands a kind of bond or pledge for the security against our unthankfulness; the very natural root whereof is always either ignorance, dissimulation, or pride. Ignorance, when we know not the Author from whom our good comes; dissimulation, when our

hands are more open than our eyes upon that we receive; pride, when we think ourselves *worthy* of that, which undeserved favour and mere grace bestoweth. And therefore to abate such vain imaginations in our prayer, "with the true conceit of unworthiness," is rather to prevent than commit a fault; and it savoureth not of any baseness or servile fear, but rather of great trust in God's mercy; for those things which we for our unworthiness dare not ask, we desire that God, for the worthiness of his Son, would notwithstanding vouchsafe to grant. The knowledge of our unworthiness is not without faith in the merits of Christ; with that true fear caused by the one, there is coupled true boldness and encouragement arising from the other. Even our very silence, which our unworthiness putteth us unto, doth itself make request for us, and that in great confidence; for albeit looking inward we are stricken dumb, yet looking upward, we speak and prevail. So the Publican praying in the temple, "would not come nigh, nor lift up his eyes;" and yet you know what Christ pronounced of him, and what a general rule he grounded upon that particular example, to wit, "Every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted." So the prodigal child said to his own father, and that after he was received into favour, even after his father had embraced and kissed him, "I am no more worthy to be called thy son." So St. Paul writes here: "We are not sufficient of ourselves to think anything as of ourselves," and yet he saith, "our trust is in God, through Christ."

"For the letter killeth, but the spirit giveth life." As a man, so the Scripture consists of a body and a soul. The superficial sound of the letter is the body, but the true sense is the soul. The letter then of the Bible not understood, often killeth heretics and Jews, and carnal Gospellers. It is the spirit only that gives light and life to such as sit in darkness and in the *shadow* of death. It is a notable saying of Jerome, "The Gospel is not words, but sense; not outward, but inward; not in the foliage of phrase, but in the root of reason." And therefore we must in reading holy writ apply ourselves to the sense more than the sound, saith Tertullian. According to this exposition, ignorant clergymen are most unable "to minister the New Testament," understanding neither "the spirit," nor yet so much as the "letter."

But St. Augustine and other interpreters, have more fitly construed this according to Paul's intent of the Gospel and the law;

showing that the law is "the letter, as being figured in stones," and written with ink by the ministry of Moses; and that the Gospel is "the spirit," as being first published unto the world by the coming down of the Holy Ghost, and imprinted in our hearts "by the spirit of the living God."

There is a spirit in the Law; for "the commandment is holy, just and good:" and there is a letter in the Gospel, and that a "killing letter," even the savour of death unto death, in all reprobates: but in this text we must exactly consider the Law and the Gospel as they stand in opposition each one with another, and so the proper office of the Law is to threaten, accuse, terrify, condemn, kill. On the contrary, the proper office of the Gospel, is to "preach glad tidings unto the poor, to comfort all that mourn, to bind up the broken hearted:" in a word, to convert souls and to "give life." So St. John in his Gospel expressly, "the law was given by Moses, but grace came by Jesus Christ." And thus accurately to distinguish between the Law and the Gospel is the wisdom of all wisdom, quoth Martin Luther. It is observed prettily, that the ceremonies of the Law were first in their prime, mortales, mortal; after in Christ's age, mortuæ, dead; last of all in our time, mortiferæ, deadly. But it may be said as truly that every letter of the moral Law, yea, jot or tittle thereof, is able to kill all mankind; for it is, saith the Apostle, "the ministration of death."

And that in four respects,
1. Revealing our sin, Rom. iii. 20.
2. Increasing our sin, Rom. vii. 8.
3. Accusing us of sin, John v. 45.
4. Condemning us for sin, Rom. vi. 23.

But the Gospel is the ministration of righteousness, like John the Baptist, pointing out the Lamb of God, who taketh away the sins of the world; assuring our consciences that there is "no condemnation to them that are in Christ." As Augustine most divinely: "The law of works commands by threats, the law of faith by believing." When the Law calleth upon thee for thy debt, crying "pay that thou dost owe:" the Gospel acquits thy bonds, and saith unto thy soul, "thy sins are forgiven thee:" For the law of the spirit of life which is in Christ Jesus, hath freed thee from the law of sin and death:" Rom. viii. 2. See Epistle Sunday following.

"If the ministration of death." As the Gospel is more gracious than the Law; so likewise more glorious, and that in respect of

- Countenance: For it is more honourable to be the minister of mercy than an executioner of judgment. A death's-man is accounted base, but the very feet of such as bring glad tidings are beautiful.
- Continuance: "For Moses' glory is abolished and done away," but the Gospel's ministry remaineth. All Moses' glory was but a type of Christ's glory: now the substance being come, the shadow vanisheth. "All the prophets and the Law prophesied unto John: but truth and grace came by Jesus Christ," John i. 17. Look then how far the sun doth obscure the lesser lights; even so far the Gospel exceeds in glory the Law. "For when that which is perfect is come, that which is imperfect is abolished." 1 Cor. xiii. 10.

THE GOSPEL.

MARK vii. 31.—"*Jesus departed from the coasts of Tyre and Sydon, and came unto the sea of Galilee, through the midst of the ten cities, and they brought unto him one that was deaf, &c.*

Among many, there be two main demonstrations of Christ's divinity: the words of the prophets, and the works of himself. Both are met together in this place; for it is showed here by St. Mark, that he wrought at one time, with one accord, and that a little word, two great wonders; and that according to the prediction of his prophet Esay, "Then shall the eyes of the blind be lightened, and the ears of the deaf be opened." If any then want evidence to prove that Christ is God, let me say to him, as it was once said unto Peter and Andrew, "Come and see."

The whole may be divided into three principal parts, answerable to three principal parties expressed in the text, namely, the party

- Cured: "One that was deaf and had an impediment in his speech."
- Curing: Christ, "And when he had taken him aside," &c.
- Procuring: "Who brought the patient unto Christ, and prayed to put his hands upon him."

"Jesus departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee. Christ was not a perpetual resident in

one benefice; but "he went about from coast to coast, doing good, and healing all that were oppressed of the devil." By which example we may learn to be diligent and industrious in our several callings, and that we should not expect until others upseek us, but that we should seek, yea serve them in love, "doing good unto all men, especially to them which are of the household of faith," Gal. vi. 10.

"And they brought unto him." In these neighbors of the deaf man, interpreters have noted a lively pattern both of faith and love. First of faith, in that hearing of Christ they believed, and in believing they came to him, entreating favour, not for themselves only, but for their sick friend also: being assured that the world's Saviour could with a touch easily cure him.

There be many motives unto this good office; but especially two; namely, God's precept, and promise. Precept, "Be ye merciful, as your Father is merciful." Promise, "Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble." See Gospel 4th. Sunday, Epistle, 2d. Sunday after Trinity.

"One that was deaf and had an impediment in his speech." As dumb he could not ask, as deaf he could not hear counsel and comfort for his good.

"They prayed him." A pattern of the precept, "pray one for another." It is necessity makes a man pray for himself; it is charity moves a man to pray for another. Now that devotion is most acceptable, which is not forged by dissimulation, nor forced by constraint; ariseth out of pure zeal to God, and mere love to men. It is our duty therefore to pray, not for ourselves only, but for others also, for all men, even our enemies, earnestly beseeching Christ to put his blessed hands upon them, albeit they desire to lay their violent cursed hands upon us.

"To put his hands upon him." There is a twofold "laying on of hands" mentioned in holy Scripture: confirming and curing: the first used in ordaining Presbyters, as 1 Tim. iv. 14, and 1. Tim. v. 22. The second in blessing and healing the people, Matth. ix. 18, and xix. 13. Now the friends of this patient intreated Christ to put his hand upon him; either knowing that he cured the others by imposition of his hands, as the blind man, Mark viii. 23, 25, and the crooked woman, Luke xiii. 13, or else for that the Prophets and holy men of God used in helping and healing the sick, to lay their hands upon them. A ceremony not unknown unto the Gentiles, as it is apparently the speech of Naaman the Syrian: "I

thought with myself, the prophet will surely come out, and stand and call on the name of the Lord his God, and put his hand on the place, and heal the leprosy."

"And when he had taken him aside from the people." Sundry Divines have sundry devices in expounding this clause. Most are of opinion, that he did so to shun all ostentation and vainglory.

"And looked up to heaven." Intimating that every good and perfect gift is from above, coming down from the Father of lights; and therefore we must in all our sickness expect health and ease from heaven, saying with David, "I will lift up my eyes unto the hills, from whence cometh my help: my help cometh even from the Lord, which hath made heaven and earth."

"And sighed." He did not this as doubting of his cure, but to show first, that he was very man, subject to weeping and passion as we are, yet without sin: Heb. iv. verse 15. Secondly, to manifest his compassion and pity towards distressed men; he that said "Blessed are the pitiful," is such an High Priest "as is touched with the feeling of our infirmities." And by this example teaching us also to weep for the weakness and wickedness of our brethren. Thirdly, to demonstrate the greatness and grievousness of sin, which is not cured but by the sighing and suffering of the Son of God.

"And said unto him, Ephata, that is to say, be opened." He did sigh as a man, but commanded as God: using neither the subjunctive, nor optative, but imperative mood: "Be opened." The word Ephata, was vulgar in that country; by which it doth appear, that he did not use it as a charm, placing extraordinary power or confidence therein: but that it was his own will, and proper virtue that wrought the miracle.

"And he commanded them that they should tell no man." Hereby showing the difference between the giver of a benefit, and the receiver. He that doth a good turn must instantly forget it: he that receiveth, always remember it. According to that of Seneca: "Beneficium qui dedit taceat, narret qui accepit." Again, there is a time for all things, a time wherein Christ would have his miracles known, and a time wherein he would have them unknown.

"But the more he forbade them, so much the more a great deal they published." The particular publishing of this miracle, contrary to Christ's express commandment, was rather immoderate zeal, than any imitable virtue. See Gospel, Third Sunday after Epiphany. But their general praising of God, in saying "he hath done all things well," is very commendable.

For God is good { In himself: Matth. xix. 17. "None good but God."
Toward others in his works of { Creation. Preservation. Redemption. Glorification.

In his Creation all well, making of nothing all things, and those good, yea very good. In consideration whereof Augustine said sweetly: "When I consider the works of God, I am moved by their ineffable praise of their Creator, who is so great in His greatest works, yet not less in His least." In His preservation all well, ordering all things comely, disposing not only that which is good, but also that which is evil, yea the very devil unto good ends. "The Lord uses even the evil spirits for the punishment of the wicked, and for the probation of the good." Aug. In his redemption all things well, and far better than in his creation. "There He gives his own, but here, He confers Himself, not as our Lord, so much as our sacrifice and reward." Granat. All things well, yea best of all in his glorification, giving us a great reward, yea, so great as man's eyes never saw, neither ear heard, neither heart conceived.

The Gospel and Epistle well agree: "the spirit giveth life," saith Paul: the deaf man had "his ears opened by the finger of Christ," saith Luke. By the Gospel's ministry men are made God's Epistle, saith Paul: by the word of Christ "the deaf did hear, and the dumb speak," saith Luke. "If we be able unto anything, the same cometh of God," saith Paul. "He hath done all things well," saith Luke. Let us therefore pray with the Church:

Almighty and everlasting God, which art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that which our prayer dare not presume to ask, through Jesus Christ our Lord. Amen.

THE EPISTLE.

GALAT. iii. 16.—"*To Abraham and his seed were the promises made,*" *&c.*

This Epistle consists of three parts: a { Proposition, "To Abraham and his seed were made the promises," &c.
Exposition, "This I say," &c.
Opposition, "Wherefore then serveth the Law," &c.

The main drift of all this Epistle to the Galatians, is to show "that a man is not justified by the works of the Law, but by faith

in Jesus Christ." Which our Apostle approves accurately: 1, by reasons of experience; 2, from Abraham's example; 3, by manifest text of holy writ; lastly, by manifold apt similitudes and testimonies human; "Brethren, I speak as men do." The first whereof is the comparison of a man's will: and his argument is from the lesser unto the greater (as logicians speak). The testament of a man after it is confirmed, may not be broken or abrogated; ergo, much less the testament of God. He doth argue therefore thus:

The testament of God confirmed, cannot be disannulled.

The promises made to Abraham and his seed, which is Christ, are his testament confirmed; ergo, they cannot be disannulled.

Hence we may learn, that it is lawful to speak in sermons "as men do," citing testimonies of humanity for illustration of points in Divinity; reasoning from things earthly to things heavenly. So Christ in the Gospel, "If ye which are evil can give to your children good gifts, how much more shall your Father which is in heaven give good things to them that ask him?" So Peter, Acts v. 29, "We must obey men;" ergo, much more God. So the prophet Jeremiah, speaking in the Lord's name, "The Rhecabites obeyed their father; how much more ought ye to have obeyed me?" Philosophers are the patriarchs of heretics, enemies of the Gospel, as not understanding the things of the spirit of God; and therefore to convince their conscience by natural reason, is to cut off Goliah's head with his own sword, saith St. Jerome. "When thou shalt go to war against thine enemies, and the Lord thy God shall deliver them into thy hands, and thou shalt take them captives, and shalt see among the captives a beautiful woman, and hast a desire to take her for thy wife, then shalt thou bring her home to thy house, and she shall shave her head and pare her nails." Human learning is the Grecian Helena, full of admirable beauty; Cujus facies si videri possit, pulchrior est quam lucifer aut hesperus. And therefore we may not admit her into the Divinity schools, until her hair be shaved, and her nails pared; until her superfluous idle conceits, and unprofitable tricks of ornament are taken away. But when of a Moabite thou hast made her an Israelite, accompany with her and say, "her left hand is under my head, and her right hand doth embrace me." Let us ascribe to Philosophy its highest merits, but nothing more. For the wisdom of man, to speak the best of it, is but a learned kind of ignorance, which yet being bridled and guided by the spirit of God, may be wrought (as one well observed) to speak like "Baalam's

ass, to good purpose." To quote then in the pulpit authorities of poets, and philosophers, or as here St. Paul, the positions of lawyers and politicians, is not so common as commendable, when it is done reverently without ostentation, and judiciously for the better understanding of the text, and more clear declaration of the truth.

"To Abraham and his seed." We read of three Testaments in Holy Bible, to wit, Abrahamical, Gen. xii.; Mosaical, Exod. xxiv.; and the New Testament, Jer. xxxi., Heb. viii. Now the first and last, howsoever they differ in circumstance, yet they be the same for substance. So Zacharias in his hymn, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, as he spake by the mouth of his holy prophets ever since the world began; to perform the mercy promised to our forefathers, and to remember his holy covenant, to perform the oath which he sware to our forefather Abraham," &c. And the blessed Virgin in her Magnificat, "He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever." Christ is the Paschal Lamb, 1 Cor. v. 7, slain from the beginning of the world, Apocalyp. xiii. 8. And so the patriarchs and old fathers were saved by faith in a promised Christ; as we now by faith in Christ having come.

"Were the promises made." St. Paul speaks plurally, because they were made sometimes to Abraham, and sometimes to his seed, and sometimes to both; or, because they were repeated often to Abraham, as Gen. xii. 4; Gen. xv. 5; Gen. xxii. 18. And therefore called "promises" in the plural, although in substance they were but one promise.

"This I say." Paul in the former verses hath laid down two propositions; one, that testaments of men confirmed may not be broken; another, that the promises were made to Abraham and his seed, which is Christ. Now, what of all this, may some say? He doth expound himself therefore, "this I say;" that is, the drift and intent of all my speech is to show that the covenant or testament ratified by God cannot be frustrated. And secondly, though it might so be, yet that the law could not abrogate the same; which he proves by two reasons especially.

First, from the circumstance of time, "the law which began four hundred and thirty years after, doth not disannul," &c.

Secondly, from the nature of a testament donation or legacy; "for if inheritance come of the law, it cometh not of promises, but God gave it to Abraham by promise."

"The law which began afterward." The Jews object, and say

that God mistrusting his own promises as insufficient to justify, further added a better thing; that is to say, the law, whereby men may be made righteous. Our apostle doth answer by demonstration. Abraham obtained not righteousness before God through the law, because there was no law when he lived, and if no law, then assuredly no merit. What then? Nothing else but the mere promise, which Abraham believed, and it was imputed to him for righteousness. If a rich man, not constrained thereunto, but of his own good will, should adopt one to be his son whom he knoweth not, and to whom he doth owe nothing, and should appoint him heir of all his lands and goods, and then after certain years should lay upon him a law to do this or that, he cannot now say that he deserved this benefit through his own works, seeing he received it of mere favour many years afore. So God could not respect our deserts going before righteousness, forasmuch as the promise was made four hundred and thirty years before the law. Wherefore saith Luther, if thou wilt rightly divide the word of truth, accustom thyself to separate the "promises" and the "law" so far asunder as heaven and earth, as the beginning of the world and the latter end.

"For if the inheritance come of the Law, it cometh not of promise, but God gave it," &c. This argument is plain: for natural reason, although it be never so blind, compelleth us to confess, that it is one thing to promise, and another thing to require: and one thing to give, another thing to take. The Law requireth and exacteth of us our works; on the contrary, the promise doth offer unto us the spiritual and everlasting benefits of God, and that freely for Christ's sake. Therefore we cannot obtain inheritance by the Law, "for as many as are of the works of the Law, are under the curse:" but by the promise; for it saith "in thy seed shall all the nations of the earth be blessed." If they which are of the Law be heirs, our faith is made vain, and the promise void, and God a liar. Eternal life is the gift of God, conveyed by Testament as a legacy, which is not exaction, but a donation. Heirs look not for laws or any burthens to be laid upon them by their father's will, but for an inheritance confirmed thereby. Now that we may receive this legacy, we must bring unto God nothing but hunger and thirst after it, making suit for it by asking, seeking, knocking. For albeit in ourselves all of us are most unworthy: yet shall it suffice for the having of this blessing, if our names be found in the testament of God.

"God gave it to Abraham by promise." That is, as afore, "to

Abraham and his seed." For this gift is not private, but a public donation, and Abraham here must be considered as a public person, and that which was given unto him, was in him given to all that should believe as he did. If then thou beest endued with faith as much as is a grain of mustard seed, thou art "blessed with faithful Abraham." Inheritance of eternal happiness is as surely thine, as it was his when he believed: and if thou continue faithful unto the end, thou shalt "sit down with Abraham, Isaac and Jacob in the kingdom of heaven," and after this life rest in the bosom of Abraham evermore. For whatsoever was done to him as the Father of the faithful, is done to them also that walk in the steps of his faith.

"Wherefore then serveth the Law?" You have heard of the proposition, and exposition of our Apostle. Now there followeth an opposition against his doctrine, containing a twofold objection. The first in v. 19, "Wherefore then serveth the Law?" The second, v. 12, "Is the Law then against the promise of God?" To the first, answer is made, that "the Law was added because of transgressions." Not for justification, but for transgression, namely to suppress, and express sin. The civil use of the Law is to punish transgression, and to restrain villainy. Good men are a Law to themselves, and so the Law is not given unto the righteous man. But Almighty God hath ordained Magistrates, Parents, Ministers, Laws, bonds, to bridle the wicked, at the least to bind Satan that he rage not in his bond-slaves after his own lust. And therefore Politicians and Statesmen have much esteemed and honoured the very senseless instruments of justice. Baldwin the great lawyer, called the gibbe tlignum, benedictum; and the good Emperor Maxmilian, whensoever he passed by the gallows, usually putting off his hat saluted it thus: "All hail, holy justice."

The spiritual use of the Law is to reveal sin, that a man as in a glass may behold his ignorance, misery, and blindness, infirmity, judgment, death, hell: As a corrosive laid unto an old sore, not to heal it, but to stir it up, and make the disease alive, that a man may feel in what peril he stands, and how nigh to death's door. For our natures are so corrupt, that we could not know them to be corrupt without the Law, Rom. vii. 7, "I knew not sin (saith our Apostle) but by the Law; for I had not known lust, except the Law had said, thou shalt not lust."

"Until the seed came to whom the promise was made." Spiritually the blessed seed is come when once Christ dwelleth in our hearts by faith. Here we must begin to say, Now, leave off Law, thou hast terrified and tormented our consciences enough. Now

must he deliver up his kingdom to another, even to Christ, whose lips are gracious, speaking of far better things than doth the Law, "bringing glad tidings of salvation unto the poor, binding up the broken hearted, preaching liberty to the captive, comforting all that mourn, giving beauty for ashes, and the garment of gladness for the spirit of heaviness."

"Is the Law then against the promise of God?" If the Law convince men of sin, then it serves not to give life, but to kill: and so by consequence is against the promise giving life.

To this objection our Apostle doth answer negatively: with
- Detestation, "God forbid."
- Attestation, producing out of God's own book sufficient witness against these cavillers. "If there had been a Law given which could have given life, then no doubt righteousness should have come by the Law, but the Scripture concludeth all under sin," &c.

"God forbid." In that Paul avoids an heretical and blasphemous objection with an absit, we may learn to reject things said or done to the dishonour of God, with loathing and detestation. Caiaphas supposing that Christ had blasphemed, rent his garments: and Job suspecting his children had done the like fault, sanctified them, Job i. 5.

"For if there had been a law given which could have given life, then no doubt righteousness should have come by the Law." If the law were contrary to the promise, then it should execute the promise's office; but that it cannot do, for it is the promise's office "to give life," but the law's office to kill. And therefore the law is not against the promise, but rather a preparation to receive the promise. This argument is a hammer to beat down the popish opinion of merit. That which doth give righteousness, doth first give life: the works of the law cannot give life; ergo, they cannot give righteousness, or justice. See Luther, et Perkins in loc.

"But the Scripture concludeth all things under sin, that the promise by the faith of Jesus Christ should be given to them that believe." Things subordinate, whereof one serves for another, are not one against another; but the law is subordinate to the promise, concluding all under sin, that we might have recourse to Christ, the propitiation for our sins. It humbleth a man, and in humbling him it maketh him to sigh and to seek the helping hand of the Mediator, sweetening his mercies, and making his grace gracious and inestimable. The proverb is true, that "hunger is the best cook." Like then as the dry ground doth covet rain,

even so the law makes troubled and afflicted souls to thirst after Christ, and in this respect it is "our school-master to bring us to Christ." A school-master hath two special offices; one to correct, another to direct. It correcteth, "in shutting us up" in the prison of sin; and it directeth also, for that it occasioneth us hereby to hunger and thirst after the righteousness of Christ.

"The Scripture," ἡ γραφή. That Scripture, namely the Scripture mentioned afore, meaning especially the written law of Moses, including all under sin: Deut. xxvii. 26, "Cursed is every man that continueth not in all things which are written in the book of the law to do them." Every man is bound to keep the whole law; "it therefore concludes its subjects under sin by commanding, but not aiding." Cajetan. But this may be construed of evangelical Scripture so well as of the law; for if all men had not been subject unto the curse by sin, for what end should the blessing by Christ have been promised, because "the whole need not a physician?" And so both Gospel and law shut up all under sin, "that God might have mercy on all."

"That the promise by the faith of Jesus Christ should be given to them that believe." There is never a word in this clause but is a sufficient argument against our merit; "promise, faith, Jesus Christ, given, believe." Saving faith is called here "the faith of Jesus Christ," because Christ is both author and object thereof. Every man therefore shall not be saved in his own faith and religion, but only such as are of the faith of Christ.

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service, grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord. Amen.

THE GOSPEL.

LUKE x. 23.—"*Happy are the eyes which see the things that ye see,*" *&c.*

- This text hath two parts:
  - One concerning the Gospel: containing a
    - Proposition: "Happy are the eyes," &c.
    - Reason: "For I tell you," &c.
  - Another touching the Law: wherein four points are remarkable:
    1. A supplication: "Master, what shall I do," &c.
    2. A replication: "What is written in the Law? how readest thou?" &c.
    3. An explication: "A certain man descended," &c.
    4. An appplication: "Go and do thou likewise."

"Happy are the eyes which see the things that ye see." Christ, in the words immediately going afore, delivered this doctrine: "No man knoweth who the Son is, but the Father, neither who the Father is, save the Son, and he to whom the Son will reveal him." And then turning about to his Disciples he said secretly, "Blessed are the eyes which see the things," that is, these things, "hidden from the wise and learned, but opened unto you: for this is eternal life, to know God, and whom he hath sent, Jesus Christ."

"For I tell you, that many prophets and kings have desired to see these things which ye see." That ought to be respected highly, which great men and good men affect; but I tell you, that many princes and prophets have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. For the Messiah is called in Holy Scripture, "The desire of all nations:" Hag. ii. 8. "Of whom the prophets enquired, searching when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glory that should follow:" 1 Peter, i. 10, 11. When Balaam had prophecied of Christ, "There shall come a star of Jacob, and a sceptre shall arise of Israel," &c., he brake forth into this passion: "Alas, who shall live when God doth this?" As if he should have said, happy men are they who shall see that glorious star and Sun of Righteousness, coming out of his chamber as a bridegroom; giving light to such as sit in darkness and in the shadow of death. "Oh, that thou wouldst break the heavens and come down," saith the prophet Isa. Good old Simeon waited for the consolation of Israel. Augustine wished he might have seen three things especially, "Rome in her glory, Paul in the pulpit, and Christ in the flesh." If the Queen of Sheba reputed the servants of Solomon happy, for that attending about his throne they heard his wisdom, discoursing of trees, "from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall," how blessed and happy were the disciples in hearing "a greater than Solomon," and in seeing him who was "fairer than the sons of men, in whom are hid all treasures of wisdom and knowledge?" Coloss. ii. 3.

Here the Gospel and Epistle meet. Happy are the eyes which see those things which ye see; for Christ is the promised seed of Abraham, in whom all the nations of the world are blessed. And for application, it fits our text and time to say, blessed are our eyes, and blessed our ears in this great light of the Gospel. For we now see Christ in his sacraments, and hear Christ in his word.

He liveth at this hour; not only among us, but also in us; dwelling in our hearts by faith: Ephes. iii. 17; Gal. ii. 20. The Scriptures are as a prospective glass, wherein he that hath eyes of belief is able to behold Christ crying in his cradle, dying on his cross, buried in his grave, raised from the dead, transfigured on the Mount, ascended far above all heavens, and there sitting as our Advocate with God the Father. O, that men would therefore declare the goodness of God, in showing us the light of his countenance, revealing the great mysteries of godliness, which in other ages was not opened unto the sons of men after such a manner as it is now.

"And behold a certain lawyer stood up and tempted him, saying, Master what shall I do to inherit eternal life?" A witty Rabbin was wont to say, that "he learned much of his master, more of his fellows, but most of his scholars." And so surely this ambitious doctor might have got somewhat by questioning, albeit he took Christ haply for his inferior. But his intent was not to be taught, but to tempt, using all possible means, and all plausible cunning, to snare Christ in his conference. For as Herod the Fox asked the priests, and enquired of the Magi diligently, when and where Christ was born, not to worship, but to worry that innocent lamb, so many men hear the word, and in reading the Bible move many doubts upon the text, not to consult, but to insult. As Pontanus says, "not that they may know, but that they be known." The lawyer's preamble was courteous, "Master," and his "quære" not idle, like the contentions of many lawyers in our time, de lana caprina, touching the tithing of mint and rue; but concerning our eternal inheritance, "what shall I do to inherit everlasting life?" But his spirit was proud, and his heart false; "standing up to tempt," having "master" in his mouth, hatching "mischief" in his mind.

"What is written in the law? how readest thou?" Didacus de la Vega, who was a Spanish friar of Toledo, notes here that the Bible teacheth all things exactly which are necessary to salvation. The Jesuit Costerus, in his sermon preached upon the Gospel, affords also the Scripture this praise, that it is "the speculum and rule of life." Christ therefore sent the lawyer unto the law for the resolution of his doubt; "What is written? how readest thou?" So Luke xvi. 29. "They have Moses and the prophets, let them hear them." And Isa. viii. 20, "To the law, to the testimony." It is an old proverb, that the letters of princes are to be read thrice, but the Scripture (which is God's epistle) must be read seven times thrice, yea seventy times seven times. "Infinities,"

as Luther speaks in the words of a poet, "Nocturna versate manu, versate diurna." That delighting in the law of the Lord, we may meditate thereon day and night. Psalm i. 2. For it is not sufficient to read curiously, without choice and discernment, we must examine the text, and search the Scriptures. And therefore Christ here said not only, "what is written in the law?" but, "how readest thou?" That is, how dost thou understand and construe God's holy word?

"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This commandment is the first and the greatest of all the law.

Wherein two points are regardable:
- The cause why God is to be loved, and that is because
  - The Lord.
  - Thy Lord.
- The manner how, with all thy
  - Heart.
  - Soul.
  - Strength.
  - Mind.

The saying of Bernard is true: "God is himself the reason for loving God;" as being most loving and lovely. Loving, in that "he loved us first," even in our election and creation, when we could not; in our redemption, when we would not love him. "Ipse dilexit nos, et tantus, et tantum, et gratis tantillos et tales." Lovely, being indeed the centre of all our love; for we must love nothing but good, and every good is from above, coming down from the Father of lights. As when Elijah said, "if the Lord be God, follow him," in like manner, if the Lord be God, love him. Again, thou must love the Lord, because "thy God," for every man loveth his own; his own children, his own friends, his own goods, his own conceit, "not for inherent merit, but because they are his own," (saith Augustine). Now nothing is so properly thine own as God, being "thy portion for ever." It is observed by Picus Mirandula, subtilely, that in the creation of the world, God gave the water unto the fish, earth unto the beast, air unto the fowls, heaven unto the glorious angels, and then after all these goodly seats were bestowed, Almighty God made man according to his own likeness and image, that he might say with the prophet, Psalm lxxiii. 24, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. Thou, Lord, art my lot and inheritance, the strength of my heart and salvation of my soul." "Art thou hungry? he is thy bread; thirsty? he is thy drink; in darkness? he will be thy light:" Aug.

The manner how to love God, "with all thy heart, with all thy

soul, with all thy mind." That is, as Augustine, with all thy understanding, never speaking or thinking of him erroneously; with all thy will, never contradicting him obstinately; with all thy memory, never forgetting him obliviously; loving him perfectly, purely, perpetually. He gave all, and therefore good reason he should have all. Or as David, jointly, "with all that is within thee." For the multiplying of so many terms, "heart, soul, strength, mind," is only to show that we must perfectly love God above all, even with all the strength of all our heart, soul, mind.

Haply some will object, if we must love God with all our heart, soul, mind, might, it is not lawful to love anything else besides him. Answer is made, that we may love other things beside God, if we love them in God and for God. As the words following intimate, "Thou shalt love thy neighbor as thyself."

In which observe the { Causes, Measure, Order, } of our love toward our neighbour.

The causes are two: { Commandment in Scripture, John xiii. 34, and xv. 12. "This is my commandment, that ye love one another." Bond of nature; because man is neighbour to man, in respect of creation and conversation.

For the measure of thy love, the text saith here, "Thou shalt love thy neighbour as thyself." Now the school divines observe, that "as" is a note of similitude, not equality, the law doth require that thou love thy neighbour "as thyself," for the manner of thy love, but not "as much as thyself," for the measure of thy love, because charity begins with itself, making a man to love first himself, then his neighbour as himself, that is, in that, and for that he loves himself, namely, loving him of God, and wishing him all good. For, as God is the God of love, so likewise the God of order. And therefore whereas all men in the world cannot be partakers of our temporal goods and spiritual graces alike, "such as are nearest ought to be dearest unto us." I say nearest, in spiritual or carnal alliance. For the first, it is said expressly, "do good to all, especially to those which are of the household of faith," of God's own family the Church, among whom the ministers of the word are the chiefest. According to this rule, Christ in the Gospel honoured his spiritual allies afore his natural brethren and kindred; for when one told him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," Christ stretched forth his hand towards his disciples and said, "Behold my mother and my brethren; for whosoever shall do my Father's will which is in heaven,

the same is my brother, and sister, and mother;" "for the ties of affection are more holy than those of the flesh." Lombard.

Yet (all other things being alike) we must affect and respect our own wife before our own children, our children before kinsmen, our kinsmen before such neighbours as are not of our blood, our neighbours before strangers, and strangers of our own country before foreigners of another nation. Of this order in our love we find a precept in Paul; "He that provideth not for his own," namely, for them of his household, "is worse than an infidel." An example in Joseph, who preferred Benjamin, his own brother, by father and mother, too, before the rest of his unkind brethren: in his feast, Benjamin's mess was "five times as much as any of theirs:" at his farewell, others had change of raiment and money, but unto Benjamin "he gave three hundred pieces of silver, and five suits of apparel." Our blessed Saviour himself being the true Joseph, even the truth and the way, loved his own disciples more than other men, and St. John more than other of his disciples, termed in the Gospel's history, "the disciple whom Jesus loved." I conclude in the words of Lombard, "All men are to be loved with equal affect, but not with equal effect." See tom. ii. æ. quæst. xxvi. art. 6, 7, 8. Caje. et Dominic. Ban. ibidem. Altissiodor. Tho. ab. Argentina. Ric. de media villa, reliquosque sententiarios, in iii. sent. dist. 29.

"Thou hast answered right; do this and thou shalt live." For the better understanding of this clause, ("do this and thou shalt live,") consider, I pray, to what, and to whom, Christ made this reply. First, to what. It is not demanded here by what means a man might obtain life everlasting, but by "what doing," or by what kind of works; and therefore Christ answered accordingly, "What is written in the law? do this, and thou shalt live." Secondly, to whom: he did now deal with a doctor of the law, with a Pharisee, with one who was "willing to justify himself;" he did therefore send him to the law, not unto the promise. But speaking of eternal life, to penitent sinners he saith: "I am the way," promising in general, "Come to me all ye that are weary and laden, and I will ease you;" performing his word in particular; "O woman, thy faith hath saved thee." Luke vii. 50. Christ then in saying "do this, and thou shalt live," shows the lawyer's hypocrisy, who thought he could do this; and not a possibility to do this; as if he should say, thou didst never in all thy life fulfill the whole law, nor yet one letter thereof as thou shouldst perfectly,

thou must therefore think of another way to the kingdom of heaven. Here the Gospel and Epistle meet again. "The law cannot give life" (saith Paul); the Levite and priest of the law, did not help the wounded man half dead" (saith Christ); the Scripture concludeth all things under sin, that the promise by the faith of Jesus Christ shall be given to them that believe," saith our Epistle. Christ sends a justiciary to the law, that seeing his own wretchedness and wickedness in it, he might come to Christ the loving Samaritan, "to bind up his wounds, and to pour wine and oil into them," as it is in our Gospel.

"A certain man." The doctors of the law construed the commandmnet "love thy neighbour," thus: "love thy friend, and hate thine enemy." Christ therefore shows by this parable that every man is our neighbour, of what condition or country soever, even our greatest enemy; for the Jew did hate the Samaritan, accounting him as a dog, and yet the Samaritan performed all neighbourly duties unto the Jew for that he did not commit any work of cruelty, nor omit the work of mercy toward him.

"Go and do likewise." For if thou know this, and do not this accordingly, thou dost not love thy neighbour as thyself; and he that loves not his neighbour as himself, cannot love God with all his heart, with all his soul, &c. "Let us therefore be followers of Christ, as dear children," loving his as he loved us; opening our bowels of compassion towards all such as mourn in Zion, binding up the wounds of his distressed members under the cross; seeking not our own but one another's good, that when he comes to judgment, we may hear and have that happy doom, "Come, ye blessed of my Father, inherit ye the kingdom prepared for you. For I was an hungered, and ye gave me meat; I thirsted, and ye gave me drink; I was a stranger, and ye lodged me; I was naked, and ye clothed me," &c. "For inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

THE EPISTLE.

GAL. v. 16.—"*I say, walk in the spirit, and fulfill not the lusts of the flesh,*" *&c.*

- This Epistle may be divided into two parts: a
  - General exhortation, "to walk in the spirit;" and that in respect of a double benefit: namely, because the Spirit delivereth us from the
    - Lusts of the flesh, verse 16. "Walk in the spirit and ye shall not fulfil the lusts of the flesh." And ver. 24. "They that are Christ's, have crucified the flesh," &c.
    - Lists of the Law, v. 18. "If ye be led of the Spirit, then are ye not under the Law."
  - Particular enumeration of the "works of the flesh, and fruits of the Spirit."
- In the bedroll of vices observe their
  - Condition: "The deeds of the flesh are manifest."
  - Kinds: as being against
    - Faith
      - Idolatry.
      - Witchcraft.
      - Heresy.
    - Good manners, especially
      - Chastity:
        - Adultery.
        - Fornication.
        - Uncleanness.
        - Wantonness, as the daughters of luxury.
        - Gluttony.
        - Drunkenness, as the mother.
      - Charity:
        - Hatred.
        - Variance.
        - Zeal: or wicked emulation.
        - Wrath.
        - Strife.
        - Seditions.
        - Envying.
        - Murder.
  - Punishment: "They which commit such things, shall not be inheritors of the kingdom of God."
- In the catalogue of virtues observe likewise their
  - Property: "Fruits of the Spirit."
  - Kinds: quantum ad
    - intra: for the
      - Doing of good, love, joy, peace.
      - Enduring of evil: long suffering, gentleness.
    - extra: respecting
      - God, faith.
      - Our neighbors, goodness.
      - Ourselves, temperance.
  - Benefit: "Against such there is no law."

Concerning our apostle's exhortation. I have showed elsewhere what it is "to fulfill the lusts of the flesh," as also what it is "to

walk in the spirit;" and that all such as are led of the spirit, "are not under the law." Pardon me then in passing, sicco calamo, from the first unto the second part.

"The deeds of the flesh are manifest." As being known to God, "unto whom all things are naked," even the secrets of "our hearts and reins." And notorious in the sight of men, "hatred" appearing in open court; "gluttony" sitting in open hall; "drunkenness" reeling in open street; "murder" swaggering in open highway; "seditions" in open field; "emulation" in open school; "worshipping of images" in open temple; "sects" in open pulpit; "adultery," "fornication," and other secret sins of the chamber, albeit the night be never so dark, the curtain never so close, the door never so fast, are notwithstanding usually brought to light also. Whereupon the poets in old time painted Venus, the mother of wantonness, "naked;" insinuating that this iniquity cannot be long covered. And "manifest," as being committed against conscience; for as an heretic, so the drunkard, witch, adulterer, "is damned of his own self." Yea, the very Gentiles, having not the law, were notwithstanding in this respect, a "law to themselves." Hence we may learn not to conceal, but freely to confess our sins before God, and before men also. when need shall require." Whether a man acknowledge them or no, they be "manifest," and the ingenuous uncovering of them is the way to cover them. "Do thou acknowledge them," saith Augustine, "God will ignore them." "I said I will confess my wickedness unto the Lord, and so thou forgavest the punishment of my sin." Psl. xxxii. 6.

"Adultery, fornication, uncleanness, wantonness." These sins are named first, because the flesh is most prone to commit them. Old Lot did burn with flames of lust, whom all the fire that consumed Sodom could not once touch. Ambrose said of Sampson, "He strangled the lion with his hands, but could not suppress his own lust."

"Adultery," when both or one of the parties delinquent are married, as the notation of the word intimates, "adulterium, quasi ad alterius torum." "Fornication" is between such as are single, so called à fornicibus, of the place wherein common harlots used to prostitute their bodies. "Uncleanness" is incontinency against nature; where these sins were known there they were named particularly by Paul; as among the Romans, Rom. i. 27; and to the Corinthians, 1 Cor. vi. 9; but in Galatia, where they were not known, they be mentioned in general only, lest by naming of them he should

after a sort, teach them. "Wantonness," in lascivious attire, unchaste talk, petulant behaviour, is an instrument, and, as it were, the bellows, to blow the coals of lust in all.

"Idolatry, witchcraft." It is plain that Paul calleth here "flesh" whatever is in all the powers of an unregenerate man's soul. The works of the will that lusteth, are "adultery, fornication, uncleanness, and such like;" the works of the will inclined to wrath, are "hatred, variances, seditions, envying," &c.; the works of understanding or reason, are "idolatry, witchcraft, heresy:" the which are distinguished thus: "heresy," when we serve the true God with a false worship; "idolatry," when we worship false gods, supposing them to be true; "witchcraft," when we adore false gods, knowing them to be wicked and false; for the ground of that black art is either an open or secret league with Satan, the Prince of Darkness, and so witchcraft (as our judicious sovereign well observed,) is the height of idolatry.

Let us above all other works of carnality, take heed of idolatry, which is so secret a vice, that it is discovered of none but such "as have crucified the flesh and are led of the spirit." And for this cause let us have the commandment alway in our eye, "thou shalt have none other gods but me." Forbidding four things especially. First, the having of strange gods, and not the true, as had the Gentiles; secondly, the having of strange gods with the true, as the Samaritans had; thirdly, the having of no God at all, as the foolish atheists; fourthly, the not having of the true God aright, according to his own word and will, as the congregations of heretics and anti-Christs.

"Hatred, variance." In this enumeration of sins against charity, the first is "hatred," and the last "murder," because it comes to this. If we stop not hatred in the beginning, it will break forth into "contentious words;" and brawling speeches, haply misled by distempered "zeal," will grow to "seditions," and "schismatical actions," and these breed "envying," and envy begets "murder;" according to that of Cyprian, "envy is the fountain of slaughters;" for this one fault is toxicum charitatis, et ostium iniquitatis, Holcot; as it were the death of amity, and door of enmity, the very matter of all mischief, and hell of the soul. Concerning "gluttony," see before Epist. 1st Sunday in Advent; and of "drunkenness," hereafter, Epist. 20th Sunday after Trinity.

"And such like." Paul added this clause, lest any should imagine that there be no more deeds of the flesh; as if he should say, by these ye may conceive what the rest are; for it is impos-

sible to reckon up all. If Paul, numbering the sins of his time, was constrained to break off his catalogue with an "et cætera," how shall the preachers of this day deliver up a true inventory? For, as now and then all humors of the whole body fall down into the legs, and there make an issue, so the corruption of all ages past have slid down into the present, to the choaking and annoyance of all that is good. The world's end doth afford the same faults, and the like to them in the beginning, yea, doubtless, many monsters of sin, which our forefathers of old could never parallel.

"Of the which I tell you before, as I have told you in times past." Hence ministers are taught often to forewarn the people of the future judgments of God for their sins. If present, by word; if absent, by writing: Isa. lviii. 1; Mich. iii. 8. When a man otherwise cannot hit the mark, he must draw the bow to the ear and shoot home. Little chiding and once rebuking will do no good with such as have stony hearts and brazen faces; it is our duty therefore to threaten, yea, thunder again and again, saying with Paul, as I told you before, so still I forewarn you, while ye may take heed, repent, and return from your wicked course, "that they which commit such things shall not be inheritors of the kingdom of God." Not all they which have such impure motions arising in their mind, but they which commit such actions in their life, "such as do these things." Not all such as have done those things once, twice, thrice, "for in many things we sin all," and every age, even in the faithful, hath his peculiar fault and folly. Lust assaults a man most in his youth; ambition in his middle age; and covetousness in his old age. Such then as have done these things, and after have heartily repented, are not excluded from the kingdom of God, but only "such as do," noting a present and a continued act of doing amiss. The godly man often falls into the works of the flesh, and being admonished thereof recovers himself; "he doth not stand in the way of sinners," although he sometimes enter into it. On the contrary, sinners irrepentant and obstinate, when they fall, lie still in the filthiness of the flesh, hating reformation, and heaping to themselves wrath against the day of wrath: Rom. ii. 5. All they which do this, and die thus without a lively faith and unfeigned repentance, "shall not be inheritors of the kingdom of God."

"The fruit of the spirit is." Interpreters observe generally Paul's altering of his phrase; whereas he called acts of sin "works" of the flesh; he terms virtue the "fruit" of the spirit. He speaks of the one plurally, "The works of the flesh are;" but

of the other singularly, "The fruit of the spirit is." To signify that good is the effect of an entire cause; whereas evil comes of defects in many particulars. Or haply to show that our vices exceed in number our virtues.

Christian virtues are "fruits," as bringing with them excellent commodities, enriching such as have them, and alluring others also by their example to receive the Gospel and Faith of Christ. And fruits "of the spirit," as begun, continued, ended according to the motions and admonitions of the spirit. Begun in faith, acted in obedience, ending in God's honour. A good man "is like a tree planted by the water's side, that will bring forth his fruits in due time." The Church is the garden of God; preachers are the planters: 1 Cor. iii. 6, 9; believers are trees of righteousness; the spirit of God is the sap and life of them, and good works are the fruits which they bear.

"Love, joy, peace," &c. It had been sufficient to have named only love, and no more, for as it is showed, Epist. Quinquages. Sund. charity doth extend itself unto all the fruits of the Spirit, notwithstanding our apostle sets it here by itself among other virtues, and, in the first place, to signify that it is the very fountain from which all the rest are derived. And therefore that Christians ought before other things affectionately tender the good of their brethren, "Giving honour one to another, every man esteeming better of another than of himself, and so serving one another in love." The world in this age wants exceedingly this one virtue; for among the roaring gentlemen, "it is but a word and a wound;" among civil men, "it is but a word and a writ:" yea, that which is worst of all, among such as seem saints, of the greatest purity, there be so many sects and schisms, even about matters of God's holy service, that if our apostle were now living, he would censure them as he did the Corinthians in his time, "when one saith, I am Paul's, and another, I am Appollo's, are ye not carnal?"

"Against such there is no law." Against such virtues, and against persons indued with such virtues, "there is no law;" that is, no law to condemn, no law to compel them. As if he should say, "such as are led by the spirit are a free people, serving the Lord without constraint." If there were no punishment in this life, nor hell in the next, for adultery, drunkenness, murder, gluttony, yet they would abstain from these works of the flesh out of mere love to God, and goodness; "for they that are Christ's have crucified the flesh." In this crucifying, four points are to be considered.

First, we must attach and bring ourselves into God's presence,

saying with the prodigal son, "I will go to my father." Secondly, we must indict ourselves of our sins at the bar of God's judgment; "I have sinned against heaven and before thee." Thirdly, we must judge ourselves, that we be not judged of the Lord; "I am no more worthy to be called thy son." Fourthly, we proceed to the lawful execution of the flesh, using the means for the crucifying of it, and they be principally three: the first, is applying of Christ crucified; and that is, to believe not only that Christ was crucified for us, but that we likewise were crucified with him.

The second, is to beat down the flesh by the sword of the spirit; propounding in our daily repentance, the several commandments and threatenings of God against our several affections and lusts, as it were slaying murder with commandment, "Thou shalt not kill;" and robbing the thief with another arrow taken out of God's quiver, "Thou shalt not steal."

The third, is to cut off the first beginnings of evil, and to fly the present occasion of every sin. With these spiritual nails (as Luther speaks) a Christian may fasten all carnal desire upon the cross: so that although the flesh be yet alive, yet can it not perform that which it would do, for as much as it is bound hand and foot, and made subject to the spirit.

Almighty and everlasting God, give unto us increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

THE GOSPEL.

LUKE xvii. 11.—"*And it chanced as Jesus went to Jerusalem, that he passed through Samaria and Galilee; and as he entered into a certain town, there met him ten men that were lepers,*" *&c.*

Concerning Christ's diligence; going about to do good; obedience, sending the lepers unto the priests of the law; power and pity, curing such an incurable disease. Concerning also the faith and fact of the lepers in confessing and adoring Christ, I have spoken enough in my exposition of the Gospel allotted for the third Sunday after Epiphany. There remaineth in all this history, but one point only to be further examined, and that is the gratitude, rather ingratitude of these lepers:

In which observe the:
- Number of the thanksgivers; "one among ten," and that one not a Jew, but a Samaritan.
- Nature of the thanksgiving, adorned with many commendable virtues, as
  - Obedience.
  - Desire to be with Christ.
  - Praising of God.
  - Humility.
  - Love.
  - Faith.

"One of them when he saw that he was cleansed." Hence we may learn that the number of true believers is but a small flock. While these men had their grievous disease, they came to Christ, and cried to Christ, "Jesus, master, have mercy on us;" but feeling themselves healed, they forgot him; and that which is worse, they side with the priests against him. Among ten, one man only was thankful, and continued faithful unto the end. And this one "was a stranger, and a Samaritan."

The thankfulness of the Samaritan is accompanied with many notable virtues, as first obedience; for although he knew that he was, "as he went, cleansed" of his leprosy, yet according to Christ's express commandment, he "showed himself to the priests." And when he was with them, he was not seduced of them as the rest of his company. For whereas the priest (as it is thought) had corrupted and persuaded those other nine, that they were cured by the law's observation, and not by either Christ's might or mercy, the Samaritan believed unfeignedly that Christ "was a priest for ever after the order of Melchisedec, even an high priest which is touched with the feeling of our infirmities:" Heb. iv. 15; and therefore leaving the legal priests, he was desirous to be with Jesus his Saviour. Every man goeth astray, but the good man is regrediens, returning again to Christ which is the way. Being now come to Christ, he performs his duty to God and man. To God, "in praising him with a loud voice," which argueth his devotion; and "in falling on his face at Christ's feet," which argueth his humility. To man, for whereas Christ said unto him, "Are there not ten cleansed?" but where are those nine? he made no reply, but held his peace; signifying hereby that he came back again to remember his own thanks, and not to tell tales of others' ingratitude. These good things arising from a lively faith, are

well pleasing to God, and therefore Christ dismissed him accordingly, "Go thy way, thy faith hath made thee whole."

The Gospel and Epistle parallel, for sin is a spiritual leprosy, the spots whereof are "adultery, fornication, uncleanness, idolatry," &c. Christ is the physician of our soul, who came into the world to save sinners:" 1 Tim. i. 15. "I, even I," (saith the Lord) "am he that putteth away thine iniquities:" Isa. xlii. 25. The preachers of his word are his mouth, as it were, to pronounce that all such as truly repent, and unfeignedly believe his holy Gospel, are cured of their leprosy: but himself alone "cleanseth us from all sin." Giving us his sanctifying spirit also, whereby we put off the old man, and walk in newness of life. For as leprous Naaman, after he washed in Jordan, had new clean flesh instead of his old rotten flesh, even so such as are Christ's, and are led of his spirit, in the places of their ancient vices, "hatred, variance, sedition, envying, murder," &c., have contrary virtues, as "love, joy, peace, long-suffering, gentleness," &c. If Job blessed God for a wound given, what thanks owe we to God for our wounds healed, and our sin forgiven. "Oh, Dispensation of ineffable mystery! the unjust sins and the just is punished; the guilty is delinquent, and the innocent is scourged; the impious offends, and the pious is condemned; what the wicked merits, the good suffers; what man commits, God sustains." Augustine.

Pro servis Dominus moritur, pro sontibus insons.
  Pro ægroto medicus, pro grege pastor obit.
Pro populo rex mactatur, pro milite ductor;
  Pro opere ipse opifex, pro homine ipse Deus.
Quid servus, sons, ægrotus, quid grex populusque,
  Quid miles, quid opus, quid homo solvet? Amet.

"The master dies for his slaves, the guiltless for the guilty, the physician for his patient, the shepherd for his sheep; the king is sacrificed for his people, the chieftain for his soldiers, the workman for his work, God himself for man. What return shall be made by the servant, the guilty, the sick, the sheep, the people, the soldier, the worker? what shall man pay back? Let him love."

THE EPISTLE.

GALATIANS vi. 11.—"*Yet see how large a letter I have written unto you with mine own hand,*" *&c.*

- This Epistle to the Galatians hath three principal parts: A
  - Preface: setting down the
    - Salutors: "Paul and the brethren," &c.
    - Saluted: "The Churches of Galatia."
    - Salutation: "Grace be with you," &c.
  - Treatise: concerning
    - Doctrines of holy faith: from verse 6, of the first chapter, unto verse 13, of the fifth chapter.
    - Rules of good life: from verse 13, of the fifth chapter, unto verse 11, of the sixth.
  - Conclusion: in the Text read, wherein three points are to be considered: a
    - Insinuation: "You see how large a letter I have written," &c.
    - Recapitulation: "As many as desire," &c.
    - Valediction: "The grace of our Lord," &c.

"Ye see how large." Saint Paul insinuates himself into the minds of the Galatians by a two-fold argument. First, from the "largeness of his epistle." Secondly, for that he "wrote it with his own hand." Interpreters have construed the word "large," diversely. The plain meaning is, that he never wrote so long an epistle with his own hand unto any Church as unto them. He writ indeed to Philemon with his own hand, but that epistle was exceeding short, in comparison of this; and he writ larger epistles unto the Churches of Corinth and Rome; but by his scribes, and not with his own hand. Wherefore, seeing this letter is the most long and large that ever himself penned, it ought to be more regarded and better accepted; as his pains were greater in writing, our diligence should be greater in reading and observing the same.

"As many as desire with outward appearance." Here begins the recapitulation, in which our Apostle, like a good orator, artificially repeats all those things he would have especially remembered in the whole discourse; now the main proposition of all this large letter to the Galatians is, "that a man is not justified by circumcision, or any works of the law, but by the faith of Jesus Christ." The which is all one with his assertion here, that "Christ crucified," is the sole means of our salvation, and only ground of our spiritual rejoicing. "Neither circumcision, nor uncircumcision availeth anything at all, but a creature renewed," *i. e.* endued with "faith

working through love." He doth accuse therefore such as obtrude another Gospel, an opposite doctrine, but bless God's Israel, "even as many as walk according unto this rule."

The false teachers are described by five properties, as first, "They desire with outward appearance to please carnally." Secondly, they constrain men to the strict observing of their own devised religion. Thirdly, the mark they shoot at is to shun storms and "persecution for the cross of Christ." Fourthly, "they compel men to keep that law which they will not observe themselves." Fifthly, they pretend God's honour, but intend only their own vain glory, "that they might rejoice in your flesh." Others reduce these five to four: flattery, cowardice, dissimulation, boasting. Others to three: first, shunning of the cross: secondly, seeking of their own glory: thirdly, teaching of that themselves understand not. All haply may be referred unto their hypocrisies; for notwithstanding their fair shows and outward appearance, they seek not herein their brethren's good and God's glory; but their own honour and ease, that they might have, cum dignitate otium, a lordly living and a lazy life. Such churchmen are like the church pinnacle, pointing upward, poising downward.

"God forbid that I should rejoice but in the cross of our Lord Jesus Christ." Because the words (εἰ μὴ) are both exceptive, making the sense thus, "I will glory in nothing but in the cross of Christ:" and exclusive, "only in the cross of Christ, and in nothing else:" I subscribe to Augustine, Chrysostom, Jerome, and others who construe this of Christ's all-sufficient sacrifice for our sins on the cross, "whereby the world is crucified to us, and we to the world," Christ himself being "our redemption, wisdom, righteousness:" that as it is written, he that glorieth should glory in the Lord, and make boast of him all the day long, as it is Psalm xxxv. 28.

As their exposition is most agreeable to the letter, so most answerable to Paul's intent: as if he should have written thus, "Although others make their rejoicing in circumcision, I will rejoice in nothing else but in the cross of Christ," which abrogates circumcision. And well he might speak so, for that in Christ crucified are hid not only the treasures of wisdom and knowledge, Col. ii. 3, but of fullness and grace, John i. 16, and of every spiritual blessing, Eph. i. 3. In a word, all things of which usually men boast, are in Christ's cross. Doth any man glory in wisdom? Paul desired to "know nothing but Christ crucified," as being assured, that this knowledge is eternal life, John xvii. 3. Doth any boast of riches and honour? by Christ all true believers are made kings, and priests

Apoc. i. 6. Doth any rejoice in liberty? by Christ we are delivered "from the bonds and hands of our enemies," Luke i. 74. Doth any delight in the Prince's favour? behold the King of Kings accepteth of us in Christ. All men desire comfort and content, and therefore let us (as Paul here) rejoice in Christ crucified, in whom only we are complete, and by whom also we have right to those things which eye hath not seen, ear hath not heard, neither can the heart of man conceive.

"Brethren, the grace of our Lord Jesus Christ be with your spirit." In this adieu our Apostle concludes his Epistle with a great emphasis, every word being a strong reason to confound his adversaries, opposing first our Lord Jesus Christ the master of the house, to Moses who was but a servant in the house. Secondly, the grace of Christ to the merit of inherent righteousness, insinuating that we are saved by grace, freeing us from circumcision and other works of the Law. Thirdly, the spirit, which is the object of grace, to the flesh, in which the enemies of Christ's cross gloried so much. And lastly, noting in the word brethren, his lowly, but their lordly carriage toward the Churches of Galatia. The brief of all is, I have taught you Christ purely, delivering unto you wholesome doctrine touching faith and good manners. I have entreated you, chidden you, threatened you, letting pass nothing which I thought profitable for you. I can say no more, but that I heartily pray that our Lord Jesus Christ would bless my labours, and govern you with his Holy Spirit for ever. See the Peace of God in the Liturgy.

THE GOSPEL.

MATTH. vi. 24.—"*No man can serve two masters.*"

This Gospel is parted into a

- General rule: "No man can serve two masters."
- Particular instance: "Ye cannot serve God and mammon." Whereupon is inferred that we may not be careful "what we shall eat or drink, but that we should rather seek first the kingdom of God, and the righteousness thereof, and then all these things shall be ministered unto us.

"No man can serve two masters." There is no rule so general but hath exceptions, and so this common proverb is confined within his lists and limits, as interpreters observe. For one man may serve two well agreeing masters enjoying the same thing, as the men of Tyrus hewing cedar trees out of Lebanon for the Temple,

served both Hiram and Solomon. The meaning of this adage is, that no man at one time can serve two masters enjoining contrary duties. As for example, God and the flesh are two such masters. "I see" (saith Paul) "another law in my members rebelling against the law of my mind: for the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary one to the other:" Gal. v. 17. "We cannot serve these two, but we must love the one and hate the other, or else lean to the one and despise the other:" we must be servants unto God, and not vassals unto lust.

Concupiscence is like a fire, and our body like a seething pot. Now the pot is cooled four ways especially: first, by taking away some of the fuel under the pot: even so the less we drink or eat, the lesser is the heat of our lust. It is fasting spittle that kills this serpent; howsoever "delectatio venereorum" be the end, yet gulling is the matter and beginning of incontinence. The poets feigned Venerem natam ex exectis Saturni virilibus, to signify that saturity is the father of wantonness, and uncleanness the daughter of surfeiting. Sine Cerere et Baccho, friget Venus: Lady Venus dwells at the sign of the ivy bush: where there is cleanness of teeth, usually there is no filthiness of body: but if we stuff our crops like cloak-bags, making our mouths as tunnels, our throats as wine-pipes, our bellies as barrels; if we fill them full of strong drink and new wine, there must follow some vent, according to that of Jerome: When the belly is distended with meats, and drunk with wine, incontinent lust ensues; for the order of the vices is the order of our members.

Secondly, the pot is cooled by stirring of it; so the furious heat of lust is much abated by the stirring of our bodies, and exercising of our minds. Unchaste folly for the most part is begot of an idle brain, hatched in a lazy body.

The crab fish, when as the oyster doth open, flings into her a little stone, so that she cannot shut herself again, and so the crab devoureth the oyster. Our adversary the devil is like the crab, and we like the oyster, if he finds us idle and gaping, he takes his opportunity to confound us. Calvin was wont to say, that a lazy life was of all others most tedious unto him. And every generous spirit resolves as Maximinus: "Upon that by which I become greater, I bestow more labour; and upon whatever I bestow more labour, by it am I rendered greater." In the Holy Bible we read that Jacob under the name of Esau, which signifieth working, obtained his father's blessing, and that none shall receive reward at

the last day, but such as have been labourers in the Lord's vineyard: Matth. xx. 8.

Thirdly, we may cool the pot by casting cold water into it: in like manner abundance of tears is a good means to quench outrageous flames of this unruly fire.

Fourthly, the pot is cooled by taking it altogether from the fire; so we may the sooner cool this hot lust which so boileth in us, if we shun opportunities and occasions of sin. St. Paul willeth us to resist and fight against other vices, but as for fornication he saith, "flee fornication," 1 Cor. vi. 18. Cupid is a boy, therefore his shoot cannot be good; and blind, therefore his aim must needs be bad; he can hit none but such as stand right afore him, and make themselves a butt for his arrows. It is a strange, yet a true rule:

> "Tu fugiendo fuga, nam fuga sola fuga est."
> You put to flight by flying.

And as good counsel—

> "Ne sedeas, sed eas: ne pereas, per eas."
> Sit not still, but haste away,
> Lest you perish by delay.

It was as great a miracle that Joseph in his mistress's arms should not burn with lust, as it was for the three children to walk in the firy furnace without any scorching. Young men of a little flame make a great fire; whereas the fault is not so much in our years as in ourselves. For Daniel a young man reproved the lascivious Elders; Joseph a young man resisted the temptations of his own mistress. But young men in our time run and ride to the wood for fuel to make the fire greater, using strange cates and delicates, meats and medicines, rather poisons, to increase the flames of concupiscence, bragging of much villainy done, yea boasting of more than was done. Such a gallant Augustine was in his unruly youth, until Almighty God effectually called him home by a voice from heaven, crying, "Tolle et lege, tolle et lege:" Take the book and read: and taking up the Bible, the first text he lighted on was that of Paul's, Rom. xiii. 13: "Walk honestly as in the day, not in gluttony and drunkenness, neither in chambering and wantonness; but put ye on the Lord Jesus Christ, and take no thought for the flesh to fulfill the lust of it." After this Augustine was no more servile to sin, but a true servant unto Christ: he now understood my text, that he could not serve two masters, God and the lusts of of his flesh.

I know St. Augustine had afterward his infirmities, as himself confesseth ingenuously; but he was not given over "unto wantonness, to work all uncleanness even with greediness." It is true that concupiscence so long as we are clothed and clogged with flesh, is not extinguished thoroughly. The children of Judah could not cast out the Jebusites, but they dwelled at Jerusalem until this day. Lust is a very Jebusite, it will dwell with us so long as we dwell in houses of clay; the best man living may confess with Paul, "I do not the good things which I would, but the evil which I would not, that do I." Which I would not, I do, because "whosoever is born of God sinneth not," absolutely, with plenary consent: his will in sinning is not voluntas, but velleitas, as the school distinguisheth. A mariner in a tempest doth cast his goods into the water; a true man assaulted on the highway, gives his purse to the thief, yet not with full consent; even so the children of God in the sin of incontinence, transgress wittingly, yet with reluctance afore, and repentance after: whereas other men, in a reprobate sense, both approve their filthiness afore and boast of it after.

I speak not this to encourage any in their uncleanness. God forbid. Let every man, in the fear of God, use the means afore prescribed for the cooling of intemperate lust boiling in his flesh, and then if he cannot expel this Jebusite, if he cannot cast out this devil by fasting and prayer, if he cannot extinguish this outrageous fire with watery tears, let this be his comfort, that God requires only that lust be not our "master," that it "reign not in our mortal bodies:" Rom. vi. 12. The Greek fathers observe well upon that place, that Paul said not, let not sin tyrannise, but "let not sin reign." Be not sin's voluntary soldiers, in "giving your members as weapons of unrighteousness unto sin;" but if ye be sin's prest soldiers against your will, it is not you that offend, "but the sin that dwelleth in you." Lust may command as a tyrant, and yet we may perform good service to God; but if we submit ourselves unto it as our king, if we suffer it to reign, making our members servants to uncleanness and iniquity, then assuredly lust is our lord and love, for my text must be true, "No man can serve two masters."

As God and the flesh, so God and the devil are two contrary masters; for the one is truth itself, "I am the way and the truth," John xiv. 6; the other is a "liar, and the father thereof," John viii. 44; so that all such as speak the truth from their heart, dwell in God's tabernacle, Psal. xv., but such as delight in lying are fit for the devil's service.

The servant of God often utters that which is false, and yet he is verax, for that he thought it had been true; and the devil's servant sometime speaks the truth, and yet he is mendax, for that he thought it to be false, as Augustine and Lombard have well observed.

Thou mayest easily discern by this cognizance, to what master the servant of servants and his retinue belong, namely, to Don Beelzebub, the mint master of equivocation and forgery.

As God and the flesh, and God and the devil, so to give Christ's instance, God and the world are two contrary masters. Our blessed Saviour saith, peremptorily, "Ye cannot serve God and mammon." He doth not say, ye cannot have God and mammon; for Mary and Martha may dwell together, righteousness and riches may stand together; but ye cannot serve God and mammon; for he that is the servant of God must be the master of his money.

Almighty God is by right and in deed a Lord of all things, of all men especially. For (as Divines observe) God is not called Lord in the Scripture till he created man. "In the beginning God created the heaven and the earth, and God said, Let there be light," &c. "Again, God said, Let there be a firmament," &c.; but after man once was made, the text often calleth him Lord; "The Lord God made the man of the dust of the ground, and the Lord God planted a garden eastward, and the Lord took the man, and put him in the garden of Eden, commanding him, and saying, thou shalt eat freely," &c. We must therefore serve none but this "one Lord, first seeking his kingdom," making him our master, and mammon our servant; for if we serve God most, and seek his kingdom "first," respecting his glory and honour afore all other things, above all other things, then all other things, as Christ promiseth here, which are necessary for us, "shall be ministered unto us." See Epist. Third Sunday after Trinity.

Thus I have showed how no man can serve two masters, as two, but as one. For every man is either a willing or unwilling servant. If willing, "he shall hate the one, and love the other;" if unwilling, "he will endure the one, and despise the other." And yet, as I said in the beginning, one man may serve divers masters at divers times, albeit they require divers, yea, contrary service. Matthew, sometime an instrument of Satan, afterward Christ's Apostle. Solomon sometime serving God, sometime serving his lusts. The blessed thief, servant to the world in his life, was the child of God at his death. All sin is either a thought, word, or a

deed, against the Divine law. Who did ever offend in thought more than Paul, "breathing out threatenings against the disciples of the Lord?" Who did ever offend in word more than Peter, forswearing his own master? Who did ever offend more in deed than David, who bound two great sins together, adultery and murder? And yet the God of compassion, and father of mercy, retained all these sinners again in his service. The which examples are recorded in Holy Bible, partly for instruction of such as stand, and partly for the consolation of such as are fallen. If Noah was drowned himself with wine, who foretold the drowning of the world with water; if Samson the strongest was overcome by the weaker vessel; if Solomon the most wise committed folly, "let him that thinketh he standeth, take heed lest he fall." Again, these things are registered in Scripture for the comfort of such as have fallen already. Did God forgive Lot's incest? Paul's butchering of the saints? Aaron's idolatry? then a weak conscience from these premises, and upon God's gracious promises, may conclude, my sins are no greater, and God's mercy can be no less.

When Theodosius excused a foul act, because David had done the like, St. Ambrose made this answer, Qui secutus es errantem, sequere pœnitentem. Hath thy mouth blasphemed with Peter? let thine eyes then weep with Peter. Either thou must be a Sodomite, or a Ninevite; a Sodomite suffering for sin, or a Ninevite repenting for sin. "Yet forty days, and Nineveh shall be destroyed:" Jonas iii. 4. Nineveh was overthrown, and yet not overthrown, as St. Jerome, sweetly, "It was overthrown by sin, but builded up again by repentance." Let us not look to Sodom, but set our eyes on Nineveh; for if we will resist our spiritual enemy, we must arm ourselves with sack-cloth, and put on head-pieces of ashes. If we mean to serve but one master only, let us, renouncing all other services, instantly with all haste, and with all our heart, turn to the Lord our God. "It is sufficient that we have spent the time past after the lust of the Gentiles, in wantonness, gluttony, drunkenness," &c. Let us now spend "as much time as remaineth in the flesh, after the will of God. It is a monstrous absurdity, that serving but two masters all our life, we should sacrifice the best of our days unto the worst, and then offer up the worst of our days unto the best. Again, let us, I beseech you, repent with all your heart thoroughly, "pour out thy soul like water before the face of our Lord." If thou pour out milk, the colour remaineth in the pan; if wine, the scent remaineth in the vesssl; if honey, some taste remaineth in the pot. He therefore must not pour out his heart like

milk, lest he be known still by his colour; nor like wine, lest he smell of wicked imaginations; nor like honey, lest he keep a smack of his old tricks; but like clean water, that no taste, or smell, or colour may remain. If mammon be thy master, observe him; if God be thy Lord, follow him; halt not between two opinions; sit not upon two stools; lie not down between two burthens; serve not two masters; "either you must hate the one and love the other, or else lean to the one and despise the other."

Preached at Paul's Cross, February 8, Anno. 1600; the very same hour that Robert, Earl of Essex, entering the city with his unfortunate troop, found, by woful experience, the words of my text true, that "no man can serve two masters."

THE EPISTLE.

EPHES. iii. 13.—"*I desire that ye faint not, because of my tribulaitons,*" *&c.*

- This Epistle containeth a double request of Paul:
  - One to men: "I desire that ye faint not, because of my tribulations:" And that in respect of the
    - Cause: for that "I suffer for your sakes."
    - Consequent: for that "it is your praise."
  - Another to God: "For this cause," &c., consisting of a
    - Petition: "I bow my knees unto the Father," &c.
    - Thanksgiving: "Unto him that is able," &c.

"That I suffer for your sakes." An argument from the cause of his affliction; as if he should say, Ye men and brethren of Ephesus are both "efficient" and "final" cause "that I suffer," and therefore no reason that "ye should faint because of my tribulation." Efficient, being a prisoner in Rome for the Gospel, even for that doctrine which I taught you. Final, enduring this prisonment for your good, and example, that ye likewise may continue constant in the sincere profession of Christianity. Paul then suffered not for his own fault, nor yet for their faction; it was only for defending the truth, even for preaching "Christ crucified, unto the Jews a stumbling block, and unto the Grecians foolishness." And therefore such as subscribe to the confession of our Church, acknowledging all our articles of religion orthodoxal and pure, cannot in suffering a little cross for certain questions about matters of indifferency, gain to themselves or their followers any true glory. If the daily martyred Bishop Farrer, or that vigilant pastor, Bishop

Hooper, had sacrificed their lives in the quarrel against clerical habits, and other comely ceremonies enjoined by their religious sovereign, King Edward the First, judicious Fox would never have numbered them among the glorious martyrs of Christ. I say then unto such as boast of their persecution in this kind, not for the body, but only for the swaddling clouts of holy religion, as Paul once to the Corinthians in another case, "your rejoicing is not good." See Epist. 2nd Sunday after Easter.

"Which is your praise." This clause may be referred (as interpreters observe) both to Paul's affliction and their perseverance. To Paul's affliction, it is your glory that ye have such a pastor as is "the prisoner of Jesus Christ" in "bonds," not for any scandalous crime, but for conscience towards God, even for "preaching among the Gentiles the unsearchable riches of Christ," as it is verse 8 of this present chapter. Tribulations for the Gospel "are the marks of the Lord Jesus," in which our apostle took great pleasure, being more proud of his iron fetters than a bragging courtier of his golden chain. If they be blessed who die in the Lord, how blessed are they who die for the Lord? Their deaths are not mortes, but immortalitates. As Julian honoured all those who were slain in his war, so Christ and his Church honour such as are martyred in the Lord's battle. Right dear in the sight of the Lord is the death of his saints, undergoing in Christ's cause Christ's cross.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." As if he should say, because you cannot do this of yourselves, I pray for it, and that not coldly, but earnestly, "bowing my knees unto him that is able to do exceeding abundantly above all that we can ask or think," to the Father of mercies and God of all grace, "from whom cometh every good and perfect gift." Yet not to God simply, but to God "as the Father of our Lord Jesus Christ," in whom he is well pleased. To him I make my request, able, because God, willing, because the Father of Christ, to hear me and help you.

"That he would grant you according to the riches of his glory." Distinguish these petitions, in the first whereof observe these five circumstances especially:

1. Who doth give? "The Father of our Lord Jesus Christ."
2. What? "That ye may be strengthened with might."
3. Out of what coffer? "Out of the riches of his glory."
4. By what instrument? "By his Spirit."
5. In what part? "In the inner man."

The word grant or give doth exclude human merit, and shows that our perseverance proceeds only "from the riches of God's glory," which our Apostle calleth in the second chapter of this epistle, verse 7, "exceeding riches of his grace." It may be thus expounded: It is not for a great man of an opulent fortune to give sparingly, wherefore God, out of "the riches of his glory," giveth unto all men liberally, "for if he spared not his own son, but gave him for us all to death, how shall he not with him give us all things also?"

"That ye may be strengthened." Here we may learn that the Church of God militant on earth is not in her full strength, it is alway growing and increasing more and more; we may profit, but we cannot be perfect till this corruption hath put on incorruption. The most resolute soldier in the spiritual war, hath every day need to be strengthened, and that with might: because we fight not against weaklings, but "against powers and spiritual potentates in high places," Eph. vi. 12. Our adversaries are so mighty that we cannot overcome them, except the Spirit of God, which is the spirit of fortitude, strengthen us in the inner man, that is, in the soul, that albeit our body which is "our outward man, perish," yet our spirit, which is "the inward man, may be renewed daily." He doth not pray for the wealth of the world or health of the body, which afford comfort outwardly: but he desireth upon his bowed knees, the Father of our Lord Jesus Christ, that his Ephesians may have found inner parts, as it is in the Psalm, "all glorious within:" it is then an idle conceit to think that a pastor benefits his people more by a little skill in physic and law, than by a great deal of divinity; for having charge of their souls, and not of their bodies or goods, he must especially labour, that the inner man may be strengthened with might against our adversary the devil.

"That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love." These three metaphors of our Apostle, dwell, rooted, grounded, are most emphatical, and pertinent to his purpose; the faithful are God's house, Christ therefore doth not only sup with them as a guest, but dwell with them as head of the family.

Such as are grounded in faith, and rooted in love, continue stedfast in their profession in the midst of all afflictions and persecutions for the Word.

"Might be able to comprehend with all saints, what is the breadth, length, depth, and height." The plain meaning of these words is, that our redemption is a great mystery. To know Christ

crucified is the breadth, length, heighth, depth, of all our knowledge, in comparison whereof all other things are to be reputed as dung and dross. Some trouble themselves and others about round and square, long and short, black and white, spending the strength of their wits in examining the lawfulness or unlawfulness of certain ceremonies used in the Church of England: whereas if they were grounded in faith, and rooted in love, they would endeavour rather to comprehend with all saints, what is the breadth, length, depth, heighth of Christ's love towards us, and in fine, to be fulfilled with all fulness which cometh of God.

He which hath Christ, hath all things absolutely complete to perfection; I pray therefore not that ye may be fully God, but that ye may be full of God, full of his grace with all the living Saints in this world, and full of his glory with all the Saints departed in the world to come, that ye may so faithfully serve God here, as that ye may fully see God hereafter, even face to face.

"Unto him that is able." In this thanksgiving of our Apostle, three points are considerable, namely, the

- Motive: God's abundant liberality, being able and willing to give more things, and more plentifully than either "we do ask, or think."
- Matter: "Be praise," or glory.
- Manner in respect of
  - Place: "In the congregation," as being God's Tabernacle, dedicated to prayer and praise, knowing and participating God's unsearchable riches in Christ. Other assemblies have their beginning and end, but the Church is the pillar of truth, against which hell gates are not able to prevail. The Church then enduring for ever and ever, only can and will honour God ever and ever.
  - Person: by whom our thanks are conveyed unto God, by Jesus Christ, as being the Mediator between God and man, by whom alone the graces of God descend down to us, and our prayers ascend up unto God.
  - Time: "Throughout all generations," &c.

For as the mercies of God towards us are forever and ever: in like manner our praises to him ought to be forever and ever. See the conclusion of the Pater Noster in the Liturgy.

THE GOSPEL.

LUKE vii. 11.—"*And it fortuned that Jesus went into a city called Nain,*" *&c.*

This Gospel is an emblem of the
- Miseries of man: In this afflicted woman accompanying her child, and that a son, and that her only son, to his grave, dying in the
  - Spring of his youth, even at that age when he was most able to comfort her.
  - Winter of her widowhood, when she did most want him.
- Mercies of God: In Christ, who did pity the distressed in
  - Thought, "He had compassion on her."
  - Word, "Weep not."
  - Deed, "He raised the dead, and delivered him to his mother."

"Behold, there was a dead man carried out." The word "behold" in the Scriptures is like a hand in the margin of a book, pointing out alway some remarkable thing, and it is here like that hand Balthazzar saw writing upon the walls of his palace, for as that forewarned him of his utter ruin, so this admonisheth us of our last end, "Behold a dead man carried out." This dead man was a young man. It is worth our observing, that Christ, in the Gospel, is said to raise none from the dead but only such as were young: as the daughter of Jairus, being about twelve years of age; Lazarus, Epiphanius reports about the age of thirty; and in my text, a young son of a widow.

"Which was the only son of his mother, and she was a widow." God is a father of the fatherless, and defendeth the causes of widows. Elijah in a great famine, by God's appointment, relieved the widow of Zarephath; and Elizeus, even by the same divine goodness, increased another distressed widow's oil, 2 Kings, iv. Peter, Acts ix. comforted a whole congregation of weeping widows, in raising Dorcas again from the dead. And Christ here took pity on the deep "sighing" of a widow. By which all men may learn, magistrates especially, "to judge the fatherless, and defend the widow;" not only when the widow doth importunely call and cry, "Do me justice," Luke xviii. 3, but even while she doth hold her peace.

"Weep not." Abraham, the father of the faithful, bewailed his dead wife Sarah; Joseph, a holy man of God, mourned many days for his father Jacob; all the people for Moses; and Christ himself for Lazarus. His "weep not," then, is not a prohibition forbidding

at funerals all weeping, but an inhibition only forbidding too much weeping, that she should not be sorry "for the dead, as they which have no hope." As if he should have said unto her, as he did in the like case to Martha, John xi. 25: "I am the resurrection and the life, whosoever believeth in me, though he were dead, yet shall he live." "I wound and make whole; bring down to the grave, and raise up again." And his works are correspondent to his words: "He came nigh and touched the coffin, and said, Young man, I say unto thee, arise, and he that was dead sat up, and began to speak, and he delivered him unto his mother." In which he showed himself to be very God and man in walking with his disciples; in talking with this widow, coming nigh to the gate of the city, touching the coffin, a very man; in raising the dead, and making him to sit up and speak, (not as the prophets and apostles in another's name, but by his own power in a commanding fashion, "I say to thee, young man, arise,") to be God, even the Lord of life: Acts iii. 15.

About the fall of the leaf, men ordinarily be more subject to sickness and mortality than at other times of the year, wherefore the Church hath allotted fitly this Scripture for this season, as a sick man's salve to comfort us against diseases and death. Intimating that Christ is the only health of all the living, and everlasting life of all such as die in him.

THE EPISTLE.

EPH. iv. 1.—"*I (which am a prisoner of the Lord) exhort you, that ye walk worthy of the vocation wherewith ye are called,*" *&c.*

After sundry dogmatical conclusions, touching matters of holy faith, in the three former chapters, our apostle comes now to pathetical exhortations concerning good manners in this present, beseeching his Ephesians in general "to walk worthy of the vocation whereunto they were called;" in more particular, "to support one another through love, keeping the unity of the spirit in the bond of peace." Pressing this one point with seven arguments in our text:

1. There is but "one body."
2. But "one spirit."
3. But "one hope."
4. But "one Lord."
5. But "one faith."
6. But "one baptism."

7. But "one God and father of all, which is above all, and through all, and in you all." As if he should argue thus: if the Church, your mother, be but one; "God," your Father, but one; Christ, your Lord, but one; the Holy Spirit, your comforter, but one; if your hope but one; faith one; baptism one; I see no cause why you should not live together and love together all as one, endeavouring to keep the unity of the spirit through the bond of peace.

First, there is but "one body:" that is, one Church; for albeit there be threescore queens, and fourscore concubines, and the number of damsels be without number, yet as Solomon speaks in the person of Christ, "my love, my dove is alone." One, not as tied unto any one place, much less to any one person. The Donatists, in the days of Augustine, would have tied the Church to Cartenna in Africa. The papists, in our time, tie the Church to Rome, in Italy. Contradicting herein the Creed, in which the Church is styled catholic; that is, universal, extended, (as Chrysostom notes upon my text) to all places, and all times, and as Bellarmine, more fully, to all faithful persons, not only those which are now living, but also those which have been from the beginning, and shall be to the world's end.

"One spirit." St. Paul saith, 1 Cor. xiii. that there are "diversities of gifts, but one spirit." To one is given by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to another is given faith, by the same spirit; to another, the gift of healing, by the same spirit; to another, prophecy; to another, discerning of spirits; to another, interpretation of tongues; all these worketh one and the same spirit, dividing to every man as he will.

"One hope." As the Decalogue teacheth how to love, and the Creed how to believe, so the pater noster how to pray. Showing us exactly what we must hope and desire, namely, first God's glory, for that is alpha and omega, the first thing we must ask, "Hallowed be thy name," and the last thing we must perform, "for thine is the kingdom, the power, and the glory." Now, concerning our own good, we desire and hope for especially the kingdom of heaven, "Thy kingdom come." On which all other petitions depend, for we pray "thy will be done" for this end only, that we may be subjects in his kingdom of grace, and saints in his kingdom of glory. And his will is done by depending on his might and mercy, for things temporal and spiritual: in regard to the one, we pray, "give us this day our daily bread;" and for the other, "forgive

us our trespasses, lead us not into temptation, deliver us from evil." And by consequence, God's kingdom is the centre of all our wishes, and total sum of all our hopes. And because the wise man ever begins at the end, our great Doctor hath enjoined in things concerning ourselves to beg this first of all, which is indeed the end of all. Seeing then all of us walk in one way, all of us have one guide in the way, all of us, when we come to our journey's end, expect one and the same reward, it is very meet all of us should endeavour to keep the unity of the spirit in the bond of peace.

"One Lord." It is reported by Suetonius, that the emperor Caligula took off the head of his great god Jupiter, and set on another of his own. The Papists, in their interpretations and glosses, have smitten off Christ Jesus, the only head of the Church, and have set on the Pope. Suppose (for thought is free, and impossibilities may be supposed), I say, suppose St. Peter was Pope, and the other eleven apostles his cardinals, as Joannes de Turrecremata doth avow. Suppose he was at Rome; suppose he was Bishop of Rome; suppose the Pope succeeds him more lawfully than the Patriarch of Antioch, (all of which a Protestant will not grant, and they cannot prove) yet I would fain learn of a school papist, who was this one Lord and one head of the Church after the death of St. Peter immediately. Whether Linus, or Cletus, or Anacletus, or Clemens: these are four good men and true; let them choose whom they will.

Clemens Romanus, an old new father, whom the learned conceive to be the Pope's own child, writes in his Apostolical Constitutions evidently that Linus was the first Bishop of Rome, made by St. Paul; and that Clemens, after the death of Linus, was the second, ordained by Peter. If this relation be true, the Pope sits not in the chair of Peter, but in the seat of Paul; for he created the first Pope. Franciscus Turrianus, in his Apologetical Annotations upon the text of Clemens, answereth that Linus was not Bishop of Rome, but only Lord Suffragan or Vicar-General, executing Episcopal jurisdiction in St. Peter's non-residence. The like is recorded of Cletus, by Marianus Scotus in the life of Peter. But by their good leave the Roman Martyrology makes both Linus and Cletus, Bishops of Rome. And Cardinal Baronius, in his Annotations upon these several martyrdoms, and in his Ecclesiastical Annals, tom. 1, maintains against all comers, that Linus was the first, Cletus the second, and Clemens the third Bishop of Rome after St. Peter. Cæsar Baronius, in the same place, thinks that Cletus and Anacletus were all one; but Cardinal Bellarmine contradicts him, and shows, by

divers reasons accurately that they were two. And indeed this Roman Calendar alloteth Anacletus a festival upon the 13th of July, and Cletus another upon the 26th of April. Whereupon Tritenhemius and the Popish historiographers hold that Clemens was the fourth Pope after St. Peter. So then, as you see, some write that he was the first, others that he was the second, others that he was the third, others that he was the fourth.

Bellarmine, who shuffled the cards last, and is the best gamester at the Pope's primero, takes upon him to compose the difference. Clemens by right was the first Pope, but he suffered, out of his humility, Linus and Cletus to execute his office so long as they lived. But Damasus, Sophronius, and Simon Metaphrastes, affirm that Linus died before Peter. Here Bellarmine answers not a word, but contemns these writers which he magnificth elsewhere, placing them among learned and catholic authors in his second tom. But for avoiding of tediousness let it be granted that Clemens, being an honester man than popelings in our time, poisoned not his predecessors, but suffered them to live and die in peace; yet, if there were three Popes alive at once, who was this one head, and one Lord? Then there were three Lords, not one Lord; the Lord Cletus, the Lord Linus, the Lord Clemens. And haply, this may be one reason why the Pope hath three crowns; one for Cletus, one for Linus, and the third for Clemens.

Thus (as one said) the Papists in the points of their religion are untrussed, and lie open to the whip. They boast of their succession of Bishops, and they cannot agree among themselves and tell their own tale who was the first, second, third, or fourth Pope of Rome. Here the words of the Lord are verified, Isa. xix. 2. "I will set Egyptians against Egyptians," every one shall fight against his neighbor, city against city, and kingdom against kingdom, Popish councils against councils, universities against universities, schoolmen against schoolmen, the Jesuits against the Priests, and the Priests against the Jesuits, Baronius against Bellarmine, and Bellarmine against Baronius, one against another; God and the truth against all.

Let us examine what this one Lord is. Our Apostle saith elsewhere, that there be many Gods and many Lords. Many gods in title, many gods in opinion: in title, either authoritative or usurpative: by right, so kings are styled gods in the Psalm; by usurpation, and so the Pope is called god, "our Lord God, the Pope," as the Canonists impiously blaspheme. Many gods in opinion; and so the Scripture tells us, that gold is the covetous man's god, and

the belly the glutton's god; and so there be many gods in heaven, and in earth, and in hell too. For it is written that the people of Calcutta worship the devil. The Gentiles were so vain in their imaginations, having their understanding so blinded, that as Prudentius writes to Symmachus, everything that was good was esteemed a god: insomuch that they had so many gods, as that indeed they had no God. Thus you see there be many gods, and many lords, yet unto us but one Lord. Unto us who know the truth (as it is here said) there is but only one Lord in truth. Other lords are Lords in title: our Lord is a Lord Protector indeed. Others by men are made gods: but our Lord is the God who made all men, an absolute Lord of himself, and in himself, the Lord of all other lords, and God of all other gods. And in this acceptation Lord is used in the Holy Bible sometimes essentially, signifying the whole Deity: as in the first Commandment, "I am the Lord thy God;" and Psa. l. 1. "The Lord even the most mighty God:" and sometimes personally, for Christ the second person in the blessed Trinity, Luke xvii. 5, "The Apostles said to the Lord;" and 2 Cor. xiii. 13, "The grace of our Lord Jesus Christ;" and so I take it to be taken here, there "is one Lord," that is, one Christ, master of us all, and head of his whole Church.

Objectively, the same in his word, for he that yesterday was shadowed in the Law, is to-day showed in the Gospel: as Augustine said, the New Testament is clasped in the old, and the old is opened in the new. One Christ crucified being the centre of all the Bible circumference. Subjectively, the same in his attributes, in his power, in his authority, being always the Lord of his people, the shepherd of his flock, the head of his Church. Effectively, the same in his goodness and grace, for he who was yesterday the God of Abraham, Isaac, Jacob, is to-day and shall be forever Jesus, that is, a Saviour of his people: he is as well now the light of the Gentiles, as he was before the glory of his people Israel: he that was present and president among the blessed Apostles, hath promised also to come unto us, to comfort us, to be in the midst of us, as over all, and through all; so likewise in us all, as followeth in the text.

If then this one Lord be present with us in his word, present in his Spirit, present in his power, in all the same yesterday and to-day, and forever, I see no cause why he should need another Lord, deputy-lieutenant, or Vicar-general to execute his office: for Christ may be considered of us as a Lord two ways:

1. As God.
2. As God and man.

As God by right of creation, he is an absolute Lord over all men, and all things in heaven and earth. As God and man, or as the Redeemer of man, he is sovereign Lord of the whole Church in more special manner.

Now then, as Christ is God with the Father and Holy Ghost, he hath his Deputies on earth to govern the world; namely, Kings and Princes, therefore called Gods: but as he is a Mediator and Lord of his redeemed ones, he hath neither fellow nor Deputy. No fellow, for then he should have been an imperfect Mediator: no Deputy, because no creature is capable of this office; the performance whereof ariseth of the effects of two natures concurring in one action, namely, the Godhead and the Manhood. And therefore however preachers are his active instruments, his messengers, his Ministers, (if you will) his under-ushers to teach his scholars in this great University; yet none can properly be called his Vicars, or Deputies to do that in his stead which personally belongs to him. In this sense there is but one Lord, and this one Lord is the Lord, even the Lord of Lords, Christ Jesus, God and man.

Wherefore seeing all of us march under the colours of one Captain, all follow one Master, all serve one Lord, whose title is love, whose livery is love, whose chief commandment is love, whose doctrine is the doctrine of peace, whose Ministers are the messengers of peace, whose followers are the children of peace: it behooves us (if it be possible) to have peace with all men, endeavouring to keep the unity of the spirit in the bond of peace.

"One faith." The Turk hath his faith, the Jew his faith, the Gentile his faith, heretics have their faith, and schismatics their faith. In some countries (as it is reported) there are almost as many Creeds as heads, at the least as many sects as cities. It is written of Poland, that if any man have lost his religion he shall be sure to find it there, or else he may give it gone forever. How then is it true that there is but one faith?

Augustine and Lombard observe: that among manifold acceptations of faith in holy Scripture, it is especially taken either for the doctrine of faith, or else for the grace whereby we believe this doctrine. For the doctrine of faith, as Tit. i. 13, "Rebuke them sharply, that they may be found in the faith;" and Gal. i. 22, "He that persecuteth in time past, now preacheth the faith," that is the Gospel. And in this sense there is but one only true Catholic and Apostolic faith; if any man on earth, or angel from heaven, shall go about to deliver another Gospel, let him be accursed. Gal. i. 8.

Secondly, faith signifieth the gift and grace whereby we believe and apply this doctrine, fitly termed by divines Glossa Evangelii. For as love is the best exposition of the Law, so faith is the best interpreter of the Gospel. In which respect, it is truly called saving and justifying faith. Faith in regard of her object, is but one, for there is but only one divine truth, which is the general object of faith, and but one only Christ Jesus crucified, who is the special object of justifying and saving faith. Albeit faith be divers in divers men, and hath divers degrees in one man: yet it is but of one kind in all. And here we may learn how faith is said to justify, not as mediator, but as a medium; not as a meritorious or efficient cause, for that were to make our faith our Christ: but as an instrumental or spiritual hand apprehending Christ who doth justify. For as our Church aptly, faith is like John the Baptist, it points out Christ, and saith unto us, "Behold the Lamb of God that taketh away the sins of the world." Nay, faith is like St. Thomas, first handling, then applying the wounds of Christ in particular, "Thou art my Lord and my God." This in number is but one virtue, yet in a Christian's account upon the point, it is the only virtue: for lose faith, and lose all; hold faith, and hold Christ, who is all in all.

Solomon because he was a king, desired wisdom above all things; David being a little restrained from the Temple, desired above all thing to behold the beauty of the Lord's house. Midas above all things desired gold; Alexander above all things desired honour; Epicurus above all things desired pleasure: but if we will make but one wish unto God, let us beg and pray for a lively faith, "O Lord, increase our faith." He that hath this one gift is learned enough, religious enough, rich enough, honourable enough, eased enough, pleased enough, against which no evil on earth, no devil in hell shall finally prevail. And because there is but one doctrine of faith, and one kind of justifying faith, it is the duty of all such as profess the one, and have comfort by the other, "to keep the unity of the Spirit in the bond of peace."

"One Baptism." Here with accurate Jerome, praising Nepotian, I must entreat you to behold in a little map, that world of matter which might have been showed at large.

Baptism then is either
- Proper: as bare cleansing and washing, Heb. ix. 10.
- Figurative:
  - Metaphorical, as affliction, Matth. xx. 22.
  - Allegorical, as repentant tears, Lu. vii. 38.
  - Synedochical, and so it is put for the whole doctrine of John, Matth. xxi. 25.
  - Catexochen; and so it is taken for that we call usually christening, and this as the school teacheth is of three sorts: of fire, of water, of blood.

But of all these there is but one only Sacrament of Baptism, the which is one in three regards. One, because in one, into one, through one,

First one in one man, once truly received, never to be reiterated, Aquine; as we teach against the Valentinians in old time, and Anabaptists in our age. Here might I show that bishoping is not a new baptism, but as the word imports, a confirmation only, wherein a Christian in his own person doth perform that which heretofore by others he did promise.

Secondly, one baptism, for that all of us are baptized into one faith of one Lord; for John's and Christ's baptism differ not in subsubstance, but in circumstance: John baptized into Christ about to suffer; Christ's Apostles into Christ having suffered.

Thirdly, one in regard of the water and words wherewith we baptize, we may not use any other element but water, nor any other words, but "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." Lombard, Dionysius, Carthus, Cajetan. One matter, one form, essential in holy baptism.

"One God and Father of all, which is above all, and through all, and in you all." The map whereof in brief is, God as Father of Christ by nature, of Christians by adoption, of all men and all things by creation: "Over all, and through all, and in you all," may be construed either with appropriation to the several Persons in the blessed Trinity; and so God the Father is the Person over all, God the Son the Person through all, God the Holy Ghost the Person in us all. Or else of the whole Deity without appropriation, and so God is over all by excellent dignity, through all by present majesty, in all by indwelling grace.

For final conclusion of this and all the rest: seeing all of us have been born, and now live in one and the same Church, all of us have been comforted often by one and the same Spirit, all of us expect one and the same crown, all of us acknowledge one and the same Lord, all of us hold one and the same faith, all of us are sanctified with one and the same baptism, all of us adore one and the same God, who is the Father of all, over all, through all, in us all. I beseech you men, brethren, and fathers, let me speak to you in the words of Paul, "Mark them diligently which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple."

As Christ, so the Church, is crucified between two malefactors:

on the right hand schismatics, on the left papists: the one do untie the bonds of peace; the other do undo the unity of the Spirit. The first are different in things indifferent, the second almost indifferent in matters different, concerning the public exercises of our religion; and yet each of them spurn at the poor Church, as at a common foot-ball, being herein like Samson's foxes, severed in their head, but tied together by the tail with fire-brands between them, able to set the whole land in combustion and uproar. The schismatics understand that the bonds of peace are not one policy, one discipline, one ceremony: but as it is here said, "one Lord, one faith, one baptism." Wherefore seeing both of us agree in the main matters, it is a very fruitless contention to quarrel about by-points.

When Plato saw the people pitying Diogenes, for ducking himself in cold water in a frosty morning, he said unto them, "If you depart to your lodgings and leave gazing on him, he will I warrant you presently come out of the river and keep himself warm." Yea, but how shall we carry away the people from looking on Diogenes? as Socrates did Alcibiades, make them pitchers, and so carry them away by the ears, instruct them in season, out of season.

As there be many wholesome injunctions touching cap and cope, so likewise many good orders for the reverent administering of the sacraments, and diligent preaching of the word. God forbid, the one should be canons, and the other made pot-guns only. I confess that divines which are counsellors, or prelates, or attendants in court, or students in universities, or necessary residentiaries in cathedral churches, or employed in writing, or embassages, may profitably spend their time, otherwise: but the country pastor's occupation is to feed his flock, by preaching to Christ's sheep, and catechizing his lambs. If it be said of him who will, but cannot preach, that he is a dumb dog: I think it may be said of him who can and will not, that he is a dumb devil. It is a beastial rudeness, saith reverend Hooker, alluding to the first of Job, verse 14, "that oxen only should labour, and asses feed:" that good scholars should preach, and dunces be preferred. But it is a greater inconvenience for the Church, that oxen should only feed, and asses take all the pain: who though haply they be resident at their cure, yet for the most part non-resident from their text, or if they come near it (as Luther was wont to say) they make a martyr of it.

Will you have the factious novelties cut off with little grief to the prelates, and no hurt to the people? Then let us that are conformable live in our studies, and die in the pulpit: that when our

great Lord shall come to reckon with us for our stewardship, he may not take us (as Aristophanes said of Cleon) with one foot in the court, and another in the city, none in our cure: but (as those two great divines Jewel and Calvin were wont to wish) he may find us in his own house, doing his own business.

THE GOSPEL.

LUKE xiv. 1.—"*It chanced that Jesus went into the house of one of the chief Pharisees,*" *&c.*

- In this Gospel observe the
  - Mercy of Christ toward the
    - Master of the feast, in "coming to his house," for his good, albeit a "Pharisee," yea, "a chief Pharisee.
    - Guests,
      - Impotent, in "healing a man which had the dropsy."
      - Impudent, instructing such as contended for place, verses 7, 8.
  - Malice of the Pharisees, infolded in one word, "They watched him," against all rules of entertainment and hospitality, making their table a snare to catch him."

"It chanced." St. Basil is of opinion, that chance and fortune are words of heathens, and not of Christians. Ignorance made fortune a goddess. The Gentiles, as blinded in their understanding, admit and admire this uncertain lady: but such as are taught in Christ's university, know that all things come to pass by divine providence, without our heavenly Father a sparrow doth not fall from an house, nor an hair from the head, Matth. x. 29, and therefore St. Augustine was exceedingly displeased with himself for often using in his writings the word fortune, and haply some will except against our tanslation, "it chanced," and in the Gospel appointed for the last Sunday, Luke vii. 11, "it fortuned;" as also cavil at those words in the Collect, "among all the changes and chances of this mortal life." For answer then unto this objection, and for clearing of our text, you must understand, that albeit nothing be casual in respect of God's knowledge, yet many things are casual in respect of our ignorance. Which Aquine doth exemplify thus: A master sendeth about one errand two servants, one being ignorant of the other's journey: this concourse of the two servants in

respect of themselves is casual, and the one may wonder to see the other employed about his business in the same place: but yet in regard of the master who did pre-ordain this, it is not casual. Almighty God seeth and fore-seeth all things, uno actu, yea, uno ictu, semel et simul: and therefore to him as being all eye, nothing is old, nothing is new: but unto men it may be said truly, that there be so many chances as there be changes involuntary. Herein we do not ascribe anything to blind fortune, but all unto God's all-seeing providence; yet so, that the divine Providence take not away free-will and contingence: for this good act of Christ as it happened not by fortune, so likewise it came not to pass by fate; not, I say, by fatal destiny, for God, according to the common axiom of the school, "he doth induce the good to do good with alacrity, not enforce them against their will." As then in regard of God, ἐγένετο is well translated, "it came to pass:" so in regard of us, as well, "it chanced." As it was providence in God, it came to pass, so contingence in Christ being man, it chanced. For he might have visited a Publican so well as a Pharisee, but it fell out so, "that Jesus went into the house of one of the chief Pharisees."

Christ conversed with men of all sorts, and all sexes, sometimes blessing little children, sometimes conferring with silly women, sometimes eating with the publicans, esteemed the greatest sinners, and here dining with the Pharisees, accounted the greatest saints; He despised none, who came to save all. He cried in the streets among the press, pouring out his mind and saying, "Come to me all ye that are weary and laden, and I will ease you." And at his death his hands on the cross were stretched out, his head bowed down, his breast open as ready to redeem and receive such as would believe in him. "Man contemning God departs from him; God loving man, comes to him. He loves the impious, that he may make him just; the infirm, that he may make him sound; the dead, that he may make him alive." Fulgent.

"One of the chief Pharisees." It is apparent in the Gospel's history, that the Pharisees were the greatest enemies unto Christ, and therefore this being a chief Pharisee, was haply one of Christ's chief enemies. And yet Christ being invited, as it should seem, to his house formally, comes friendly, without any further examination of his intent, and being come, benefits him and his in uttering a parable and acting a miracle, seeking to win them all unto the truth. Hereby teaching to bless such as hate us, embracing all occasions of love whereby we may be reconciled unto our mortal enemies. In malice there is nothing else but misery, whereas a

common union begets a communion of all good things. "Hath thy neighbour any rare grace? love him, and it is thine; hast thou any notable gift? if he love thee, then it is his." Aug. And therefore Christ, albeit he did hate the pride, yet loving the person of this Pharisee, said and did also good to him and all his company.

"On the Sabbath day." The Pharisee in inviting, and our Saviour coming on this day, to this dinner, evidently demonstrate that it is not unlawful to feast on the Lord's day. For if the Jews might entertain neighbors and friends on their Sabbath; how much more Christians on our Sunday, being assured that God is worshipped even on this day rather with works of hospitality and charity, than by fond macerating of our bodies. I write not this against godly fasting, not yet for ungodly feasting. Moderation is the best dish at the table, for immoderate feasts exceedingly dull us: and, on the contrary, sanctified feasts in good company, make us more fit for devotion and other duties on the Sabbath, especially when Christ is in presence, when a good man is moderator at the board, whose speech is "powdered with salt, that it may minister grace to the hearers," edifying his host and all his house.

The Pharisee had two faults especially, misconstruing of the scripture, and pride. Christ here doth rectify their error in both; in healing a sick man on the Sabbath, he doth instruct them in the true meaning of the fourth commandment, according to the present occasion offered; and in his parable to the guests, he delivereth an excellent document concerning their ambition. He could have cured this man, as he did many, with his bare word only; but to show that all handy works, as those of charity and others of necessity, as to pull a beast out of a ditch, are not unlawful for the Sabbath, he touched him, and by touching healed him.

Two circumstances amplify Christ's exceeding rich mercies in acting this miracle: first, for that he did it unasked, freely: secondly, for that he did it with hazard of his credit, stoutly. Here we may behold the riches of our Saviour's exceeding great love, curing the dropsy-man's body, together with the Pharisee's soul. Doubtless the disease of the dropsy fell into it by disordered surfeitings and drunkenness. Hence then observe, that Christ despiseth not those which have cast themselves into sickness through their own fault, if they follow this man's example: to wit, if they come where Christ is, and suffer themselves to be touched and healed by him; if they come to the church, hear the word, fall to repentance, confessing their sins, and heartily craving pardon for same.

The second chief part of this Gospel is the Pharisee's malice,

consisting of three degrees. It was, in the Pharisee, great injustice to return evil for good, but greater to do this under the pretence of love, yet greatest of all under colour of love at a feast. For the time of mirth is at meals; at the table men have licence to talk freely, not only by the rules of humanity, because "Wars are delightful, when they are not warlike," (Gellius), but also by the grounds of divinity; for Samson at his marriage feast propounded a riddle to his friends, and the faithful at Jerusalem "did eat their meat together with gladness," Acts ii. 46. Such then as observe the merry gestures, and catch at the pleasant words of their guests at table, make their wine "like the poison of dragons and the cruel gall of Asps; heating their neighbors, and making them drunken, that they might see their privity."

THE EPISTLE.

1 Cor. i. 4.—"*I thank my God on your behalf,*" *&c.*

This text is a cunning insinuation of our Apostle, for intending to chide the Corinthians, he begins his Epistle with a commemoration of their virtues, that afterward he might more freely, without any suspicion of malice, reprehend their vices.

It consists in
- Commending them for the present:
  - Generally, "For the grace of God which is given you," &c.
  - Particularly, "rich in all utterance and in all knowledge."
- Comforting them against the time to come, "which also shall strengthen you to the end," &c.

An example worthy to be followed of every preacher, least by concealing the commendable gifts of his auditors, and inculcating only their faults and follies, he breed hate to himself and despair to them.

"I thank." By this all men, in more particular, all ministers, are taught not to repine, but to rejoice for the good things in others, especially for the success of the Gospel, out of a fellow-feeling, not only to weep with such as weep, but also to be glad with such as are glad.

"For the grace of God which is given you." Lest he might here seem to flatter them in his commendation of their gifts, he puts them in mind who gave them, and for what end. God is the

giver of every grace: why then do you boast of your gifts, as if you received them not? 1 Cor. iv. 7. And he gave them unto you, not to make dissension in the Church and schism, that some may side with Paul and other with Apollos: but for this end, "that the testimony of Jesus Christ may be confirmed in you."

"By Jesus Christ." Or, as others translate, according to the Greek, "in Jesus Christ:" hereby signifying that the graces of God are given in Christ, and for Christ only; such as are Christ's are made rich by him in all things, according to that of our Apostle, 1 Cor. iii. 22, "All are yours, and ye Christ's, and Christ God's." And therefore Saint Ambrose and Anselm excellently gloss the text, "It is ordained by God himself, that whosoever believeth in Christ, should be saved not by any work, but by faith alone, receiving freely pardon of all his sins."

"In all utterance and in all knowledge." That is, in all doctrine, and in all understanding, whereby men are able to discern between sound and false doctrine, the one concerning the teachers, and the other hearers. Or by speech is meant the gift of tongues, or the gift of elocution, or the gift of preaching in every kind, giving milk to babes, and strong meat to them of age; and by knowledge, a right exposition of the Scripture. Now these two must go together, inasmuch as neither utterance without knowledge, nor knowledge without utterance can edify.

"By the which things the testimony of Jesus Christ was confirmed in you." The witness of Christ is nothing else but the witness of the blessed Apostles concerning Christ, Acts i. 8, even the preaching of the Gospel, the sum whereof is to reveal Christ, "in whom are hid all the treasures of wisdom and knowledge," Col. ii. 3. So that the meaning of Paul is plain, by these manifold graces, as effects and fruits of the Spirit, you may know that you have received the true Gospel: or by these two gifts, "utterance and knowledge," as instrumental causes, "the testimony of Christ is confirmed in you." Learn from hence to reverence those men which are indued with these means of thy salvation, evermore thank thy God in the behalf of Christian schools and universities, as the common nurseries of all utterance and knowledge. In this unthankful age, some rich in the graces of God are neglected, and others rich in the gifts of the world are preferred. But fret not thyself because of the ungodly, for learned men forgotten in States and not living in eminent places, are like the images of Cassius and Brutus in the funeral of Junia: of which not being represented as others were, Tacitus saith, "they were the more

illustrious, because not seen." If thou well employ God's talent of utterance and knowledge, that the testimony of Christ may be confirmed in others, assuredly (noble yoke-fellow) thy credit is honour enough, and thy work itself a sufficient reward unto thyself. Remember that the profitable servant said not in the Gospel, "Behold I have gained me;" but, "Behold I have gained thee, oh Lord!"

"So that ye are behind in no gift." That is, in no necessary gift whereby ye might attain saving knowledge, wanting no grace competent unto such as are in via, strangers and pilgrims on earth.

"Appearing of our Lord Jesus Christ." The second coming of Christ is called a revelation, or an appearing in respect of us, and in respect of himself. In respect of us, for at his coming "he will lighten things that are hid in darkness, and make the counsels of our hearts manifest." "Now are we the sons of God, but yet it doth not appear what we shall be: for whensoever Christ (which is our life) shall show himself, we shall appear with him in glory."

Secondly, the coming of Christ is a revelation in respect of himself: for whereas he came first in humility, "being in the world, but not known of the world," he shall now come with clouds in such a majesty, "that every eye shall see him." "As the lightning cometh out of the east and shineth into the west, so shall also the coming of the Son of Man be," that he may not only discover himself in heaven to the good; but also that on earth, where his ignominy was most apparent, he may manifest himself to the wicked. And for this cause, the place of judgment (as some conjecture) shall be the Valley of Jehoshaphat, near to Jerusalem and the Mount of Olives; that in the very same place where he was judged, condemned, crucified, all may see him with great honour to be the Judge both of the quick and the dead, Acts x. 42, and that he who did ascend to heaven in the sight of a few disciples, shall descend (as it is foretold by the glorious angels) in the sight of the whole world, to judge them all in righteousness. All which is exceeding necessary for the credit of his government in this life, that all may see that he was both wise and holy in all whatsoever he permitted or ordained, and that neither the good may complain any more that virtue was oppressed, nor the wicked glory that vice was exalted. He shall in that day separate the good from the bad, the good he shall place at the right hand, that all the world may know them, and honour them as saints: and the wicked he shall place at his left hand, leaving them upon the earth, that all may behold and despise them as sinners.

"Which also shall strengthen you to the end." We are not so

perfect, but that we may be more perfect until Christ appear. Ye must ask, therefore, this confirmation of God, that ye may be strengthened every day more and more to the end. "He that hath begun this good work in you, will perform it until the day of Jesus Christ." He will sanctify you throughout, in soul and in body, "working in you both the will and the deed, even of his own good pleasure," not absolutely without sin; for "if we say we have no sin, we deceive ourselves, and truth is not in us:" but he shall so prevent us in all our doings with his holy grace, that we fall not into such heinous sins as may shut us out of his favour; or if at any time we fall into those sins, he shall so "strengthen us with power by his spirit in the inner man," as that we shall again recover ourselves, and so be blameless at the day of his coming: or blameless, because there is no condemnation unto such as are in Christ, Rom. viii. 1. He is our righteousness and sanctification, 1 Cor. i. 33, even the propitiation for our sins, 1 John ii. 2, covering our iniquities and forgiving our unrighteousness, Psalm xxxii. 1; and therefore we shall be blameless in the day of the Lord, because nothing shall be laid to the charge of God's elect, Rom. viii. 33. In that hour we shall hear this happy doom delivered by Christ our Saviour, "Come ye blessed of my Father," &c., insinuating that all these blessings proceeded only from the fatherly love that God beareth us in respect of his Son. "Come ye blessed," therefore, "possess you the kingdom prepared for you from the foundation of the world." O Father of mercy, which hath placed us in this world as in the middle between heaven and hell, even as novices are in a house of probation; assist and strengthen us with thy Spirit to the end, that we may be found blameless in the end. Lord, make us here thy subjects in the kingdom of grace, that hereafter we may be thy saints in the kingdom of glory. Amen.

THE GOSPEL.

MATT. xxii. 34.—"*When the Pharisees had heard that Jesus had put the Sadducees to silence,*" *&c.*

This text is an abridgment of the whole Scripture, to wit of all the doctrine contained in the Gospel and the Law: for the pith of all the Gospel is to believe that Christ is God and man, as it is said here, "the Lord of David and the Son of David:" and the end of all the law is to love "God with all thine heart, and thy neigh-

bour as thyself:" "for on these two commandments (as our text telleth) hang all the law, and the prophets," interpreters of the law.

"When the Pharisees had heard that Jesus had put the Sadducees to silence." The Sadducees, Herodians, and Pharisees, were sectaries of divers adverse factions, all differing one from another, and yet (as we read in this present chapter) all these join together in confuting of Christ: yea, Pilate and Herod mortal enemies are made friends, and agree together in confounding Christ: according to that of the Prophet in the second Psalm, "The kings of the earth stand up, and the rulers take counsel together against the Lord and against his Anointed." And therefore when we shall see Turk against Jew, Jew against Turk, Pope against both, and all of them against God's Israel: let us remember our Saviour's lot here, and lesson elsewhere, "The Disciple is not above the master, nor the servant above his Lord. It is enough for the Disciple to be as his master is, and the servant as his Lord is. If they have called the master of the house Beelzebub, how much more them of the household?" And let all true Christians endeavour to keep the unity of the Spirit in the bond of peace. That there is a combination of Pharisees, a society of Jesuits, a congregation of Separatists, a brotherhood of Schismatics; even so to confront all these, let there be a Communion of Saints, and a perpetual holy league in truth of Orthodoxal Catholics.

"And one of them." Elected of the rest as the mouth of the company, being of a more ready wit and accurate judgment, "asked him a question, tempting him." Our blessed Saviour, therefore, being wisdom itself, doth answer the doctor of the law out of books and bowels of the law, "Thou shalt love the Lord thy God with all thine heart," &c. As if he should say, though other gods are contented with outward and eye-service, the Lord thy God is a Spirit, and they that worship him must worship him in spirit. See the further exposition of this and that other commandment, touching love towards our neighbours, Gospel on the 13th Sunday after Trinity.

"This is the first and the greatest commandment." First in order, and greatest in honour; first in respect of the lawgiver's intention, who wrote all Scriptures and made all creatures especially for this end, that he might be loved above all things. And first in the law-writer's pen, as being first set down: and first in its own nature, forasmuch as the true fear and love of God is the beginning of all wisdom, without which it is impossible to love what we should, as we should, for we cannot love our neighborus as ourselves, except

we love God more than ourselves. And the first as comprehending in it all the commandments of the first table, for he that loves God with all his heart, soul, mind, will neither commit idolatry, nor blaspheme his name, nor profane his Sabbath.

And this commandment is greatest, as having the greatest object; for "God is higher than the highest, a great King above all gods:" and greatest as requiring the greatest perfection of love, to wit, "all our heart, all our soul, all our mind:" and greatest, in that all other great commandments are subordinate to it: and greatest, as enduring the greatest time, for "though that prophesying be abolished, or knowledge vanish, or the tongue cease, yet love never falleth away." To conclude with Aretius in one line, "it is greatest in its object, authority, dignity, difficulty, perpetuity, end." From hence we may know which are our greatest iniquities, idolatry, witchcraft, heresy, profaning of the Sabbath, outrageous swearing: in a word, every trespass against the first table, being committed in the same measure of malice, is a greater sin than any transgression of the second table: because to love God with all our heart, soul, mind, "is the first, and greatest commandment;" and so by consequence, the breach of the greatest ordinance is the greatest offence.

"And the second is like unto it." Not like in object, but in subject, as being both precepts of love: or like in respect of their bond, as tying all alike: or like, because these two mutually depend each on the other, for he that loves God with all his heart, will also love his neighbour as himself; and whosoever loveth his neighbour as himself, loveth him assuredly for God's sake, "his friend in the Lord; his enemy on account of the Lord." Aug. Or like, because we must both love God and our neighbour unfeignedly, "not in word and in tongue only, but in truth and in deed." Ordinarily men use their lovers as ladders, only to climb by; the ladder is laid on our shoulders, and embraced with both hands to our bosom, so long as we stand in any need of it, but afterward it is cast into some corner, or hanged up by the walls. Even so, when neighbours have served once the turns of ambitious and covetous wretches, either for their profit or preferment, instantly they be forgotten: for it is an infallible position (as Comiænus observeth) among statesmen in eminent places, "to love those least unto whom heretofore they were bound most." Or like, for that as the first is the fountain of all duty required in the first table: so this second commandment of all offices enjoined in the second table: "for he that loveth another hath fulfilled the Law." Rom. xiii. 8.

"On these two Commandments hang all the Law and the Prophets." As being their principal argument and aim, for whatever is recorded in Moses, or in the Prophets, or in the Psalms, or in any Scripture else, may be reduced to them: and is written especially for this end, that we may love God above all things, and our neighbour as ourselves. And therefore let no poor men object that they cannot purchase God's book, nor ignorant people complain that they cannot understand and remember the contents of holy Scripture: for behold, Christ hath here provided a little Bible for thee, which thou mayst easily get, and ever keep in memory; "Love the Lord thy God with all thine heart, and thy neighbour as thyself."

"While the Pharisees were gathered together Jesus asked them." One Pharisee did assault Christ, that if he were conquered his shame might seem the less; if conqueror, his victory might appear the greater: but Christ opposeth a whole Council of Pharisees, and so confoundeth them all in asking one question only, that no man afterward durst ask him any more questions. Why this question was asked, and how it may be well answered, see Galatin. de Arcanis, lib. 8, c. 24. Jansen. con. c. 119. Maldonat, Calvin, Genebrard, in Psal. Dixit, Dominus Domino. Marlorat, Aretius, Panigarol, in loc. I conclude with Augustine's gloss, "How shall we tell unless thou informest us? Now can we declare, since thou hast taught us, In the beginning thou wast the Word, and wast with God, and wast God, by thee were all things made: Behold the Lord of David. But we, by our infirmity are become hopeless flesh, therefore thou wast made flesh, that thou might dwell among us: Behold the Son of David. Surely when in the form of God, thou thoughtest it not robbery to be equal with God; therefore the Lord of David. But thou laidst aside thy own, receiving the form of a servant; thence the Son of David. Finally, uttering this question, 'How is he his son?' thou dost not deny thyself to be his son, but only asketh how it can be so."

THE EPISTLE.

EPHES. iv. 17.—"*This I say, and testify through the Lord, that ye henceforth walk not as other Gentiles walk,*" *&c.*

- This text consists of a
  - Soul, giving not only light, but also life to the present exhortation of Paul: "I say this, and testify through the Lord," that is, I do not only desire, but (as he speaks elsewhere) "I charge you before God, and before the Lord Jesus Christ, who shall judge the quick and the dead." I call God to witness that I have taught you the truth, I testify this as Christ's Ambassador, it is not my word, but his will. And therefore suffer the words of exhortation, because whosoever heareth his, heareth him, Luke x. 16; and he that despiseth, despiseth not man, but God: 1 Thess. iv. 8.
  - Body, that we should walk
    - Not as Gentiles in their
      - Understanding, "blind and ignorant."
      - Will, obstinate and "alienated far from a godly life," sinning.
        - Wilfully, "giving themselves over unto wantonness."
        - Actually, "to work all manner of uncleanness."
        - Insatiably, "with greediness."
    - But as Christians, in
      - "Putting off the old man," that is their old "conversation in time past, as being corrupt," in
        - Thought, unadvised "anger, with all bitterness of spirit."
        - Word, "lying and filthy communication."
        - Deed, unjust dealing and stealing.
      - "Putting on the new man," according to God's image renewed in all the powers of the mind
        - Rational, in "putting away lying and speaking the truth."
        - Irascible, in being "angry without sin."
        - Concupiscible, "in stealing no more, but labouring," &c.

"That ye henceforth walk not as other Gentiles walk." The most observable point in all this exhortation is Paul's antithesis, or checker-work, as it were the black of the Gentiles and white of the Christians. The "Gentiles are blinded in their understanding and ignorant:" but Christians have learned him in whom are all the treasures of wisdom and knowledge, Col. ii. 3, hearing him in his word, and taught of him also by his Spirit, leading them into all truth, John xvi. 13. The Gentiles, "by the means of their blindness and ignorance walk in vanity of their mind, far from a godly life,"

committing sin, nor out of passion and infirmity, but out of election and iniquity, "giving themselves over unto wantonness," and that not in thought only, but in act also, working and that all manner of uncleanness, and that even with greediness insatiably, glorying in their shame; and, as some divines aptly construe the word, ἐν πλεονεξίᾳ, contending for the victory in the villainy. But Christians having "learned Christ," whose doctrine forbids all ungodliness, ought to "put on the new man," that is, new manners; all the days of their life serving God in "righteousness and true holiness." The Gentiles, unregenerate, are given to lying and forgery, but every Christian regenerate, "will speak the truth unto his neighbour, as being members one of another." Unregenerate men in their anger offend God, and give place to the devil; but men regenerate "will not let the sun go down upon their wrath." In a literal exposition, all their unadvised anger is not a day long; or, in a mystical sense, they be so moderate as that neither reason, the "light of the mind," nor Christ, the "Sun of Righteousness," shall at any time forsake them in their fury. Men unregenerate make gain their godliness; robbing openly, stealing secretly; but a regenerate man is content to "labour with his hands the thing that is good, that he may give to him that needeth." He laboureth as knowing that the end of laziness is the beginning of lewdness: and he laboureth not as a thief, to do mischief, "but the thing which is good;" exercising himself in some vocation or trade that is good, and that for good, that he may rather "give" than take from others; acknowledging that axiom to be true, "The rich sins more in not giving away his superfluities, than the poor by stealing necessaries." Aretius. Unregenerate men have "filthy communication" and unsavoury, but the speech of a regenerate man is so powdered with salt, that "as oft as need is, it may minister grace to the hearers." In a word, unregenerate men are full of "bitterness, and fierceness, and wrath, and roaring, and cursed speaking, and all maliciousness," but regenerate men are "courteous one to another, merciful, forgiving one another, even as God, for Christ's sake, forgave them." Note two main parts of repentance: namely, contrition, or mortification, in "putting off the old man;" renovation, or vivification, in "putting on the new man." And this newness of life must be both outward and inward; outward, in "righteousness toward men, and holiness" toward God, opening our lips to speak that which is good, and labouring with our hands to do that which is good. This renovation also must be spiritual and inward, as it is in the text, "renewed in the spirit of your mind," albeit this newness be found

in us, it is not of us, it proceeds only from the Lord, who saith, "Behold, I make all things new." "We are his workmanship, created in Christ Jesus unto good works," Eph. ii. 10, and therefore we must pray with David, "O, God, renew a right spirit within me," Psalm li. 10; and embrace the Gospel of Christ as "the power of God unto salvation, instructing us how to live soberly, righteously, and holily:" Titus ii. 12.

Whosoever is a scorner and despiser of this soul-saving grace, "grieves the spirit of God, and gives place to the devil." It is true that the spirit cannot properly "grieve," because the mercies of God are not passive, but active; succouring, not suffering in our misery. He may be said to grieve the Spirit, because filthy communication is displeasing to the Spirit; or for that as much as in him is he doth extinguish the Spirit, and drive him out of his mansion, and so gives place to Satan.

On the contrary, whosoever is renewed in the spirit of his mind openeth a door to Christ, Apoc. iii. 20, "and Christ dwelleth in him," Eph. iii. 17, "and he liveth in Christ," Gal. ii. 20; nay the good man "puts on Christ," and is, as it were, "a walking picture of Christ," so the text expressly, Gal. iv. 19, "my little children, of whom I travel in birth again, until Christ be formed in you." Which Jerome glosseth aptly thus: "In him Christ is truly formed, who knows the power of faith, and in whom his whole conversation is expressed and depicted." In this life this renovation is only begun, and not perfect until this mortal put on immortality. St. Augustine, notably to this purpose, Charity begun is righteousness begun; charity increased is righteousness increased; great charity is great righteousness; perfect charity, perfect righteousness. There be many degrees of charity; some have less, others have more; but full and perfect charity cannot be found in any man so long as he liveth here. To conclude this argument in three words only, justifying righteousness is perfect, but not inherent: sanctifying righteousness is inherent, but not perfect; glorifying righteousness is both inherent and perfect.

THE GOSPEL.

MATTH. ix. 1.—"*Jesus entered into a ship, and passed over, and came into his own city,*" *&c.*

- This history commends unto your consideration,
  - Actors,
    - Agent,
      - Porters of the palsy-man, as proctors, helping: "Behold they brought," &c.
      - Christ, as the chief Doctor, healing infirmities of
        - Soul, "Thy sins be forgiven thee."
        - Body, "Arise, take up thy bed," &c.
    - Patient: A man, a sick man, a man sick of the palsy, so sick that he could neither go nor stand, nor sit, but lie in his bed.
  - Auditors,
    - The Scribes, murmuring at the matter, and blaspheming Christ, verse 3.
    - The people marvelling at the miracle, and glorifying God, verse 8.

"Jesus entered into a ship and passed over." It is written of Jerome that he spent four years in a desert of Syria so studiously, that he did allow himself but a little time to sleep, less for meat, none for idleness. But our blessed Saviour neither immured in a wall, nor cloistered in an abbey, nor hidden in a wilderness, "went about doing good," from coast to coast, and from country to country, from the Gadarcenes unto Galilee; whose diligence you must, according to your several occupations and occasions, imitate so fast as you can, and so far as you may; knowing that it is impossible not to find "ill" in "idle." From hence, likewise, we may note Christ's unspeakable goodness, who came to the Gergeseens afore they desired him, and stayed in their country till they rejected him. Loving us first afore we loved him, and never forsaking us until we forsake him.

"Into his own city." The man sick of the palsy was cured in Capernaum, as St. Mark reports in the second chapter, at the first verse; but Christ, as we find in the Gospel of St. Matthew, was born at Bethlehem, and brought up at Nazareth. How then accord you these places?

Chrysostom gives satisfaction unto the present objection, affirming that Christ was born in Bethlehem, and bred in Nazareth; but afterwards dwelt in Capernaum especially, showing his greatest miracles in that city.

"They brought to him a man sick of the palsy lying in a bed." In these porters and proctors, observe with Hemingius and others, unfeigned love to their friend, and a lively faith in Christ; in being feet to the lame, great love: but in bringing him to Christ, and

that after such a strange manner, as St. Mark reports it, "uncovering the roof of the house where Christ was, and letting down their sick neighbour in a bed," and when he was so brought unto Christ, holding it sufficient to present an object of misery to the Father of mercy, greater faith. Others happily would have poured out a long prayer unto Christ in word, or have given up a large petition in the behalf of their friend, in writing. And therefore the text saith in the new clause, "that Jesus saw the faith of them."

"Thy sins are forgiven thee." Where first observe, that Christ is so good as his word, yea better than his promise: for whereas he saith, "ask and you shall have," he granted here to the palsyman afore he did ask, and more than he did ask. Again, this patient came to Christ especially, if not only, to be cured of his corporal infirmity: but behold, his spiritual iniquities are healed also. "Son, be of good cheer, thy sins are forgiven thee." King Solomon desired of God only, that he would give him an understanding heart to judge his people; but the Lord granted him not only wisdom in such a plentiful manner, as that none were like him in understanding, either afore or after his time: but also bestowed on him other blessings of riches, honour, and prosperity, which he did not ask. Saul seeking for asses only, found a kingdom. Monica begged of God that her son Augustine might one day turn Christian and Catholic: but he proved also the most illuminate doctor of all the fathers. God dealeth exceeding abundantly with us above all that we ask or think: Ephes. iii. 30.

Secondly, in that Christ here said to the patient, "Thy sins are forgiven thee," before he said, "Arise, take up thy bed, and walk;" he doth insinuate that first he should have craved pardon for his sins, and then afterwards have desired help for his sickness; that first he should have sought the kingdom of God, and then all other things should have been cast upon him. Ordinarily men are too careful for their bodies, and too negligent in doing right to their souls.

Christ, like a good physician, did first purge his patient, and take away the matter of the disease, that he might the better work his cure. Sin is the cause of all diseases, and therefore Christ who was without sin, was also without sickness; he took upon him (as the school-men, in this very well) common infirmities unto the whole nature of mankind, as to be weary, to thirst, hunger, mourn: but not the particular infirmities of every singular person, as the blindness of Bartimæus, the fever of the ruler's son, the palsy of this patient lying in his bed. Indeed it is said, Isa. liii. 4, that he

"took our infirmities, and bare our sicknesses." But St. Peter interprets it of our Saviour's Passion, "he was wounded for our transgressions, and broken for our iniquities, and with his stripes we are healed." If any then be sick, let them humbly confess their sins, and heartily crave forgiveness of the same, first consulting with a physician for the soul, then entertaining a physician for the body.

Hence, learn that Christ hath not an eye so much to the greatness of our sins, as to our faith. If he see thy faith, he will wink at thy fault. When the blessed thief had confessed him on the cross, "O Lord, remember me when thou comest into thy kingdom:" Christ instantly forgetting all his former sins, especially respects his present confession, answering him exceeding graciously, "today shalt thou be with me in Paradise."

In that Christ said here, "thy sins are forgiven thee," notwithstanding he knew the scribes would murmur and mutter against his speech: he teacheth us to be faithful in our calling, and diligent in doing our duty, maugre the beard of all captious and cavilling adversaries. Hath then Almighty God given such power unto men, as to pronounce the pardon of sin to the sick man in his bed? Is the doctrine of confession and absolution agreeable to the Scriptures, and practice of the Church, as well present as primitive? Then, albeit, some scribbling scribe, pen an invective pamphlet against a discreet pastor executing this office, or some self-conceited Pharisee tell the people, this man blasphemeth: he may notwithstanding (upon good information of faith and repentance, as Christ in this place) say to the sick sinner in his bed, "thy sins are forgiven thee," and by Christ's authority committed unto him, "I absolve thee." Calv. Instit. lib. 3, cap. 4, secs. 21, 22. That absolution as well private as public belongs principally, yea properly, tanquam ex officio, to the minister as Christ's ambassador in his ecclesiastical function, I refer you to the postils of Melancthon, Culman, Zepperus upon this place; to Martin Bucer in articulis concordie: Melancthon in Matt. xviii. v. 18, and in John xx. v. 23, and in tract. de pœnitentia tit. confessio, tom. 2, fol. 191. Olevian de substantia fœderis, part 2, pp. 278, 279, and sequent, Luther, Musculus, Cruciger apud Melancthon in Conciliis Theologicis; Doctor Field, lib. 3, Of the Church, chap. 25. Master White, Way to the True Church, pp. 230, 231. For my own part, I wish unfeignedly that all popish abuses of confession and absolution utterly abolished, they might one day be more

fully restored in our Protestant Churches unto their primitive sincerity.

Christ in saying, "thy sins are forgiven thee," doth instruct us more fully concerning his own person and office, for which he was sent into the world: namely, "to seek and save that which was lost." Unlink the phrase, and you shall find a Gospel in every word. "Son:" if we be sons, how can our Father in Heaven deny us any good thing? Matt. vii. 11. "Be of good cheer." If God be with us, who can be against us? If he will have us merry, what shall make us sorry? "Thy," in particular, "sins," in the plural, many sins, all sins, "are forgiven," freely, yet fully, through my grace, not upon thy merit. For he saith not (as interpreters observe,) thou shalt satisfy for thy sin: but "behold, they be forgiven." Again, it is very remarkable that Christ saw their faith: but said "thy sins." I grant with Euthymius and other ancient fathers, that undoubtedly this sick man had some faith, otherwise he would never have sought after Christ so greedily, neither would Christ have received him into favour so graciously: yet St. Matthew, Mark, chap. ii. ver. 5, Luke, chap. v. ver. 10, attribute most unto the faith of the porters, all of them relating the story thus: "And when Jesus saw," not his, but "their faith." And so many doctors understand this text, as Ambrose, Cyrillus Hierosolymitanus, Jerome and others. If Christ then be so willing to grant our requests upon the prayer and invocation of others; how ready will he be to hear when ourselves out of our own faith are suitors for ourselves? Undoubtedly this saying, "thy sins are forgiven," is a standing sentence, spoken not only to the palsy man here: but as a general proclamation unto every one that believeth.

"And behold certain of the scribes said within themselves, this man blasphemeth." A man may blaspheme three ways especially: first, ascribing to God that which is unbefitting his excellent majesty: secondly, by denying to God his proper attributes: thirdly, by giving that unto himself which is only due to God. And in this third kind the scribes imagined Christ to blaspheme, because none can forgive sins except God: Isa. xliii. 25. "I am he that putteth away thine iniquity for mine own sake." Christ, therefore, proves himself to be God, first by knowing their thoughts, and secondly by doing this miracle. Jesus saw their thoughts; ergo, God. For God only knows the hearts of all the children of men.

"Whether is it easier to say thy sins be forgiven thee, or to say

arise and walk?" With God it is all one to say and to do; but with men it is more easy to say this, than to show this. "And, therefore, that ye may know that the Son of Man hath power to forgive sins on earth," I will, by curing the palsy man's body, prove that I can also save his soul. Carnal men believe their sense more than their Saviour. "He shows His carnal power to prove His spiritual; He performs the lesser, but more evident, to demonstrate the greater and less evident." Chrys. And it is worth observing that Christ never openly forgave the sins of any, till by working of miracles he showed evidently that he had power to grant pardons. Ambassadors are not believed in another nation, until they deliver their letters of credence. Christ therefore showed his commission and letters testimonial, or rather a plain patent: "That ye may know that the Son of Man hath authority to forgive sins on earth, I say to the sick of the palsy, arise, take up thy bed," &c.

The power to forgive sins and to work this cure is given to Christ only. So David, "Wash me throughly from my wickedness, and I shall be whiter than the snow." So Jeremiah, "Convert me Lord, and I shall be converted." And it is as our Church speaks, "a great marvel," nay, saith Augustine, "it is a more strange miracle to convert a sinner and to make him a new man, than it was in the beginning to make a new world." The Gospel and Epistle meet together in their argument and aim, both insinuating that Jesus Christ is the Saviour of soul and body. Wherefore let us, as the beholders of this miracle, glory God, and pray with our Church:

O God, for as much as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

THE EPISTLE.

EPH. v. 15.—"*Take heed therefore how ye walk circumspectly, not as unwise, but as wise men,*" *&c.*

It is an axiom that will abide the touchstone, "whosoever is a good man is a wise man;" and, on the contrary, "whosoever is an irrepentant sinner is a fool." Solomon affirms it in his Proverbs, and Christ, a greater than Solomon, confirms it in his Gospel; expressing the dangerous estate of improvident sinners by the parable of the "foolish virgins," and terming the prodigal child's repentance "coming unto himself," as if he had been out of his

wits until his amendment. So Paul adviseth us in my text, "to walk circumspectly, not as unwise, but as wise men." And to be wise men, according to the doctrine of Paul, is to be new men, "to cast off our old conversation, and be renewed in the spirit of our mind." To speak more particularly, the learned atheist is a fool, Psalm xiv. 1. "The fool hath said in his heart, there is no God." The witty harlot is a fool, Proverbs ix. 13. "A foolish woman is troublesome," &c. The coveteous (albeit the world repute him only wise) is, notwithstanding, in the Scripture's estimate, but a fool, Luke xii. 20. "O, fool, this night will they fetch away thy soul from thee." But because the drunkard is a most apparent gross sot, our apostle willeth us here principally to take heed of drunkenness, "be not drunken with wine," &c.

The wise man's eyes are in his head; he therefore looketh unto Christ, seeking the things above, where Christ, our head, sitteth at the right hand of God; and he walketh unto the city which is to come, in the right way, with a right eye. The way to heaven is to know God, and his Christ, John xvii. 3; a lively faith working by love, Gal. v. 6; and to walk in this right way uprightly, is to shun the mountain of presumption, and the pits of despair, turn neither to the right hand nor to the left; to run our race neither hastily nor slowly, but as Paul here, circumspectly. Now the drunkard (as it is in the proverb) "is out of the way," to speak the best of him in charity, reeling in the way, for tipling heads have topling heels. It is a popish axiom, cautè si non castè; but the truth is, no man walks charily, but he who walks chastely. Our apostle's cautè is as much as cavete, take heed of everything which is an hindrance to your walking in the ways of the Lord, but especially take heed "that ye be not drunken with wine, wherein is excess."

Concerning this one sin, school authors have moved many questions; as first, whether a man being sick may be drunken medicinally for his health?

2. Whether a man taking an inebriative potion, not knowing the force thereof, hereby committeth any sin?

3. Whether a man overcharging his stomach at a public feast, not in any carnal delectation, intemperately carousing, but upon compliment, only pledging ordinary cups of kindness, may justly be condemned of excess?

4. Whether the courteous invitor urging his guest in love, may be said to make the riot? and if either be thought author of misrule, whether the guest or his invitor?

5. Whether any subject in answering his sovereign's health, may wittingly and willingly transgress in this kind?

6. Whether any for fear of stabbing, or any such like imminent peril, should endanger his soul to save his body? and if any of these kinds are to be excused, whether altogether, or how much?

For the resolution whereof, I refer you to Thomas, Altissiodorensis, and Cajetan; holding it sufficient at this time to treat of voluntary, wicked, inordinate drunkenness, implied in our text. First, voluntary, "be not;" insinuating that it is in our own power. Secondly, wicked, "drunken with wine." For as divines are bold to speak, there is an holy drunkenness, as that of the blessed Apostles on Whitsunday, and that of martyrs and saints of every age, who taking the "cup of salvation" into their hands, are so "filled with the spirit," that they are even sick with love. Cant. ii. 5; and inebriated, as it were, with the plenteousness of God's house. Thirdly, inordinate, "wherein is excess," making men absolute dissolute, ready to commit all uncleanness, even with greediness. All these being put together, make drunkenness a grandame in Babylon, and a very monopoly of mischief, transgressing every precept of the whole Law.

As a general that besiegeth a city, laboureth especially to gain the tower or the castle, knowing that if he possess it he shall instantly command the whole town, so likewise the devil, who daily doth assault our little city, plots how he may be possessed of our capitol and sconce, being assured that if our head be tipling, our eyes will be wanton, our tongue blasphemous, our throat an open sepulchre, our hands ready to stab, our feet swift to shed blood; in brief, all our members at his service to become weapons of unrighteousness, to commit all manner of sin, even with greediness. And so the drunkard is like the dead sea; as no fish can live in the one, so no virtue in the other. "He is abominated by God, despised by angels, derided by men, destitute of virtues, vexed by demons, and trodden on by all." Augustine.

But the foulness of this unhappy sin will appear yet to be greater, if we consider it according to our several estates, as we are
- Men.
- Civil men.
- Christian men.
- Collegiate men.
- Clergymen.

If we consider ourselves as men, we shall easily see that drunkenness maketh us no men; it is a voluntary madness, whereby men

deprived of their use of reason, are like horse and mule, without understanding. He that hath this sin hath lost himself, and is become rather a beast than a man, nay, worse than a beast, for we cannot enforce a beast to drink more than he need. A drunkard, as it is in our English proverb, will play the devil.

Secondly, if we consider ourselves as civil men, this one sin overthroweth all the four cardinal and chief virtues. As justice, for how shall any man do right unto others, who cannot do reason unto himself? Prudence, which is often drowned in this sink, is especially maintained by moderate diet. Temperance, for foulness of body follows, ordinarily fulness of bread. Fortitude, for St. Ambrose notably, "in the morning you courageously await your foe: at night you are laughed at by the boys, wounded without weapons, slain without a battle." Holofernes having lost his wit in wine, lost his head also by the hand of a silly woman.

Thirdly, if we consider ourselves as Christian men, "he that liveth in pleasure is dead while he liveth:" ergo, saith Jerome, a drunkard is not only dead, but buried in his sin also. There be many wees denounced against him in this, and more woes executed on him in the next life. "For I tell you (saith the Apostle) that they who do such things shall never inherit the kingdom of God," Gal. v. 21.

Fourthly, if we consider ourselves as scholars, our honourable founders in great wisdom foreseeing the manifold inconvenience of tippling in students, ordained that we should have but a spare diet in the college, and forbade all excessive riot and inordinate commessatiation in the town. A gentleman hearing that his son at university was given to dicing, answered, that want of money would occasion him haply to leave that fault. Afterward understanding that he was given to whoring, said, that either marriage or old age, would one day cure that folly. But when he was informed of his wine-bibbing, "Out upon the villain!" (said the father) "I will surely disinherit him; for that fault will increase with his years." A gamester will continue so long as his purse lasts, an adulterer so long as his loins lasts; but a drunkard so long as his lungs and life lasts.

Fifthly, if we consider ourselves as clergymen, he that is given to wine should not be made bishop, and if any prelate or priest after consecration become a wine-bibber, ebrietatibus vacans, aut cesset aut deponatur, "let him cease or be deposed;" as it is in the 42nd Canon of the Apostles, according to the computation of Theodorus

Balsamon. And by the seventh injunction of Queen Elizabeth, ecclesiastical persons are forbidden hunting of alehouses and taverns.

Preached at St. Mary's in Cambridge, on Whitsunday, Anno. 1602. The remnant of this text, concerning psalms and hymns, and spiritual songs, is expounded Epistle, 5th Sunday after Epiph.

THE GOSPEL.

MATTH. xxii. 1.—*"Jesus said unto his Disciples, the kingdom of heaven is like unto a man that was a King, which made a great marriage for his son," &c.*

This Gospel in effect, is all one with that appointed to be read on the Second Sunday after Trinity: both teach one point, and tend to one purpose. Wherefore, lest I seem double diligent, I refer you to my large notes upon that other text, and entreat you to be content with a short paraphrase for the present.

"The kingdom of heaven." The Church militant on earth, is this kingdom of heaven; I say militant, and that for two reasons especially: first, because this marriage feast is called a dinner, verse 4, and after dinner there followeth another banquet, namely, the Supper of the Lamb, Apoc. xix. 9. This dinner then is a feast of grace, that supper a feast of glory.

This King is God the Father, a King of kings, and Lord of Lords, able to do whatsoever he will in heaven, in earth, and in hell. As one doth gloss my text, "Ruling in heaven by glory, on earth by grace, in hell by justice." His Son the Bridegroom is Christ, and his Bride the Church; and God made this marriage by Christ's incarnation. For as the best way to reconcile two disagreeing families of enemy-kingdoms, is to make some marriage between them: even so "the Word became flesh and dwelt among us" in the world, that he might hereby make our peace, reconciling God to man, and man to God. At this great marriage dinner, the Bridegroom himself is the best dish, even the body and blood of Christ preached in his word, and presented in his Sacraments. And albeit this feast concerns especially the Jew, yet appertaineth it unto all, as begun in the beginning of the world, and endureth to the end of the same. The Patriarchs and prophets in old time, the preachers and pastors in our time, call and invite men every day to this marriage. The latter course at this feast, or the sweetmeats, are remission of sins, ever-

lasting life; such joy as no tongue can express, or heart conceive. The time when the King cometh in to see his guests, the general day of judgment, when he shall separate the reprobate from his elect. Matth. xiii. 40, and xxv. 32.

The wedding garment, as Origen thinks, is Christ: or as Eusebius, the new man: or as Jerome, observing of the commandments of Christ: or as a pure conversation: or as others, an upright heart, coming to the marriage rather out of duty, than for a dinner: or as others, charity: or as Gregory, grace: or as others, faith: or as others, regeneration: consist in faith and repentance. All which upon the point are the very same: so that (as our divines observe) the question is idle whether faith or godly life be this garment, because good works always proceed from faith, and faith always showeth itself by good works. Hypocrites are they who want the wedding garment, professing that they know God, but in their works denying him.

THE EPISTLE.

EPHES. vi. 10.—"*My brethren, be strong through the Lord,*" *&c.*

The life of man is a warfare on earth, and every Christian is a professed soldier, having fightings without and terrors within. He must, therefore, learn two things especially: first, how to choose his arms: and secondly, how to use them. Our Apostle doth instruct him here concerning both. As for the choice, the defensive weapons are the "girdle of verity, the breast-plate of righteousness, shoes of preparation, shield of faith, helmet of salvation." Offensive, "the sword of the Spirit, which is the Word of God." As for their use, Paul adviseth us to put them on, and to put them all on, and so to put on the whole armour, as that we may stand in all good, and withstand all evil. All which is employed in the 11th verse, containing a proclamation to arms, "put on all the armour of God;" and a reason, "that ye may stand," &c.

In the proclamation four points are remarkable:

1. Every Christian charged with armour.
2. This armour must be God's armour.
3. Panoply, complete armour, all the whole armour of God.
4. This complete armour must not only be showed abroad or hung up at home: but used and employed daily, put on.

The reason hereof is manifest and manifold: first, that we may

be able to stand in battle. Secondly, that we may so stand, as that we may withstand. Thirdly, that we may so withstand, as that we may foil our enemies assaulting as well as retiring. Fourthly, that we may repel not only some few but all assaults. Fifthly, all assaults, not only of the flesh and the world, but of the devil also, which is the prince of darkness, and general commander of all forces against us in these spiritual skirmishes.

For the first point: armour is necessary, whether we consider our own weakness, or our enemies strength. Our weakness, as being unapt and unable by nature to think so much as a good thought, and therefore we must be strong through the Lord, who giveth his soldiers power and might, teaching our hands to war and our fingers to fight. It is reported of Trajan, that he would cut in pieces his own garments, rather than his soldiers should want a rag to bind up their wounds: but our captain Christ hath given unto such as march under his banner his own flesh and his own self, willing for us not only to put on his armour, but also to "put on himself," that we may be "strong through the power of his might," who can do whatsoever he will, and will do whatsover is best for all his followers. Again, we need arms in respect of our enemies, as being many, mighty, cunning in plotting, cruel in executing.

1. Many, for these governors and princes have many soldiers and subjects under them, wicked spirits worse men; an infinite number against a little flock and an handful of people.

2. Mighty, "for we wrestle not against flesh and blood," that is, not simply with flesh and blood; or only, for then one sword should be so long as another, and one man so strong as another: but we fight, men against devils, even weaklings against powers and principalities, as it were silly lambs against roaring lions.

3. Cunning in plotting, as being spiritual and invisible, fighting so craftily, that we know not on which side they will assault. Satan in the beginning was a serpent for his subtlety, but now being indued with almost six thousand years experience, is become a dragon and an old serpent. Apoc. xx. 2. Such a circumventing enemy, that being a prince of darkness, he can transform himself into an angel of light. Avarice is a work of darkness, peevishness a work of darkness, inordinate drinking a work of darkness. But he doth cover and cloak these with armour of light, insinuating that covetousness is commendable thrift, obstinacy noble resolution, and drunkenness a point of good fellowship. Gross wickedness is easily seen, and prevented soon: but our chief adversaries

abound with spiritual wickedness and invisible craftiness, and their ordinary soldiers are in their generation wiser than the children of light.

4. Cruel in executing and prosecuting; Satan is an accuser of his brethren, and a murderer from the beginning, called in Holy Scriptures a lion, for his might, and a roaring lion for his malice, "seeking daily whom he may devour," 1 Pet. v. 8. Now these descriptions are set down not that we should faint, but rather encouraging us to fight. For seeing our enemies are so many, so mighty, so malicious, so crafty, so willing and able to hurt us, it behooveth every man to be well-appointed and armed, "that he may be able to resist in the evil day."

The second point observed in the proclamation, is, that our armour must be "God's armour," not armour of the flesh, "for cursed is the man that maketh flesh his arm." Not armour of the world, for our enemies are "worldly governors," and the chief of them is the "prince of the world." "Some put their trust in chariots, and others in horses, but we will remember the name of the Lord our God." Not armour of the devil, for then we shall have nothing but his leavings. His armour is popish exorcism, superstitious crossing, holy water, and the like, which he little feareth, as being framed in his own shop, and given us at his appointment. "The weapons of our warfare are not carnal, but mighty through God to cast down holds." Against the works of darkness we must "put on armour of light." Let us then, if the devil at at any time tempt to cruelty, pride, impatience, "put on tender mercy, kindness, humbleness of mind, meekness, long suffering," &c., as it is in the present Epistle; we must arm ourselves with the "breast-plate of righteousness" against iniquity, "with the girdle of truth" against heresy, "with the helmet of salvation" against despair, "with the shield of faith" against infidelity. The devil is, mystically, the huge leviathan, "esteeming iron as straw, and brass as rotten wood; when the sword doth touch him he will not rise up, and he laugheth at the shaking of the spear; in the earth there is none like him;" he fears not our fleshly weapons, or worldly weapons, and therefore, that we may stand against his force, we must put on the armour of God, and dwell under the defence of the Most High.

The third thing considered in the proclamation, is that we put on "all" God's armour, or "the whole armour of God," as it is, verse 13. I cannot examine every particular weapon in this armoury; learn only three points of war.

First, that Paul here makes no mention of a back curate for a Christian soldier. There is an helmet for the head, a corslet for the breast; in a word, a shield for all the fore-parts, only no guard, no regard of the hinder. It is a complete armour, and yet without any defence for the back: signifying hereby that every Christian ought to keep his station in God's army, never forsaking the banner of Christ, until death, his last enemy, be destroyed. It is written of Bias, falling into the hands of his enemies, and his soldiers crying, What shall we do? that he did answer, "Report ye to the living that I die fighting, and I will report to the dead that ye did escape flying." When William the Conqueror had landed at Pemsey, near to Hastings, in Sussex, he caused all his ships to be sunk, that all hope of flying back might be taken away. The Numantian would rather die than fly: so the Christian warrior must continue faithful unto the end; like Samson, killing enemies at his death, as well as in life.

The second remarkable point of war is, that we must, above all other weapons of defence, take "the shield of faith." And the reason whereof is plain, because the helmet covers only the head, the corslet the breast, and the sandal the foot; but a shield covers all the body. Let us then, "above all," or as others read, "in all," use faith. In all tentations and combats, or in putting on all the weapons aforesaid, have a lively faith and assured confidence, without which all the rest have no force. The sword of the spirit, without faith, is no Scripture to thee; the girdle of verity, without faith, is no truth unto thee; all thy righteousness, without faith, is unrighteousness. Seeing then it is impossible, without faith, either to please God or resist the devil, in all, and above all, use the shield of faith, wherewith ye may not only reject or avoid, but also "quench" all the temptations of the wicked, albeit they be "darts," in respect of their sharpness, and "fiery" for their destroying; one sin kindling another, as drunkenness kindleth adultery, and adultery murder. All the world, saith St. John, lieth in wickedness; set on fire by the devil, here called "the wicked," as being author of all evil, and master of all the fiery works in the world, Matthew vi. 13, and xiii. 38. But be of good cheer, "faith overcometh the world," 1 John v. 4. One shield of faith is able to bear, yea, to beat off all the fiery darts of the wicked world, flesh and devil.

The third point of war is, that the Christian soldier is armed with a sword, so well as with a buckler; and this sword is the "Word of God," being powerful in operation, and sharper than any two-edged sword. Acute in moving us to virtue, and acute in re-

moving us from vice. Doth the flesh entice thee to wantonness? strike with the sword of the spirit, "Thou shalt not commit adultery." Doth the world tempt thee to vanity? strike with the sword of the spirit, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Doth Satan assault thy faith, and tempt thee to superstition and idolatry? strike with the sword of the spirit, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Doth death in the last hour of thy spiritual combat, affright thee? strike with the sword of the spirit, "Death is swallowed up in victory, the sting of death is sin, and the strength of sin is the Law; but thanks be unto God which hath given us victory through our Lord Jesus Christ." By the buckler of faith a Christian soldier is able to defend himself, by the sword of the Spirit able to confound his enemy. So that our adversary going about daily seeking whom he may devour, rejoiceth exceedingly when either papists hinder the reading or atheists hurt the preaching of the word. As the Philistians would not suffer a smith in Israel, lest the Hebrews should make them swords or spears, so the devil cannot endure that we should hear sermons, and read Holy Scripture, lest out of this shop we get armour to repel his assaults in the evil day.

The last observable thing in the proclamation is, that a Christian ought not only to know God's armour, but also put it on.

We must in adversity put on patience, in prosperity put on humbleness of mind, at all times above all these put on love, giving every man his own. If we will overcome the princes of darkness, we must put on the armour of light.

But observe here that we must use the weapons of God in the wars of God, against enemies of God only, that we may stand against all assaults and quench all the fiery darts of the devil. Many men hit the soldiers of Christ, and hurt the friends of God with the armour of God. As heretics fraudulently cite Scriptures against Scriptures, and Fathers against Fathers, and so make God as it were fight against himself. Sylla said, "the enemy is to be conquered before private quarrels are to be avenged;" our force must not be spent in private grudges against our brethren, but in the public quarrel of the Gospel against the common enemy. Indiscreet schismatics using lies and libels, the weapons of the devil, in good causes, offend the church as much as open heretics, employing God's armour in bad causes.

In this our spiritual warfare we have many great encouragements to fight valiantly: first, our weapons are good, "a complete

armour:" Secondly, our Captain is good, even "the Lord of Hosts, having all power and might:" Thirdly, our cause good.

Again, the continuance of fight is little, but our reward great. In Rome the military age was from seventeen to forty-six, or in dangerous times, until fifty. The days of our age are threescore years and ten, and in all this time there is no time for peace; we are legionum filii, born in the field, and sworn soldiers in our swaddling clouts, always bearing arms against the common enemy from our holy baptism to burial. All which is called in the 13th verse, "the evil day:" in regard of the sharpness, "evil:" in regard of the shortness, "a day."

Either God will end our danger, or our days: and then we shall be no longer soldiers in armour, having palms in our hands, and crowns on our heads as conquerors, according to Paul; "I have fought a good fight, and have finished my course, from henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

THE GOSPEL.

JOHN iv. 46.—"*There was a certain ruler, whose son was sick at Capernaum,*" *&c.*

This Gospel teacheth us whither we should flee for succour in all the troubles of this life: namely, to the fountain of welfare, Jesus Christ. According to that of Isa., "Ye shall draw water out of the wells of the Saviour." To this Well a Christian ought to come, not with feet, but with faith, and then "every one that calleth upon the name of the Lord shall be saved."

In the whole story you may behold four principal persons:
1. A loving father.
2. A sick son.
3. A pitiful Saviour.
4. Dutiful servants.

In the father observe two things: his
- Great fortune, being Regulus, a little king, a ruler.
- Great faith having three degrees, a
  - Beginning, in desiring Christ to come down and heal his son.
  - Increase, in believing the word that Jesus had spoken.
  - Full growth, in that himself simply believed and all his household.

As for the greatness of this honour: Origen thinks he was of Cæsar's family. Jerome, that he was a Palatine. What he was is uncertain now, "for one generation passeth and another succeedeth," Ecclesiasticus i. 4, "and the fashion of this world goeth away," 1 Cor. vii. 31. But it is certain that he was either noble by descent or degree; favoured in the court, honoured in the country, a man of worth and quality. Which our Evangelist insinuates in his style, calling him a ruler, as also for that he was attended well, his servants met him, verse 51. Where note by the way that it is not impossible for the great man to be a good man, or for Cæsar's favourits to be Christ's follower. Almighty God hath elect children among all sorts of people, Magdalen among harlots, Zacheus among oppressors, Matthew among publicans, and here this ruler in Herod's court. Indeed Bernard was wont to complain that the court is wont to receive such as good, but to make them bad.

Yet, notwithstanding, Joseph was a good man in the court of Pharoah, Daniel a good man in the court of Darius, Mordecai a good man in the court of Ahasuerus, and this ruler a good man in the court of Herod.

The faith of this ruler was very weak at first, otherwise he could never have made such a doubt, and asked such a question of his attendaats, "at what hour began he to amend?" But when he knew certainly that his son was healed miraculously by Christ, and not by casual or any natural means, himself and his whole family believed absolutely.

All his house was instructed in the faith of Christ, and fear of God. So Joshua, so Lydia, so Crispus the chief ruler of the synagogue, Acts xviii. 8; and so must every master of a family bring up his household in instruction and information of the Lord. Every man is a king and a prophet in his own private house, so that he can want no means, except he want a mind, to perform this holy business.

In Christ, the third, yet the most observable person in all this history, two things are to be considered especially:	1. His rebuking 2. His relieving	the ruler.

The Ruler was at the first, luke-warm or frigid in his faith, as Augustine notes, and therefore Christ chides him, "except ye see signs and wonders, ye will not believe." This reprehension is not judge-like, but father-like, concerning the whole nation of the Jews in general, as much as this ruler in particular, in token whereof as

interpreters observe, Christ useth not the singular, "except thou," but the plural number, "except ye." As if he should have said, I must in regard of your incredulity show signs and wonders, otherwise ye will not believe. I will heal thy son therefore, not so much upon thy petition, as for the confirmation of others' faith. I will not go down to thine house, yet I will work such a wonder in thine house, that not only thyself but all thine shall believe. "Go thy way, thy son liveth."

The petition of the Ruler consists of two branches: one, that "Jesus would come down;" another "that he would heal his son." Now Christ rejected the first as being unfit, but he granted the second wherein he prayed well, helping his child not by going down, but by speaking one word, "thy son liveth."

Let every master in like sort teach his household, and every servant hear the good instruction of his master, that there may be so many Churches as there be families, and so many Chapels as there be chambers in every house; that being armed with the complete harness of God, we may quench all the fiery darts of the wicked, and withstand all his assaults in the evil day.

Grant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord, Amen.

THE EPISTLE.

PHIL. 3.—"*I thank my God with all remembrance of you always in my prayers,*" *&c.*

- This Epistle to the Philippians hath; three parts a
  - Subscription, "Paul and Timotheus." Paul, as author, inditing, Timotheus as approver, or happily penner, writing this Epistle: both "the servants of Jesus Christ," and dearly beloved of the Philippians.
  - Inscription, "to all the Saints in Christ Jesus which are at Philippi:" that is, all such as are baptized, and have given up their names unto Christ in professing the Gospel, all in Philippi, but unbelieving Pagans.
  - Description of their perseverance, together with an exhortation unto the same, which is the main scope of all this excellent letter. Part whereof is our present text, containing
    - Praise to God, and in it observe
      - Matter
        - Past, a good beginning: "Because ye are come into the fellowship of the Gospel."
        - Present, an happy proceeding: "from the first day until now."
        - Future, a blessed end: "Surely certified that he which hath begun a good work in you, will perform it," &c.
      - Manner in respect of
        - Extension of
          - Time, "always in all my prayers."
          - Persons, "for you all."
        - Intention, "having you in my remembrance, and praying for you with gladness, as loving you from the very heart root in Jesus Christ."
    - Prayer to God, that their "love may increase more and more in knowledge and judgment, being so filled with the fruit of righteousness, unto the glory of God," as that they may be pure before God in their conscience, and "without offence" before men in their credit.

The sum of all is, in brief, that the Pastor ought to bless God alway for the present graces of the Church, as also most heartily to pray for the further and future good of the same. And the people likewise must on their part bring forth in their life such excellent fruit of righteousness, as that they may be both "a rejoicing and a crown" to their Pastor. As the legal High Priest had the names of the children of Israel graven in his breast-plate: so the Preacher of the Gospel ought to have his cure stamped in his breast, "always in all his prayers having them in perfect memory." Queen Mary said, Calais was imprinted in her heart: so Paul here to the Philippians, "I have you in my heart." And to the Corinthians elsewhere, "Ye

are our Epistle, written in our hearts." See Epist. Dom. 12 et 18, post. Trin.

"Because ye are come into the fellowship of the Gospel," in word and deed, believing the word preached, and relieving their pastor persecuted: being companions of Paul in bonds, as they were partners of Paul in grace.

"From the first day until now." The first day of their conversion is mentioned Acts xvi. and this now was his first imprisonment at Rome, recorded Acts xxviii. or as other, his second apprehension at Rome, by computation about ten years after the first. All which time the Philippians continued constant in the sincere profession of Christianity, neither reduced to their old Gentilism, nor seduced by false teachers unto new heresy.

"He that hath begun a good work in you will perform it." This sentence confutes abundantly the Pelagians, holding that the beginning of every good work is only from God's grace, but consummation of the same from our own virtue. Whereas the Apostle giveth all to God, the first, and second, and third grace. The first is operating grace, whereby God "beginneth a good work in us," without us, in giving a will to do well. The second is co-operating grace, whereby God performeth it, giving to our will ability, working in us and for us, according to that of Paul; "I laboured more abundantly than they all, yet not I, but the grace of God which is in me." So the most accurate Doctor Augustine excellently, "He who made thee without thee, shall not He also justify thee without thee?" The third is saving grace, whereby God crowneth his will and work in the day of Jesus Christ, not by the merits of righteousness which we have done, but according to his mercy saving us. In the words of Gregory; "At first, God acted in us without us, that He might afterwards act with us, and through mercy bestowed He might reward that in us, as if it had proceeded from us." And so this saying of our Apostle maketh against the Papists also, that are cater-cousins to the Pelagians in the question of free-will and human merit. For seeing God is all in all, and worketh all in all, end, middle, beginning; it must assuredly proceed from grace, that any man works with grace. God in every good work makes a beginning, 2 Cor. iii. 5, helpeth in the middle, 1 Cor. xv. 10, confirmeth unto the end, 1 Cor. i. 8. And there Rudulphus Ardens, a learned man in his age, flourishing from the year 1040 to 1100, saith, (in an Homilie preached upon the Epistle, 18th Sunday after Trinity) seeing by one

grace we come to another grace, they be called merits improperly, for all our own works are loss, that Christ might be the true gain and advantage, Philip. iii. 8.

"And this I pray, that your love may increase yet more and more." Christ hath foretold that the love of many shall be cold in the latter ages of the world, Paul therefore begs of God earnestly that the Church of Philippi might abound with the gift of charity: not only that they might have love, but that it might increase yet, and that more and more.

"Filled with the fruit of righteousness." If we construe this of justification, it is apparent that good works are not the cause, but the consequent of our righteousness, as the fruit makes not the tree to be good, but only shows it to be good. If we take righteousness here for sanctification, observe with Zanchie the four causes of good works:

1. Efficient. { Primary, Christ: "Which cometh by Jesus Christ," working in us the will and the deed, Philip. ii. 13. Secondary, ourselves: As being trees of righteousness planted by the Lord, and so by Christ's especial grace, the just man brings forth his fruit in due season, and continuing in well doing, is "filled with the fruit of righteousness."

2. Material, fruit. Internal, in thought; external, in word and deed.

3. Formal righteousness. A conformity to the divine Law, Christ's imputative righteousness is perfect, or inherent righteousness is imperfect.

4. Final, { Benefit of our brethren, for trees bear fruit for the good of others. "Glory and praise of God."

And here we may learn the difference between the good works of Christians and others. A Gentile doth a good work, but not in Christ: an hypocrite doth a good work, not unto God's glory, but for men's praise. Whereas the true Christian is "filled with the fruit of righteousness," especially for this end, that Angels in heaven may glorify God, and men on earth also praise God in his Saints. And as the just man is a glory and praise to God: so God one day will praise the just, in saying, "Come, ye blessed," &c., and glorify him also both in body and soul by Jesus Christ, in the kingdom of glory.

THE GOSPEL.

MATTH. xviii. 21.—"*Peter said unto Jesus, how oft shalt I forgive my brother if he sin against me?*"

This Gospel is a large commment upon the fifth petition of the "Paternoster," and it may be parted into
- Peter's question: "How often shall I forgive my brother if he sin against me, till seven times?"
- Christ's answer: delivered,
  - First, simply by way of proposition; "I said not unto thee until seven times: but seventy times seven times."
  - Then amply, by way of exposition in the parable following, "therefore is the kingdom of heaven likened," &c.

"Jesus said unto him." In this answer two points are remarkable: what he said, and to whom. "I say not until seven times, but seventy times seven times." Christ here names a certain number for an uncertain, a definite for an infinite. An usual trope even in our common speech, I have heard it a thousand times. I would not do this, or suffer that, for an hundred pounds. Almighty God the father of mercy forgiveth us more than seventy times seven times, for the just man falleth seven times a day; so that if we live but seventy days, our sins will stand in need of pardon seventy times seven times. But if we continue long, and become the sons of many years, assuredly we shall be the fathers of many sins, and need forgiveness seventy thousand times seven times. O Lord, who can tell how oft he offendeth? O cleanse thou me from my secret faults. Now we must be meriful as our Father in heaven is merciful, extending our compassion toward our brother offending us not only seven times, as Peter said, or seventy times seven times, as Christ in the bare letter of the text: but according to the true meaning of the same, even so many seven times as he trespasseth against us.

The next point to be considered, is the party to whom our blessed Saviour spake this, and that is Peter. Jesus said unto him, "I say unto thee," &c. To Peter as to a public preacher, and to Peter as to a private person. In the words a little before, Christ spake of ecclesiastical censures, "If thy brother hear thee not, tell it to the Church," v. 17 and 18. "I say unto ye, whatsoever you bind on earth, shall be bound in heaven:" and so this text (as the coherence showeth) ought to be construed of the minister's absolution, as well

as of other men's forgiveness. Here then all pastors are taught, not to discomfort and despise the poor penitent soul: but rather to pronounce God's pardon and absolution, as often as he truly repents, and unfeignedly believes his holy Gospel. It was an heresy defended by Montanus, Novatus, and Meletius, that such as after baptism and solemn repentance, fell into relapse and committed any grievous crime, as adultery, sacrilege, murder, and the like, ought not to be received again into the bosom of the Church. But Peter, Bishop of Alexandria, and Anselm, Bishop of Canterbury, confuted them out of this text, "thou shalt forgive thy brother seventy times seven times." If thy brother will not hear thee, tell the Church: if he will not hear the Church, hold him as an heathen or a publican: but if he repent and hear thee, thou hast won thy brother unto God, and thou must again receive him into the Church.

As this may be construed of the Church's absolution, so most expound it of mutual forgiveness in private between brother and brother. A lesson oft urged by Christ as exceeding necessary, whether we consider God, our neighbours, or ourselves. In not forgiving we wrong God, to whom vengeance belongeth; our neighbours, in that our private quarrels often hinder the public peace of the Church; ourselves, hereby neglecting other business of importance, yea the greatest of all, our own soul's eternal estate, for except we forgive others, God will not forgive us, as Christ showeth in the conclusion of his ensuing parable.

Yea, but is it unlawful to defend ourselves against the violent hands and virulent tongues of such as injure us in our goods and good name? No. When a brother offendeth in his kind, we resort to words and, if need be, to blows, quoth Augustine. As every Christian must be tender of his conscience in regard to himself, so jealous of his credit in regard of others. We must therefore sue the slanderer even for the Gospel's glory, lest good men be scandalized, and God himself blasphemed upon any false report spread abroad of us. Here we must aptly distinguish between private revenge and public justice. A private person ought only to admonish his brother; a public magistrate, being God's lieutenant, to whom vengeance belongs, may punish him also. For governors are sent of God for the punishment of evil doers, and for the praise of them that do well. If then a minister of estate forgive the bad, he doth injure the good. It is a true saying of Augustine: "toleration flourishes, only when discipline does not sleep." Christ in this present chapter intimates three sorts

of correction. The first is of love, "if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he hear thee not, take yet with thee one or two," &c. The second is of fear, "if he will not vouchsafe to hear them and thee, tell it to the Church." The third is of shame, "if he refuse to hear the Church also, let him be unto thee as a heathen man and a publican." So likewise the temporal magistrate "beareth a sword not in vain, for he is the minister of God, to take vengeance on him that doth evil." And if he strike with the sword of Justice, it is not the sword of an enemy wounding thee, but of a physician cutting thee. According to the tenor of this doctrine, Abraham delivered his nephew Lot from the hand of his enemies. And so Micaiah the prophet defended himself against the wrongs of Zedekiah. And so Paul appealed unto Cæsar: and Christ accurately confuted all the forged imputation of his adversaries, John viii. 49. See Epist. 3d, Sunday after Epiphan. August. de verbis Dom. serm. 15, postil; Melanct. et Zepper. in loc.

In the parable following note the:
- Matter or narration, "The kingdom of heaven is likened unto a certain man, &c." and in it these five circumstances:
  1. Who is the creditor.
  2. Who is the debtor.
  3. What is the debt.
  4. The time when our creditor calls for a reckoning.
  5. What is to be done when our account is called upon.
- Moral application, "so likewise shall my heavenly father," &c.

The creditor is God, as Christ expoundeth himself, ver. 35, who lendeth us every good and perfect gift, as well natural as supernatural. He created us according to his own image, redeemed us with his own blood, and sanctifieth us with his own spirit: making us lords of the world, sons of the Church, heirs of heaven. The riches of his mercy towards us are so precious for their nature, so great for their number, as that they far exceed ten thousand talents. See Epist. 4th Sunday after Easter.

He takes account of four things, especially of goods committed to thy trust, as he showeth in the parable of the Steward, Luke xvi.; of neglected trusts, as in the parable of the Talents, Matth. xxix.; evils committed, as in the parable of the Two Debtors, Luke viii.; evils or sins remitted, as in this present. This one mentioned in the text is every one, for God's all-seeing eye beholds all our thoughts, and words, and deeds, as if all men in the world were but one. He sends forth his summons in this life by the preaching of the law, by the clamour of

the conscience, by crosses and losses, or other signs of God's wrath in heaven and in earth, as it were citing us to his universal audit. But in the particular death of every man, and in the general judgment of all men, he finisheth his account. "For it is appointed unto men that they shall once die, and after that cometh the judgment:" in which every man shall have his doom, according to that he hath done, whether it be good or evil. In that day there shall be judgment merciless to him that showeth no mercy; the cruel and ungracious servant who took no compassion on his fellow, shall be delivered to the Gaolers and kept in prison until he pay the utmost farthing. For, as Ardens acutely, "Their death is ever living in sorrow, whose life was ever dead in sin."

What then is to be done that our debt may be forgiven? According to the tenor of this Scripture, we must humbly fall down before God our creditor, ingenuously confessing our inability to make payment, and heartily craving releasement for the merits and satisfaction of his Son Christ Jesus, "who died for our sins, and is risen again for our justification, and now sitteth at the right hand of God" as our Mediator and Advocate, promising in his holy word to refresh all such as groan under the burthen of their debt. And because faith is working by love, we must in our conversation bring forth the fruit of righteousness, forgiving one another even as God for Christ's sake forgiveth us. Here the Gospel and Epistle meet: Paul saith, "I pray that your love may increase yet more and more," &c. And Christ saith in his application, (which is the very key that openeth all the secrets of the whole Parable), "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses." This one point is pressed here by sundry reasons: as first from Christ's own commandment, "I say, forgive thy brother offending thee seventy times seven times:" Secondly, from God's example: Thirdly, from the proportion of our debt; our heavenly King forgiveth us ten thousand talents, and therefore let us not strive with our fellow for an hundred pence: Fourthly, from the dangerous event, because the pitiless man is cast into prison of hell. As then we desire to do the will of Christ, and to be followers of God as dear children, and to fly from the vengeance to come, let us be courteous one to another, and tender-hearted, forgiving our brethren seventy times seven times: and that not only from the teeth outward, but as Christ in the text expressly, from our hearts, in truth and in deed. If you say "I forgive," then forgive; it is better to forgive

with abuse, than to utter bland words, but foster cruel thoughts. Whosoever takes this course with his creditor shall be loosed of his bonds, and released of his debt: the which one word release, doth overthrow the Monkish doctrine of satisfaction, and quench also the fire of Purgatory: for releasement and payment, forgiveness and punishment are quite contrary. The debt is forgiven, ergo not satisfied: the debtor is forgiven, ergo, not imprisoned in purgatory. Beware lest any spoil you by vain reason and Philosophy, whereas the Bible doth admit of no Purgatory, but Christ and the Cross, the word of faith, Acts xv. 9; John xv. 2, and the rod of affliction, Heb. xii. 6. See Gospel 6th Sunday after Epiphany.

THE EPISTLE.

PHILIP. iii. 17.—"*Brethren, be followers together of me, and look on them which walk, even so as ye have us for an example,*" *&c.*

- St. Paul in this text exhorts the Church of Philippi to
  - Follow him and other Apostles of the like carriage, because "their conversation is in heaven."
  - Flee false teachers, and such as walk wickedly, because their
    - Courses are damnable, being
      - Erroneous in doctrine, "enemies of the Cross of Christ."
      - Corrrupt in manners "whose belly is their god."
    - "End is damnation, and glory their shame."

"Be followers of me." This argueth his confidence, not arrogance. For having instructed the Philippians every way that is commendable, by word, by writing, by working; and knowing nothing by himself wherein he was wanting in his Apostleship, he speaks thus as their watchman, and not as his own trumpetor, out of unfeigned zeal sincerely to keep them from error, not out of self-love vainly to sound his own praise. Hence Pastors are taught to be "patterns unto their flock in word, in conversation, in love, in spirit, in faith, in pureness;" that it may be said of every Prelate truly, which was said of a Pope flatteringly.

> "Hic vivens lux Urbis erat, defunctus eclypsis,
> Urbs stetet Urbane stante, ruente ruit."

"And look on them." Christians (as B. Latimer here notes) are not bound in conscience to be saints' apes. Imitate David in that wherein he was a man according to God's own heart, but abhor his

murder and adultery. Imitate Peter in his confessing, but not in his denying Christ. So Paul and his followers are to be followed, but with a "so far forth," in that they were perfect.

"Many walk." Not after the spirit, as I, but after the flesh. Good pastors and good people walk in their vocation orderly, but the wicked are dissolute in their courses. If many such walkers in Paul's age, there must of necessity be more now. For Satan bound in the primitive times, is in this latter end of the world "loosed again out of his prison, and his wrath is great, knowing that he hath but a short time." There is now such horrible rebellion, inhuman cruelty, monstrous heresy, barbarous drunkenness, even among such as profess the Gospel, that a man would think the whole world were turned devil; and therefore seeing the wicked walkers are not a few, but many, the more heed ought to be taken of them. As Paul in this present chapter at the second verse, "Beware of dogs, beware of evil workers, beware of the concision."

"Of whom I have told you often, and now tell you weeping." That he warned them often, argueth his diligence; that he did it now weeping, his zeal and piety. Weeping for that the simple seduced was damnified, and the subtle seducing (if they did not repent) hereby damned. So Samuel mourned for Saul, 1 Sam. xv. 35, and so Paul bewailed his Corinthians, and the prophet Jeremy; "O that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." There be many learned and industrious preachers which often admonish you of such as walk wickedly, but I fear we want weeping pastors and weeping prelates, earnest men in God's cause. For if they weep over their spiritual children, as Monica did over Augustine her natural son; I may boldly tell them, as that reverend Bishop did her, "it is not possible that the son of these tears shall perish."

"Enemies of the Cross of Christ." All such as derogate from the merit of Christ's Passion, are enemies to Christ's Cross: all such are enemies of Christ's Cross, which either believe not, or bear not his Cross. As the false Apostles in Paul's age, who taught that a man is justified by circumcision and works of the Law, which is so derogatory to the sufferings of Christ, as that it is said expressly, Gal. ii. 21, "If righteousness be by the law, then Christ died in vain." And in maintaining this assertion, "they did seek carnally to please, lest they should suffer persecution for the Cross of Christ." See Epist. 15th Sunday after Trinity.

"Whose end is damnation." Here Divines observe Paul's antithesis, between the good and the bad Apostles. The good are the friends of Christ, but the bad, "enemies of his Cross." The good have "their conversation in heaven," but the bad, "mind earthly things." The good shall have "their vile body fashioned like to Christ's glorious body," so that their shame shall be turned into glory: but the wicked, on the contrary, shall have "their glory turned into shame." They flourish haply for a time, but "their end is damnation."

"Whose belly is their God." That is our God which we like best and love most. And therefore the false doctors in Paul's age, who to serve their own turn joined together circumcision and Christ in the business of our salvation: and such in our days, as thrust themselves into the Clergy, that they may buckle the Gospel and the world together, and set God and the devil at one table, preaching pleasant things that they may get riches and go gay: what I pray do they but make their belly their god?

"Our conversation is in heaven." First, in respect of our union with Christ, in whom heaven and earth are met: insomuch as God's elect are called often in holy Scripture, "the kingdom of heaven." For albeit they be pilgrims on earth, and dwell in houses of clay; yet they live not according to the fashions of the world, but after the Laws of that City which is above, praying always that the kingdom of God may come, and that his will may be done. See Epist. Easter Day.

Secondly, the conversation of godly men is in heaven, in respect of their affections, as minding heavenly things, and not earthly things. In the world, if a man make purchase of a Lordship, his heart is always there, there he pulls down and builds up again, there he makes himself orchards and gardens; there he means to live, there he means to die. Christ Jesus hath bought the kingdom of heaven for us (the most blessed purchase that ever was) and hath paid for it the dearest price that ever was paid, even his own precious blood: and in this City he hath prepared a mansion for us, and made us free denizens of it: all our joy therefore should be there, "walking with the body on earth, but dwelling with the heart in heaven." From whence we look for the Lord Jesus Christ, unto the wicked a Judge, but unto such as love his coming, "a Saviour, who shall change our vile body," &c. Where four points are considerable.

1. Who? Jesus Christ, as being the "resurrection and the life:" John ii. 2, and v. 25.

2. What? "our vile body," for as he reneweth our mind by grace, making it conformable to his mind: so likewise will he change our vile body, that it may be like his glorious body.

3. By what means? "according to the working, whereby he is able to subdue all things unto himself."

4. After what manner? "he shall change," not the substance nor the lineaments of our body: but the quality, making this corruptible to put on incorruption, and this mortal, immortality, "changing our vile body that it may be fashioned like unto his glorious body."

"I know that my body shall arise in Christ: why then should I despair? I shall come forth from the broken gates of death, in the way in which he arose. I shall come forth sound, not less, nor other than I am; I shall have the same countenance, vigour, and colour." Prudentius.

THE GOSPEL.

MATT. xxii. 15.—"*Then the Pharisees went out, and took counsel how they might entangle him in his words,*" *&c.*

Christ in this Gospel answereth a captious question of his adversaries after such a sort, that he caught the wise in their craftiness; and as the Psalmist, "in the same net which they hid privily, themselves are taken."

In the question these circumstances are to be discussed especially, the:
- Time when: So soon as Christ had delivered his Parable concerning the marriage dinner of the king's son, "then the Pharisees went out."
- End why: "to tangle him in his words."
- Manner how: "took counsel how."
- Questionists,
  - Pharisees, as chief authors.
  - "Their disciples with Herod's servants," as actors or subordinate instruments.
- Proeme: "Master, we know that thou art true," &c.
- Problem: "Is it lawful that tribute be given to Cæsar, or no?"

In Christ's answer two points are remarkable, to wit, his:
- Conflict in
  - Confounding his adversaries, "Jesus perceiving their wickedness."
  - Confuting, "show me the tribute money."
  - Concluding, "give therefore to Cæsar," &c.
- Conquest, "When they heard these words, they marvelled, and left him, and went their way."

"Then the Pharisees." Even at that time when Christ in his doctrine sought their eternal salvation, they conspire to work his utter destruction. At that instant when they should have believed in him (having faces harder than a stone) they went out from him. And I pray whither? into "the counsel of the ungodly," for counsel is the foundation to work upon. Wherefore? "to entangle him." And for that heretofore they could not entrap him in his morals, or in his miracles: here they take counsel how to catch him in his words. Factors in his court for the Roman tribute; for Herod favoured the taxes of Cæsar, and they flattered Herod. A sect altogether opposite to the Pharisees in the question about tribute: for whereas the Pharisees always pretended the good of God's Temple, the Herodians on the contrary contended for the benefit of Cæsar's Exchequer; and yet both agreed and took counsel together against the Lord and against his anointed, Psal. ii. 2. See Gospel 18th Sunday after Trinity.

"Master, we know that thou art true." That a man may speak freely the truth, he must have knowledge, zeal, boldness. All which our Saviour's adversaries ascribe to him here. Knowledge of the truth, in that he was "a master and taught the way of God." Zeal and love of the truth, in that he was true, teaching truly. Boldness, in that "he respected not the person of any."

Now the Pharisees uttered all this proeme out of impudent flattery; their words were softer than butter, having war in their hearts, and smoother than oil, yet were they very swords; calling Christ master, and yet scorning to be his scholars: John ix. 28. "Be thou his disciple" (say they to the blind), "we be Moses' disciples." Affirming here that he was true, but elsewhere that he deceiveth the people; saying upon this occasion that he taught the way of God: but at another time quite contrary, "this man is not of God." Highly commending his undaunted spirit, that they might hereby provoke him either to speak treasonable words against Cæsar, or insupportable words against the people.

"Is it lawful that tribute be given unto Cæsar, or no?" God ordained in his law, that every man of twenty years old and above, should yearly give half a sheckel, as an offering to the Lord, towards the reparation of his house, and other pious uses. And this collection, as Melancthon conjecturally, did amount every year to three tons of gold. Now when the Romans had conquered the Jews, and made them, as we read Luke ii., tributary; this money given unto

the Temple, was paid into Cæsar's Exchequer. Hereupon there did arise first a great disputation among the Chief Priests and Pharisees, whether it was lawful to pay this tribute unto Cæsar, or no. Then afterwards ensued open rebellion among the people, Judas of Galilee being their captain, as St. Luke mentioneth, Acts v. 27. For this Judas Galilæus conspiring with one Sudducus a Pharisee, drew away much people with him, openly maintaining against the faction of Herod, that this exaction of the Roman Emperor was intolerable, contrary to the laws of God and immunities of the Jews, his free people. By which it doth appear, that the quære concerning Cæsar's tribute was exceeding captious, and a mere dilemma. For if Christ had answered, it is lawful; the Pharisees had accused him unto the Chief Priest, as being all for the Temple: but if he should have said, it is unlawful, the servants of Herod would have delivered him unto the secular power of the governor, as a seditious fellow, "perverting the people, and forbidding to pay tribute to Cæsar:" Luke xxiii. 2. If he should have disputed against the tribute, he had offended Cæsar: if for the tribute, displeased the people, who did bear this burden against their wills. And so the Pharisees might have had a gap opened to destroy him, if the people did abandon him. In both appeared imminent danger, if not death. Hitherto concerning the Pharisee's question, hearken now to Christ's answer.

"But Jesus, perceiving their wickedness." Or as St. Mark, "their hypocrisy:" or as St. Luke, "their craftiness." For, "there is no wisdom, neither understanding, nor counsel against the Lord." Wherefore Christ as God seeing their treacherous intent, accommodates his answer to the foul malice of their mind. Objecting against them four faults especially: First, folly, noted in the word "why?" For if I am (as you say) true, then I am God, I can easily make your wisdom foolishness. Secondly, treachery, "why tempt ye?" Thirdly, ingratitude, "why tempt ye me," who teach unto you the way of God truly. Fourthly, dissimulation, "ye hypocrites." Having thus in a trice confounded them, he proceeds to confute them by their own words. For, saith he, "show me the tribute money: and they took him a penny, and he said unto them, whose is this image and superscription? They said unto him, Cæsar's. Then said he unto them, Give therefore to Cæsar," &c. As if he should say, yourselves have let in the Romans, acknowledging "no king but Cæsar." And in token of your homage, you say that the current coin among you bears his image and superscription; and therefore seeing Cæsar by con-

quest hath made himself Lord over you, "give to Cæsar the things which are Cæsar's, and unto God the things which are God's."

In which one sentence we may note many profitable lessons, as first, that it is our duty to give every one his own: "tribute to whom tribute: custom to whom custom: fear, to whom fear honour to whom honour:" to God, religion; to one's self, purity; to parents, honour; to domestics, provision; to children, correction; to brothers, love; to lords, subjection; to subjects, benignity; to all, equity." Ardens. This scripture showeth evidently that the kingdom of Christ abrogates not the kingdom of Cæsar, but that the Gospel is a good friend unto commonweals, in teaching princes how to govern, and the people how to be subject unto the higher powers. It is not Christ and his word, but antichrist and the pope, who deny to Cæsar "the things which are Cæsar's," absolving the subject from his allegiance to his sovereign.

"Give therefore to Cæsar the things which are Cæsar's." He saith not "give" but "render," because tribute is due debt unto Cæsar. And if we must pay tribute to Cæsar, a Paynim emperor: much more to Christian kings and queens which are nursing fathers and nursing mothers unto the Church. If we deny this duty we are no better (if father Latimer be judge) than thieves. Always provided, that we reserve to God such things as are God's, and give to Cæsar only such things as are Cæsar's. Now the things of Cæsar are principally three, honour, obedience, tribute. We must honour them as the ministers and angels of God, as the shepherds and shields of his people, under whose shadowing boughs our nests are built, and our young brought forth. And in this respect also we must obey Cæsar in such things as are Cæsar's: but if Cæsar intrude upon the things of God, and coin a new Creed, or broach another Gospel, "it is better to obey God than man," Acts iv. 19. The law's order requiring that first we give to God the things which are God's, and then unto men the things of men. See Epist. 4th Sunday after Trinity.

As for the tributes of Cæsar, if they be just and reasonable, we must pay them as his wages: if unjust and unreasonable, we must bear them as our punishment. We may refute his arguments in Parliament, and repel his oppression according to courses of law: but we may not in any case rebel with the sword. And yet (as Melancthon and others upon this text) Cæsar himself is bound to keep the commandment, "thou shalt not steal," remembering always

that Almighty God hath made him a shepherd, and not a wolf; a nursing father, and not a cursing tyrant; a deliverer, and not a devourer of his people. "When justice is removed, what do kingdoms differ from great robberies?" Aug. St. Ambrose notably to the same surpose, "what Cæsar commands is to be done, what he indicts is to be tolerated, but when exacted booty accumulates, it becomes intolerable." The gracious apothegme of our noble sovereign to his dearest son Henry the prince, is worthy to be written in letters of gold, "Enrich not yourself with exactions upon your subjects: but think the riches of your people, your best treasure."

"Unto God those things which are God's." As if he should say: Ye Pharisees are careful for the money of the Temple, but in the mean while ye neglect the divine worship and word of God. Ye give to Cæsar the penny that hath his inscription and image: why then, I pray, consecrate ye not to God your soul, wherein is imprinted God's image and superscription? Christians are God's penny, having his image by creation, and inscription in holy baptism, whereby Christ "writeth his name in their foreheads," and so marks them as it were for the children of God, and inheritors of the kingdom of heaven: See Ludolphus de vita Christ, part 2, c. 35. Ardens, Musculus, Pontan, Ferus in loc.

If we now conform ourselves according to Christ's image, he shall hereafter, as it is in this day's Epistle, "transform our vile body that it may be like his glorious body; for as we have borne the image of the earthly, so shall we bear the image of the heavenly." Take heed therefore that Satan imprint not his stamp in you, because Christ at the last day will say to thy soul, as he did to the Pharisees here: "whose is this image and superscription?" If thou be branded with the marks of Satan and Antichrist, hell is thy portion; if sealed by the Holy Spirit of God unto the day of redemption, heaven is thine inheritance.

"When they heard these words, they marvelled, and left him and went their way." This happy conquest of Christ is full of consolation, in that his spirit dwelleth in us, and speaketh in us, helping our infirmities, and enabling us in our disputations before kings and councils to plead the Gospel cause so powerfully, that he "who dwelleth in heaven shall laugh his enemies to scorn, yea the Lord shall have them in derision." When the libertines and Cyrenians disputed with St. Stephen, they were not able to resist the wisdom and the spirit with which he spake.

THE EPISTLE.

COLOSS i. 3.—"*We give thanks to God the Father of our Lord Jesus Christ,*" *&c.*

This proeme of Paul's Epistle to the Colossians is in effect all one with that to the Corinthians, expounded 18th Sunday after Trinity: and to the Philippians, expounded 22nd Sunday after Trinity.

It consists of two parts, a

- Congratulation, for their gifts in present possession, and in it
  - Who: verse i. "Paul an Apostle," not of men, but of "Jesus Christ." Not through his own intrusion, or for his own merit: but "by the will of God." And "Timotheus his brother:" in respect of their common faith on earth, and common Father in heaven.
  - When: "always in our prayers." As often in our devotion, as we think of you, we thank God for you, "since the day we first heard of your faith," verse 4, 9.
  - To whom: "unto God and the Father of our Lord."
  - For whom: "For you," because love doth not envy, but rejoice for other's good. "For you Saints at Colosse," verse 2.
  - For what: As Aretius for the three principal virtues of a Christian:
    - Faith, and that a true faith, having "Christ Jesus" for the proper object, and wholly relying upon his merits.
    - Love, and that according to knowledge, loving especially "the Saints."
    - Hope, and that an assured hope, expecting an inheritance, that is "laid up in store;" and that in a sure and secure place ("where neither the moth nor canker corrupteth, and where thieves neither dig through nor steal") in heaven. All which is conveyed unto them by the preaching of the Gospel, here commended for its truth, enlargement, and advantage, that is, in two words, in respect of its contents, as being "the word of truth," verse 5. Extents, as being "come to all the world, and fruitful" in all good works, verse 6.
- Comprecation, for their further increase and future proficiency in
  - Plentiful wisdom and spiritual understanding, whereby to know the will of God, verse 9.
  - Fruitful obedience, whereby to do the will of God, "walking worthy of the Lord," verse 10, that is, as becometh his Gospel, and his glory, "pleasing him in all things," &c.
  - Cheerful patience, whereby to suffer according to the will of God, and that with "joyfulness," v. 11.

The difference between "patience and long suffering" may be, that the first regards more grievous perils; the second lighter ones. The one teaches us to forbear when we can revenge; the other, to bear when we cannot revenge. Or patience levelleth as it were the mind in our present affliction, which is but for a moment; long suffering exalteth in its expectation of the future, "a far more excel-

lent and eternal weight of glory," when we shall be made "partakers of the inheritance of the Saints in light," ver. 12. Spiritual understanding is most useful in our contemplative life, obedience in our active, patience needful in both. And therefore let us pray with Paul here to "the father of our Lord Jesus Christ," that we may be "strengthened with all might, through his glorious power, unto all patience and long suffering with joyfulness," &c.

THE GOSPEL.

MATTH. ix. 18.—"*While Jesus spake unto the people, behold, there came a certain Ruler, and worshipped him, saying, my daughter is even now deceased,*" *&c.*

Two points are to be considered in this Gospel especially, the
- Goodness of Christ, in relieving all sexes and all sorts of men, hearing a ruler who was rich and a Jew, healing a woman who was poor and a Gentile. Comforting a distressed father, recovering a diseased woman, raising a deceased damsel.
- Lewdness of the people, v. 24, "laughing Christ to scorn."

In the first miracle wrought upon the woman which had an issue of blood, note circumstance of
- Time: v. 22, "the woman was made whole even the same time."
- Place: v. 19, 20, "in the way to Jairus' house."
- Person,
  - To whom.
  - Before whom.
  - By whom this work was done.

In the second miracle three persons are remarkable: the
- Physician, Christ.
- Patient, a deceased damsel.
- Mediator between both, a certain ruler.

In that Christ healed the sick woman instantly, so soon as she believed in him, and he saw her: he teacheth us hereby not to defer any work of charity but to do good turns in a good time. "Say not unto thy neighbor, 'Go and come again, and to-morrow will I give thee,' if thou have it now, for hope that is deferred, is the fainting of the heart: but when the desire cometh it is a Tree of life," Prov. xiii. 12. And in that our blessed Saviour cured this woman in the way to Jairus' house, he giveth us an example to spend all our hours profitably, never intermitting any fit opportunity to do good, "redeeming the time because the days are evil," Ephes. v. 16.

In the party to whom, observe first her grief, then his grace. She was a fearful and silly woman, vexed with an unclean and uncomfortable disease twelve years, in such sort that as St. Mark reports in his fifth Chapter, v. 26, "she suffered many things of many physi-

cians:" some torturing her with one medicine, some with another, and yet none did her any good, but rather much hurt. For, as other Evangelists have recorded this history more fully, "she spent all that she had, and it availed her nothing, but she became much worse." Whereby she was made many ways unhappy. For her sickness brought her to weakness, her weakness to physic, physic to beggary, beggary to contempt. And, haply, remorse of conscience made these worldly grievances more bitter: for whereas the wise man affirms, "He that sinneth before his Maker, shall fall into the hands of the physician:" she might peradventure conceive that God had cast her away. This as you see was her hard case, vexed in mind, troubled in body, beggared in her estate, despised in her place.

Secondly, by this example you see what an inestimable jewel health is, in that this hæmorrhousa, willingly became a beggar in her estate to be better at ease; it is more comfortable to die quickly, than to live sickly.

Thirdly, in that our Father in heaven, after long sickness sendeth at the last, happy deliverance to his children: it may teach us in all our distress, never to distrust in his mercy, but to say with Job, "though he slay me, yet will I trust in him."

Hitherto concerning her grievances; I come now to her graces, and they be principally three: Faith, Invocation, Humility. Which Aquine notes out of three words in the Text, "Credidit, dixit, tetigit." Her faith was so great, that she certainly persuaded herself, if she might but touch only the hem of Christ's garment, she should attain her former health.

The second virtue noted in this woman, is her invocation or manner of praying.

"If I may but touch even his garment I shall be whole." Wishes are her words and sobs her sacrifices, and yet Christ hears her groans, and grants her heart's desire, saying, "Daughter, be of good comfort," &c. Insinuating hereby, that the prayer which pierceth the clouds, is not a wagging of the lips, not a babbling of the tongue: but rather an humble lifting up of the soul to God. Offer then unto Christ, a rent and a broken heart, in seeking thy Saviour heartly, praying heartily, repenting heartily; that he may turn to thee, and turn his judgments away from thee saying to thy soul, I am thy salvation.

The third virtue commended in this woman, is her discreet humility, who knowing her own unworthiness, and considering her loathsome sickness, did not presume to come before, but behind Christ, as it were stealing her health. And this her relique is worth our observing also: for as pride is the first stop, so lowliness the first step unto blessedness. It is an eminent grace for a man speaking with the tongues of angels, to transport his audience with the wind of words, and floods of eloquence whither he list; and yet if learning be not seasoned with humility, it rather bloweth up than buildeth up, and as the philosopher said, is no better than a sword in a madman's hand.

The persons before whom: are the Ruler, v. 18, the disciples, v. 19, and a great multitude, Mark v. 24. Christ acted this miracle before Jairus, for the strengthening of his weak faith; encouraging him hereby to believe that he could recover his daughter, as well as cure this woman; before the disciples and the multitude, for the confirmation of his doctrine, showing hereby that he knew the secrets of all hearts, as also that the lively faith of this hæmorrhousa might not be concealed, but openly commended as an example for all men. And therefore Jesus enquired immediately, "Who hath touched my clothes? and he looked round about to see her, and when the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touched him, and how she was healed instantly." The brief whereof is recorded by St. Matthew: "When he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole." Propounding her as a school-mistress to all the world, to learn by her how to trust in God, and to come to Christ in all manner of afflictions.

The person by whom, is Christ: and in him observe what he said, and what he did. His words contain consolation. Here are three notable effects of a lively faith; it maketh us the children of God, "daughter:" it brings comfort, "be of good cheer:" it procures salvation of body and soul, "thy faith hath made thee whole."

Christ said in the Gospel, "I ascend to my father, and unto your father:" not unto "our father," but unto my father by nature, unto your father by grace: we are the children of the Most High, on our part, by faith only. "For unto such as received him, he gave power to be the sons of God, even to such as believe in his name." As St. Jerome upon my text, this woman is Christ's daughter in that her faith made her whole. Here then observe that a Christian is most

honourable, being a son to a King, brother to a King, heir to a King, yea to the King of glory, to the King of all Kings, higher than the highest. He were a foolish poor man that were ashamed of the kindred which the King did challenge of him: he is more foolish though he were a King himself, that is ashamed of the Son of God. For Christ is the consolation of Israel, as it followeth in the next clause to be considered, he brings comfort to his children, "Daughter, be of good cheer." The reprobate account the children of God unhappy wretches, even madmen, having them in derision as the filth of the world, but as Salvianus truly; Men are not miserable for that others think so, unless themselves feel it so. The children of God then, having the promises of this life and that which is to come, cheered in conscience while they live, filled with eternal joy when they be dead, have both hereafter and here such comfort as passeth all understanding.

The last effect of a lively faith is salvation of body and soul. It was her trust and not her touch, her faith and not her finger, which haled unto her this health and help. For the multitude thrust Christ and trode on him (as St. Luke reports) and yet only this woman is said to touch him. And so when we come to Divine Service, Sermon or Sacrament, without lively faith, hearty devotion, holy reverence, we touch his outward element, but take not his inward grace to the comfort of our soul.

From hence we may learn (against Arboreus, Maldonate, Beauxamis, and other Popish authors in their Commentaries upon this place) not to put any trust in the reliques of saints, or impute any saving virtue to the vestments of our Saviour. For the virtue that healed her went not out of any coat, but out of Christ immediately; he said not, "there is virtue proceeded from my vesture," but "I perceive that virtue is gone out of me," Luke viii. 46. There was no great or extraordinary virtue in his garments after his death, when the soldiers had parted them among them; nor in his life when he wore them, for the people that thronged him, received no benefit by them, but only she and they that touched him by faith. It is true, that Christ's own virtue and grace doth only cure the sins of our soul, and sores of our body: but his virtue is not apprehended, but by the finger of faith.

This Jairus was a Ruler of a Synagogue. Now that ye may the better understand what office this was, I must inform you, that there was in all Jewry but one Temple, where the people were commanded to celebrate their solemn feasts, and offer up their sacrifices unto God. And there was only but one, for the preservation of unity in piety,

that there might be but one only religion, of one only God, in one only Temple. Where by the way note, that uniformity in discipline is an hedge to unity in doctrine. Where Canons and injunctions of order are despised, and every man left unto himself: there many times are so many sects as cities, and almost as many Gospels as gossips. On the contrary, when all things in the Church are done orderly, when the Christian Magistrate enjoins in outward ceremonies one kind of discipline for the public worship of God: there, for the most part, an union in law breeds an union in love, a conformity in fashion an uniformity in faith, endeavouring to keep the unity of the spirit in the bond of peace, following the truth in love. This I take to be the true reason, why God's Israel had but one Tabernacle and one Temple.

But there were Synagogues in every town, where divine prayers and God's holy word was read and expounded every Sabbath, as Saint Luke recordeth, Acts xv. 21.

That Jairus was the Ruler of the Synagogue in Capernaum, is insinuated, Luke viii. 41, and in the fifth verse of this present chapter of our Evangelist, as I have copiously proved in the beginning of mine Exposition, Gospel 19th Sund. of Trinity. Capernaum then had a good pastor, and as we read Mat. viii. 9, a good Captain, and Christ, the best of all, often resided in the city: yet notwithstanding (as truth itself witnesseth) it was a very wicked and desolate place, deserving greater damnation in the day of judgment than the land of Sodom and Gomorrha. Let not then any vigilant minister, or diligent magistrate, be discouraged in his place, for that his people bring not forth any fruits of righteousness answerable to the means of their instruction: for if thou warn the wicked, and "he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul."

For conclusion of the whole, by the goodness of Christ, in restoring the sick woman unto health in the way, raising the dead wench unto life in her father's house, we may learn what to look for at his hand: namely, grace, while we be pilgrims in this our short, yet troublesome race: but glory, when as we shall rest in heaven, our everlasting home. According to that of David, "the Lord will give grace and glory, and no good thing will he withhold from such as walk uprightly."

THE EPISTLE.

JEREM. xxiii. 5.—*"Behold the time cometh, saith the Lord, that I will raise up the righteous branch of David," &c.*

The church ends, as she began, with her only Lord and Saviour: which occasioned one to call his postil Annulus Christianus, as it were the Christian's round, or ring. For all the Gospels are fraught with excellent doctrines of holy faith in Christ, and ordinarily the Epistles are nothing else but earnest exhortations unto the fruit of faith, a godly life; that we may "walk worthy of the Lord and please him in all things!" As then on the first Sunday, the Gospel intimating that Christ is come ("Behold the King cometh," &c.) and the Epistle teaching that we must imitate our King being come, ("put on the Lord Jesus," &c.) are instead of a preface: so this Epistle and Gospel on the last Sunday (the one prophesying that the Lord our righteousness shall shortly come, "Behold the time cometh," &c., and the other preaching that he is already come, "This of a truth is the same prophet that should come into the world,") may serve for a conclusion or epilogue to all the rest of the whole year.

The Gospel is expounded Seventh Sunday after Trinity. The Epistle containeth an abridgment of all the chief doctrine delivered in the Church, even from the first in Advent unto this present day; showing that Christ is God and man, and so, participating of both natures in one person, is the sole Mediator between God and man. Our Evangelical Prophet, as another Matthew, proves here Christ to be man, in that he was a branch of David. And yet not a mere man, in that "the righteous," in whom is no guile: whereas the Scripture witnesseth of other men that they were "conceived in sin, and born in iniquity, they all are gone out of the ways of the Lord, and that none doeth good, no, not one." Christ's high style, "the Lord our righteousness," is an evident demonstration of his Godhead, as interpreters have noted against Arians and Jews out of this place. Vide Calvin Instit. lib. 1, cap. 13, § 9. Galatin de arcanis, lib. 8, cap. 3. Melanc. proposit eccles. propos. 25, tom. 2. fol. 320. Bellarm. de Christo, l. 1, c. 7.

Now Christ, as God-man, or man-God, is the king of his redeemed ones, in whom observe three royal virtues especially, { Wisdom, Justice, } verse 5. Mercy, saving Judah, v. 6: and delivering Israel, v. 7, 8. Not as by Moses, out of Egypt only: but out of the hands of all their enemies, and calling them out of all countries and corners of the world, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven: being our righteousness efficiently, as author of every good and perfect gift in us; and sufficiently in giving himself a ransom for all men, 1, Tim. ii. 9, and obtaining eternal redemption for us, Heb. ix. 12. A Jesus immediately saving us himself, not by giving us power to become our own saviours. And so the righteousness whereby we are saved, is not the righteousness which we by him act for ourselves, but that which he in his own person hath wrought for us: an imputative not an inherent justice, consisting not in the perfection of virtue but in the free pardoning of our sins. According to that of David, "Blessed is he whose unrighteousness is forgiven, and whose sin is covered."

The words of this text, as Jerome notes, are well interpreted by Paul, 1 Cor. i. 30, "Christ is made to us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that rejoiceth let him rejoice in the Lord." As if he should have said, if these graces are our own, we may vaunt in our own. But forasmuch as Christ is made to us from God, not only the beginning of holiness, wisdom, righteousness, &c. but the perfection of all these, let not flesh boast itself in his presence, but he that doth glory, let him glory in the Lord. As Christ was made sin for us, even so are we made the righteousness of God in Christ. He was sin through imputation only, "for He did no sin, neither was there guile found in his mouth." And so we are made righteousness, in that our unrighteousness is not imputed unto us, Rom. iv. 8. It is true that we work righteousness according to the proportion of grace bestowed upon us in this life: but forasmuch as we thirst after the the full righteousness of another world, and have received only the first fruits of the Spirit here; to say that we are now thoroughly clean without spot or wrinkle, or any such thing, is to jostle Christ out of his justice, and to take from him his due title of honour, which is given him in our text, "the Lord our righteousness." See Gregor. apud Magdeburg, Cent. 6, Col. 681. Luther, ubi supra in margine.

Melancthon in Cat. et loc. Com. et exam. tit. de Justification et bonis operibus. Calvin Instit. l. 3, c. 1, § 11. Dr. Morton Apolog. lib. 1, c. 2, § 11 et 17, 2, et lib. 2, cap. 11. Dr. Abbot's Answer to Bishop's Epistle to the King, pp. 138, 139, &c.

Wherefore learn to sing with David: "O God, which art my righteousness." I conclude with a meditation of Bernard; "thy righteousness, O my dear Saviour, is not a short cloak that cannot cover two, but being a long robe, and a large righteousness, it will wholly cover thee and me: a multitude of sins in me, but in thee what shall it cover, O Lord, but the treasures of thy goodness? To thee, sweet Jesus, the beginning and ending, which hast out of the riches of thy superabundant grace blessed my studies hitherto, guiding, as I hope, my pen with thy finger, even from the first lesson unto this last line: be given all honour, power, and praise, now and for ever, Amen.

"Glory be to God on High, and Peace to Men in Earth!"

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